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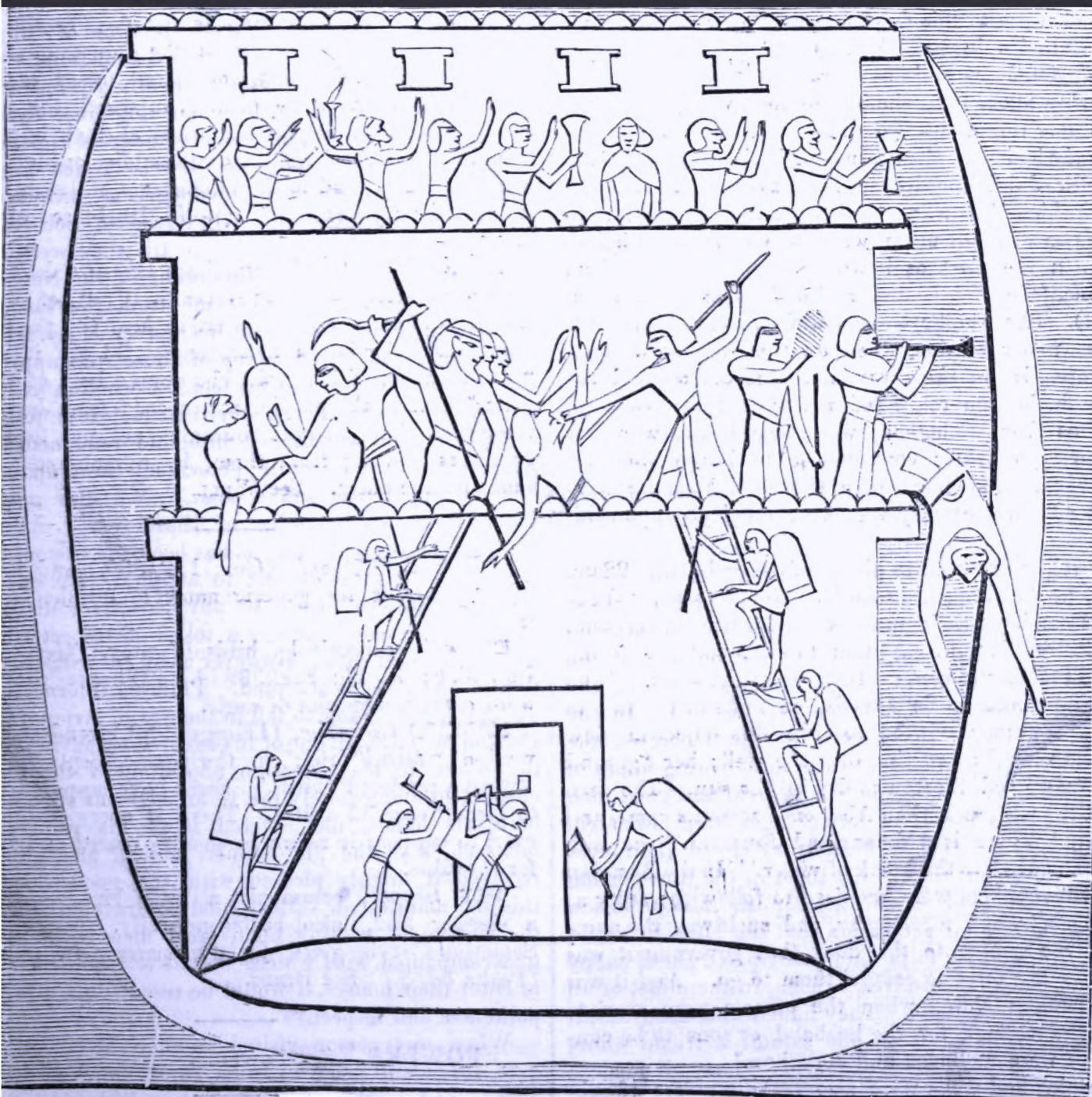
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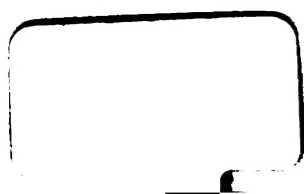
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*The Bible cyclopædia: or,
Illustrations of the civil and ...*

Mason H.H. 169.



THE
BIBLE CYCLOPÆDIA:
OR,
ILLUSTRATIONS OF THE CIVIL AND NATURAL HISTORY
OF THE
SACRED WRITINGS,
BY REFERENCE TO THE
MANNERS, CUSTOMS, RITES, TRADITIONS, ANTIQUITIES,
AND LITERATURE
OF
EASTERN NATIONS.



VOLUME THE FIRST.

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INTRODUCTION.

IN the preparation of this Work, it has been the aim of the Editor to make it, to the utmost of his ability, a useful companion to the Bible,—a companion, however, not in the sense of a master or equal, but of a ministering attendant. He is not one of those who consider the word of God without note or comment, so far as relates to the great doctrines of salvation, as either defective, equivocal, or obscure. On the contrary, he believes that, notwithstanding all the disadvantages of a translation, a foreign idiom, and an Oriental drapery, it is, in every really important point, full, unambiguous, and clear. A distinction should, however, always be made between its history and its poetry, between its doctrine and its allusions. The transparent and vigorous simplicity of the former requires little aid from learned labours: *the way-faring man, though a fool, shall not err therein*; but, besides its history and its doctrine, or, in other words, its facts, moral principles, precepts, and promises connected with those facts, the Bible abounds in allusions, geographical, historical, and analogical, and these, together with prophecy and its accomplishment, form the proper field for Biblical illustration.

Bishop Van Mildert, in his *Bampton Lectures*, observes, “The knowledge of Divine truth is, indeed, perfectly distinct from human science, in that it emanates immediately from the fountain of Infinite Wisdom. Yet it has this in common with human science, that it is made by its Heavenly Author to flow through the channel of human instruction. While, therefore, we receive it not as the word of men, but, as it is in truth, the word of God, (1Thess. 2. 13,) we must nevertheless examine it as it is delivered to us, clothed in the language of man, and subject to the general rules of human composition. The deference due to it as a Divine production does not interfere with this province of human learning; it only exacts submission with respect to the subject-matter of the revelation, to which the critical investigation is entirely subordinate.”

The Bible, viewed merely as a collection of ancient writings, comprising history, philosophy, jurisprudence, morals, poetry, and prophecy, is a volume of incomparable value to the philosopher, and of inexhaustible interest to every inquiring mind. It comprises *all the treasures of wisdom and knowledge*; the simple eloquence of its narratives, the sublime imagery of its poetry, the grandeur of its descriptions, and the persuasive power of its moral lessons, combine to render it a book which will amply repay any amount of thought or labour that may be expended upon its study and interpretation. The Bible may also be considered as the highest source of historical knowledge, as it contains the only authentic, clear, and consistent account of the remotest ages of the world, communicated in a manner adapted to subserve the highest moral and religious purposes.

Archbishop Secker well observes, “The Bible comprehends, in the grandest and most magnificent order, the various dispensations of God to mankind, from the forming of this earth to the consummation of all things. It begins with the groundwork of

natural religion, the creation of the universe by one holy and good and wise Being : relating distinctly how all those parts of it to which the heathens paid Divine worship, were in truth the work of God's hands. It proceeds to the origin of the patriarchal, Jewish, and Christian religion; the introduction of sin by the fall of our first parents, of which we experience the wretched effects. It recites the second peopling of the world, the relapse of mankind into wickedness, the choice of one family and people to preserve the knowledge of God, and to be as a light shining in a dark place, for the benefit of all about them that would turn their eyes and feet to the way of peace. It lays before us the laws given to this people; it recounts their history chiefly with regard to their moral and religious behaviour, and dwells on the character and actions of their most remarkable persons. It supplies us with admirable patterns of genuine piety in the Psalms, most virtuous instruction for the prudent conduct of life in the Book of Proverbs, for bearing afflictions in that of Job, for thinking justly of wealth, honour, pleasure, science, in Ecclesiastes. Then in the prophetic books, it gives us, together with the sublimest and worthiest ideas of God, and our duties towards Him, the most affecting denunciations of that private and public misery and ruin which will ever attend sin, whether cloaked by superstition or displayed in profaneness. And, along with all these things, it unfolds a series of predictions, reaching from the beginning of the Old Testament to the end, and growing from obscure and general, continually clearer and more determinate, concerning the appearance of a Divine person on earth, for the recovery of fallen man, and for the revival and propagation of true religion throughout the world. The books of the New Testament open to us the execution of this great design. The Gospels record his supernatural birth, his unspotted and exemplary life, his astonishing and gracious miracles, his pure and benevolent doctrine, his dying for our offences, and rising again for our justification, his mission of fit persons endued with the gifts of the Holy Spirit to teach all nations; his own ascension into Heaven, and sitting at the right hand of God, till He shall come to judge the quick and the dead. The Acts of the Apostles represent the wonderful success of their preaching, and the original foundation of the Catholic Church. The Epistles contain their admirable directions to clergy and laity; and the Revelation concludes with foretelling the state of Christianity, primitive, degenerate, and reformed, to the last ages. A grander, a more comprehensive, and more useful scheme of instruction than this cannot possibly be conceived."

The illustration of the Holy Scriptures must, therefore, be considered an object of paramount importance to every devout Christian. The varied stores of information which have been accumulating for ages in the numerous works relating to the civil and ecclesiastical history of ancient empires, the interesting and valuable researches of modern travellers, particularly those relating to Egypt, have for this purpose been carefully examined, and the results placed before the inquirer, combining and condensing at the same time the works of numerous writers on all subjects within the range of Biblical investigation.

In duly estimating the importance of critical and philological research, in clearing away some of the obscurities of the Scriptures, the Editor considers the Bible, in its structure, spirit, and character, to be essentially an Eastern book; and, therefore, the natural phenomena and moral condition of the East should be made largely tributary to its elucidation. In order to appreciate fully the truth of its descriptions, and the

accuracy, force, and beauty of its various allusions, it is indispensable that the reader, as far as possible, separate himself from his ordinary associations, and place himself by a kind of mental transmigration in the very circumstances of the writers. He must sit down in the midst of Oriental scenery,—gaze upon the sun, sky, mountains, and rivers of Asia,—go forth with the nomade tribes of the desert,—follow their flocks,—travel with their caravans,—rest in their tents,—lodge in their khans,—load and unloose their camels,—drink at their wells,—repose during the heat of noon under the shade of their palms,—cultivate the fields with their own rude implements,—gather in or glean after their harvests,—beat out and ventilate the grain in their open threshing-floors,—dress in their costume,—note their proverbial or idiomatic forms of speech, and listen to the strains of song or story, with which they beguile the vacant hours. In a word, he must surround himself with, and transpose himself into, all the forms, habits, and usages of Oriental life. In this way only can he catch the sources of their imagery, or enter into full communion with the genius of the sacred penmen.

True to the traditions of their ancestors, and impenetrable thus far to the spirit of innovation, their manners and customs, opinions and institutions, retain all the fixedness of their mountains, and flow on as unvarying as their streams.

Sir John Chardin states, “In the East they are constant in all things; the habits are at this day in the same manner as in the preceding ages; so that we may reasonably believe, that in that part of the world the exterior form of all things (as their manners and customs) are the same now as they were two thousand years since, except in such changes as have been introduced by religion, which are nevertheless very inconsiderable.

Mr. Morier also says, “The manners of the East, amid all the changes of government and religion, are still *the same*; they are living impressions from an original mould, and at every step, some object, some idiom, some dress, or some custom of common life, reminds the traveller of ancient times, and confirms above all the beauty, the accuracy, and the propriety of the language and the history of the Bible.”

This testimony to the conformity, or rather identity, of the modern with the ancient usages of the East, is fully confirmed from other sources, as scarcely a traveller has set foot upon Oriental soil without professing himself to be at once struck with the remarkable coincidence between the picture of ancient manners, as drawn in the Sacred Writings, and the state of things which actually meets his eye. This stedfast resistance to the spirit of innovation and change, which thus remarkably distinguishes the nations of the East, will probably, in the Providence of God, remain unsubdued till it shall have answered all the important purposes of Biblical elucidation; when it will give way to the all-pervading, all-regenerating influence of the Bible itself, borne upon the bosom of a new tide of civilization and improvement, which shall, ere long, set in upon the East from the nations of Europe and the great continent of the West. “By a wonderful provision of Providence,” says M. Lamar-tine, “who never creates wants without at the same time creating the means of satisfying them, it happens, that at the moment when the great crisis of civilization takes place in Europe, and when the new necessities resulting from it are revealing themselves, both to governments and people, a great crisis of an inverse order takes

place in the East, and a vast void is there offered for the redundancy of European population and faculties. The excess of life which is overflowing here, may and must find an outlet in that part of the world; the excess of force which overstrains us, may and must find employment in those countries, where the human powers are in a state of exhaustion and torpidity, where the stream of population is stagnant or drying up, where the vitality of the human race is expiring."

In the mean time, while the inevitable moral change and transformation that awaits the East lingers, it behoves us to make the most for all useful purposes of that state of society which still exists, but which ere long will have passed away. The Editor, therefore, has drawn largely from those rich and abundant stores which the spirit of modern enterprise has recently unfolded for the important purposes of Biblical illustration.

The tide of travel within a few years has turned remarkably to the East; men of intelligence and observation have made their way into every region on which the light of revelation originally shone; exploring its antiquities, mingling with its inhabitants, detailing its manners and customs, and displaying its physical, moral, and political circumstances. From these expeditions they have returned richly laden with the results of their industry and the fruits of their patient research.

Nor has the progress of our knowledge during the present century, with respect to the institutions, manners, and customs of the ancient Egyptians, been less remarkable. In this department, the labours of Young, Denon, Champollion, Cailliaud, Belzoni, and Wilkinson, have opened a new and interesting path to the Biblical student, developing a rich mine of information in reference to that extraordinary people, and illustrative of the Mosaic records.

In some respects, the plan upon which this work has been constructed differs, it is hoped advantageously, from that of preceding publications of its class. Thus Scripture biography, which usually occupies a large space in Bible Dictionaries, is here treated of in a brief and concise manner, giving only the characteristic outlines, except when difficulties occur which require to be cleared up. The ancient history of the places or nations mentioned has also been given but briefly, as the best, and frequently the only, source of information is open to all, and a series of chronological tables, with which the work concludes, supersedes the necessity of a variety of details; but in those cases where it appeared necessary to bring down the narrative to modern times, due diligence has been used in procuring the materials for as ample statements as the limits of the work would allow. The space gained has been devoted mainly to the topography of the Bible, a subject hitherto little cultivated, and beset by difficulties, which, however, are daily lessening. In some cases it has been found impossible, at present, to arrive at perfectly satisfactory conclusions, yet the Editor may truly affirm that no diligence, no research, no comparison of statements, no sifting of authorities, has been spared in the pursuit of truth. For the purpose of illustration, numerous wood-cuts have been given, carefully selected from trustworthy sources. Some will be found to exhibit the costume of the modern Orientals, by which many passages of Scripture will be explained at a glance; others are copied from the paintings in the Egyptian monuments, and, beside serving the same purpose as the former, present to our view a variety of highly-interesting particulars concerning the political and social state of the land of the Pharaohs; others offer correct

representations of the present aspect of some of the most renowned cities of ancient days, or of less celebrated places connected with Scripture history; some preserve memorials of those that have perished, in coins, medals, and gems; and lastly, there will be found a variety of specimens of the botany and zoology of Southern Europe, Egypt, Syria, and Asia Minor, in cases where the objects mentioned in the Sacred Writings can be satisfactorily identified.

Upon another matter, too, a difference will be remarked. Many infidel objections to the Scriptures have been raised, either through misapprehension or plausible misrepresentation of the sacred text, and though these objections have been repeatedly shown to be utterly futile, they still maintain their ground, because the eminent men who have answered them have but too frequently addressed themselves only to the learned, and have interpreted a difficult passage in Hebrew or Greek by another in Latin, forgetting that those with whom the objections in question are most likely to have weight, are ignorant of all languages but their own. To remedy this evil, the Editor has taken care, while giving the opinions of the most learned commentators upon difficult passages, to render the matter intelligible to all, by presenting the result alone.

With a view to economy of space, a number of names occurring but seldom in the Scriptures, and also a variety of chronological tables and other documents, have been reserved for the APPENDIX, where they will be found given in the most compendious form; and with the like purpose of keeping the work within moderate limits, the custom of affixing the authorities to each article has been deviated from, the space which the constant and useless repetition of well-known names would occupy being very considerable. Instead of this, a brief Sketch of the Progress of Biblical Illustration and a Bibliographical Catalogue will be found in the APPENDIX; of which the first will indicate the gradual progress of Scriptural Illustration, and the second, while pointing out at a glance the principal authorities consulted, will also serve to indicate to the Biblical student a number of works of merit by which his inquiries may be assisted.

Whilst labouring to give to the BIBLE CYCLOPÆDIA a comprehensive character at least equalling any former work devoted to the illustration of the Holy Scriptures, the Editor's especial attention has been directed to the all-important subject of the fulfilment of Prophecy, on which the researches of modern tourists have poured a flood of light. It is perfectly astonishing to one who has never examined the subject, to find how *literally* and *minutely* the prophetic declarations of Scripture have been fulfilled. Indeed, it is impossible for the most determined infidel carefully to examine and weigh this subject, and not be forced to admit that the Bible is Divine; or, in the words of Bishop Newton, "he is reduced to the necessity, either to renounce his senses, deny what he reads in the Bible, and what he sees and observes in the world, or acknowledge the truth of prophecy, and, consequently, of Divine revelation." A writer in the *Quarterly Review* justly observes, "We confess that we have felt more surprise, delight, and conviction, in examining the accounts which the travels of Burckhardt, Mangles, Irby, Legh, and Laborde, have so recently given of Judæa, Edom, &c., than we have ever derived from any similar inquiry. It seems like a miracle in our own times. Twenty years ago, we read certain portions of the prophetic Scriptures with a belief that they were true, because other similar passages had, in the course of ages, been proved to be so, and we had an indistinct notion that

all these (to us) obscure and indefinite denunciations had been, we know not very well when or how, accomplished; but to have graphic descriptions, ground plans, and elevations, showing the actual existence of all the heretofore vague and shadowy denunciations of God against Edom, does, we confess, excite our feelings, and exalt our confidence in prophecy to a height that no external evidence has hitherto done. Here we have bursting upon our age of incredulity, by the labours of accidental, impartial, and sometimes incredulous (infidel) witnesses, the certainty of existing facts, which fulfil what were considered the most vague and least intelligible of the prophecies. The value of even one such contemporaneous proof is immense."

In the execution of the task he has undertaken, it has been the aim of the Editor everywhere to exhibit the Bible as Scripture given by inspiration of God, not as mere human composition. He has, therefore, earnestly desired to avoid that spirit of error which has, unhappily, too much prevailed of late on the Continent, which, by arrogating to itself the claim of superior sagacity and learning, has sought to reduce everything in the Sacred Volume to the level of its own limited views and narrow conceptions, denying or explaining away the miracles, and seeking thereby to lower our reverence for the Word of God, and Divine things in general. Such views and principles, usually classed under the term Neology, will, it is trusted, be found to receive no countenance in the pages of this Work.

Having thus briefly stated what *has been* intended and attempted in the construction of the BIBLE CYCLOPÆDIA, the Editor feels himself called upon to state what has *not been* either contemplated or professed, much less aimed at, in the discharge of his undertaking.

He has not usurped the duties of the divine, by presuming to enter into theological disquisitions, nor has he undertaken the advocacy of particular doctrines, or entered into the discussion of questions upon which differences of opinion exist in the Protestant community. These subjects are most properly in the hands of learned and able persons, well qualified, by their studies and their stations, to do far greater justice to such various and important matters than he could hope to achieve. His undertaking to the public was to produce *a digest of the civil and natural history, geography, and general literary information connected with the Sacred Writings*; to this end he has laboured diligently and incessantly—with what success it will be for the reader to decide.

With the views and intentions herein expressed, the BIBLE CYCLOPÆDIA is submitted to the Public, in the hope and belief that it will be found to contain much collateral information that will prove both useful and instructive in the study of the HOLY SCRIPTURES.

BIBLE CYCLOPÆDIA.

AARON.

THE name of Aaron is connected with some of the most remarkable events in Sacred History. He is known to every reader of the Bible as the first high-priest of the Hebrew nation, and the brother of its inspired lawgiver, Moses. He bore a principal part in carrying into effect the deliverance from Egyptian bondage which God wrought for the Israelites, and in establishing that system of religious polity by which they have ever since been distinguished from all the nations of the world.

But though Aaron is thus conspicuous in Sacred History, the materials which it affords us for an outline of his life and character are, comparatively, brief and scanty. His personal history is noticed only so far as it is connected with the great events which he was instrumental in accomplishing, and even in them it is obscured by that of his more illustrious brother. But the Scripture narrative of his life, though short, affords some valuable lessons, and is remarkable for that extreme fidelity which distinguishes every part of the Word of Truth. The great defects of his character, the sins into which he fell, and the punishments with which he was visited for his offences, are all faithfully recorded. Though the transgressions of the high-priest might tend to injure the holy cause of God, yet truth required that they should be told. And it is this inflexible adherence to truth, in all parts of Sacred History, which brings to the mind a strong and powerful conviction of the authenticity and credibility of the whole.

Aaron was the son of Amram and Jochebed, the daughter of the patriarch Levi. He was the elder brother of Moses, having been born three years before that illustrious lawgiver, during the sojourn of the Israelites in Egypt. (Exod. 7. 7.) His birth appears to have happened before the cruel edict of the Pharaoh then reigning over Egypt, who, in order to prevent the rapid increase of the Hebrews, decreed that all their male infants should be thrown into the Nile; for there is no account of Aaron's exposure to any danger in consequence of that decree, although the escape of Moses is so minutely detailed. The birth of Aaron took place, according to the common chronology of the English Bible, B.C. 1574.

On the early history of Aaron, the Scriptures are silent. He is first noticed as having married Elisheba, the daughter of Amminadab, and sister of Naashon, a prince of the house of Judah, whence it may be inferred that he was a person of some distinction. Some writers have supposed, without sufficient grounds, that he was the governor of the Israelites under Pharaoh. By his wife, Elisheba, he had four sons, Nadab, Abihu, Eleazar, and Ithamar. (Exod. 6. 23.) He is next mentioned on the occasion of his conference with Moses on Mount Horeb. The journey which he undertook thither was under a Divine command, and he found, on his arrival at that place, that he had been associated with his brother in the important work of delivering his countrymen from their Egyptian bondage. (Exod. 4. 27.) His eloquence peculiarly qualified him for the task of

pleading the cause of the oppressed Israelites before Pharaoh, and of denouncing those terrors of the Lord, which were more especially to be wrought through the hand of his brother. On this account, though the authority of his commission was honoured, as well in the outset as afterwards, by the possession of miraculous power, he is, by a strong figure, called the prophet of Moses, who was made as it were, "a god unto Pharaoh," (Exod. 7. 1.) Aaron was eighty-three years old, when, in conjunction with his brother, he delivered to Pharaoh the Divine message, requiring that prince to allow the Israelites to proceed three days' journey into the wilderness, to offer a sacrifice to the Lord. Their first mission was unsuccessful. The king, regarding the application as a sign that the Hebrews were becoming restless, and were endeavouring to escape from their bondage, treated them with additional cruelty and severity; but after a train of the most astonishing miracles had been wrought by God, through the hands of the two brethren, they succeeded in their mission, and Pharaoh reluctantly consented to the departure of the people. See MOSES and EXODUS.

In the progress of the Israelites through the wilderness, Aaron was distinguished by peculiar marks of the Divine favour. Although not admitted to communications with God so immediate as those enjoyed by Moses, he was permitted, together with his sons, Nadab and Abihu, and seventy of the elders of Israel, to behold the symbol of the Divine Presence. On this account it is said that they "saw the God of Israel." (Exod. 24. 10.)

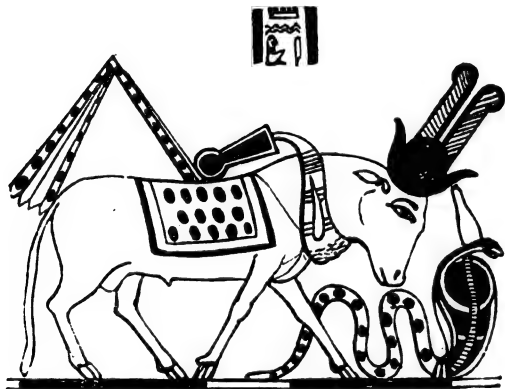
During the absence of Moses and Joshua in the mount, Aaron, together with Hur, had the charge of the people. It was during this period that the flagrant act of idolatry was perpetrated, which has affixed so great a stain upon his character. The people, who had become restless at the protracted absence of Moses, were clamorous that Aaron should make them "gods," to go before them, that they might pursue their journey. And even while God was designating him high-priest of his people, and giving commands respecting the mode of his ordination, his office, and sacred habits, Aaron, notwithstanding all he had witnessed, and all the miracles of which he had been the instrument, yielded to their importunity. Whether he had himself imbibed the idolatrous notions of the people, or whether he yielded through want of firmness, or fear of the consequences of opposition, is very uncertain, but the last seems most probable.

In order to gratify their wishes, he commanded them to break off their golden ear-rings, and bring him the gold. The precious metal was melted and moulded into the form of a calf, or rather of a young bullock, the same Hebrew word, *עֵלֶף* being also used in that sense in other passages. (See Gesenius *in voce*.) The idol was set up by Aaron, and an altar erected before it, on which they offered sacrifices with great rejoicings. (Exod. 32. 1-6.)

But why should the Israelites have chosen a calf as the object of their idolatry, in preference to any other

animal? Calmet and the commentators are generally agreed, that this was done in imitation of the worship of Apis: and it seems impossible to give any reasonable account of the transaction, without some reference to Egyptian superstitions. Yet it would appear that the commentators are not quite correct, in supposing Apis to be the deity whose worship was imitated on this occasion. The Egyptians gave that name to a living bull which they worshipped at Memphis: but they also worshipped another living bull, in the city of On, or Heliopolis, which they called *Mne*, or, according to the Greek form, Mnevis, and which they adored as the living emblem of the sun. Now, the Israelites, from the circumstance of their living in the land of Goshen, in or near which Heliopolis was situated, and also, from the connexion of Joseph, the head of their nation, with one of the priestly families of that city, must have been well acquainted with its peculiar forms of idolatry.

It is also very probable that many of them had joined in those rites during their sojourn. We might, therefore, naturally suppose that they would adopt them on this occasion; and the supposition that they did so, is confirmed by a very curious fact, which has not yet been noticed, as bearing upon this question. Champollion has observed, in his *Panthéon Egyptien*, that Mnevis is said by Porphyry and Plutarch to have been a black bull, as Apis unquestionably was; but he assures us that this is not the case with regard to the existing remains of ancient Egypt. For, although in the Egyptian paintings Apis is either coloured black, or black and white, Mnevis, on the contrary, in the only figure of him hitherto discovered, is coloured *bright yellow*, evidently with the intention of representing a *golden image*. This fact, though not a conclusive proof, affords a strong presumption, that the golden calf was made according to the usual form and colour of the images of Mnevis.



The annexed engraving represents this symbolical deity of Heliopolis, as he is painted on the coffin of a mummy at Turin, the name being distinctly written in hieroglyphical characters, MNE, without the Greek termination. It differs in colour only, and not in form, from another painting on the same coffin, which bears the name of Apis. Both have the same trappings; the sun's disk between the horns, surmounted by the plume of ostrich feathers, signifying justice, and the whip, the emblem of power; and both are accompanied by the serpent, representing the spirit of the gods. The engraving may therefore, at all events, be fairly considered as a correct representation of the *form* of the *Golden Calf*, which was set up by Aaron, at Sinai.

It does not follow, from this view of Aaron's transgression, that either he or the Israelites intended to worship the sun, when they set up this idol. For, as Mnevis was only a symbol of the power and attributes of the luminary, considered as the chief deity of Heli-

opolis, they might mean to worship, under the same symbol, their own guardian deity, Jehovah. Indeed, it is evident from the narrative, that the Israelites, or at least Aaron himself, did intend the calf for a symbolical representation of the true God. Aaron announces the festival, which was to take place in honour of the calf, in these words:—"To-morrow is a feast to the Lord." And the Psalmist, speaking of the transaction, observes, "they changed *their glory* into the similitude of an ox that eateth grass." But the offering was heathenish in its character, and it was, as might be expected, not unattended with heathenish excesses and abominations. For this deadly transgression, Aaron, and, indeed, the whole nation, were with much difficulty saved from extermination, at the earnest intercession of Moses. A terrible example was, however, made of the principal offenders. At the call of Moses, "Who is on the Lord's side?" the tribe of Levi, eager, apparently, to obliterate the stain which so illustrious a member of their tribe had brought upon the people, "gathered themselves unto him," and executed the judgment of God, by destroying 3000 Israelites with the sword. (Exod. 32. 28.)

Aaron having repented, and acknowledged his transgression, was received to pardon and favour with God; and, afterwards, with ceremonies of much pomp and solemnity, was ordained the high-priest of the people, and the office was restricted to his family; but his family were not all of them worthy of their high distinction. Shortly after their consecration, two of his sons, Nadab and Abihu, having acted contrary to the command of God, by putting "strange fire" into their censers when they offered incense, were destroyed by fire from the Lord. The cause of their offending in this manner against God, is supposed by some commentators to be pointed out by a law which was made immediately after this occurrence—"Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." This heavy calamity was represented in its true light by Moses, and the unhappy father submitted with resignation to the will of God. (Levit. 10. 1-3.)

The conduct of Aaron was, however, on other occasions, far from blameless. We find him afterwards involved with his sister, Miriam, in a kind of rebellion against the authority of Moses. Their brother's marriage had, it appears, given them some offence, and on this, they took occasion to set up their authority as equal with his. Miriam was immediately stricken with leprosy. Aaron was not thus punished, either because the uncleanness of the high-priest would have left Israel without ministration, and exposed the priesthood itself to contempt, or because, as is much more probable, he had only been accessory, and his fault was immediately acknowledged, as we find was the case. He was, however, more appropriately punished for this sin of rebellion against lawful authority, by the prevalence of a similar spirit against himself. Korah, Dathan, and Abiram, together with 250 principal persons, disputed the peculiar priestly rights of Aaron, and contended that, because all the congregation were, in one sense, holy, they had, therefore, an equal right to exercise that ministry to which Aaron, by the appointment of God, was exclusively designated. The heads of the conspiracy fell by a conspicuous judgment of God; the ringleaders were engulfed in the earth, which opened to swallow them alive, and their 250 immediate adherents were consumed by fire from God, in the act of offering incense.

The conspiracy, however, seems to have been much more extensive, inasmuch as 14,700 died in consequence

by the pestilence; and it was only at Aaron's official intercession with God that "the plague was stayed." But it pleased God to afford a testimony to the authority of Aaron, which might, by its permanence, vindicate the rights of his posterity also from similar intrusion. Not only, in memorial of the transaction, were the censers, offered by Korah and his company, "made broad plates for a covering of the altar, that no stranger, who is not of the seed of Aaron, come near to offer incense unto the Lord;" but the princes of the different tribes were commanded to bring their rods or sceptres of office to Moses, with their names written thereon; Aaron's name was written on the rod of Levi, and the whole deposited in the tabernacle of the congregation before the testimony. On the following morning, Aaron's rod "was budded, and brought forth buds, and blossomed blossoms, and yielded almonds." Moses commanded this rod to be laid up before the testimony, for a token against the rebels. How long it continued there is uncertain; but such was the effect of the warning, that, until the time of King Uzziah, we read of no further invasion of the high-priest's office in Judah.

Aaron was implicated in the disobedience of Moses at the water of Meribah. The people had murmured on account of the absence of water in the wilderness of Sin, and Moses and Aaron were commanded to speak to the rock in their presence, which should immediately produce water for their relief. This command both the brothers disobeyed; for, instead of speaking to the rock, they spoke to the people; and, by saying, "Must we fetch you water out of this rock?" and striking the rock, they appeared to appropriate to themselves the glory of the miracle that followed. For this transgression both Moses and Aaron were forbidden to enter the promised land. About a twelve-month after this transaction, Aaron's life drawing towards its close, he was commanded to come up into Mount Hor, and there to be divested of his priestly garments, which were put upon his son Eleazar. He then expired on the mountain, at the age of 123 years, and was buried there. (Numb. 20. 28.) It is said, in Deut. 10. 6, that he died at Mosera; but as that is mentioned as the place of encampment, it seems to mean that he died while the Israelites were encamped there.

Aaron is justly regarded as a type of Christ, but it is rather officially than personally; we, therefore, refer our readers, for the typical part of his character, to the article HIGH PRIEST.

The figures of Aaron, in his priestly robes, which have appeared in Calmet, and in various editions of the Bible, have been drawn merely from the written descriptions given in the Book of Exodus. And as these descriptions themselves have not been always well understood, the representations are, in a great degree, fanciful. Nothing, surely, can be more absurd, than to give a Turkish dress to a person who was born and educated in Egypt, under the command of the Pharaohs. The only source from whence we are likely to gain accurate information upon this point, is in those monuments of ancient Egypt, in which the dress of the Egyptians is described. But before we refer to these monuments, it is necessary to say a few words, in order that we may not be misunderstood.

Some writers seem to have been deterred from acknowledging the resemblance which exists between certain parts of the Mosaic ritual, and the religious ceremonies of ancient Egypt, by the fear of being thought to countenance the infidel notion, that Moses borrowed his religion from the Egyptians. Nothing, certainly, can be more false than such a notion; for, in all important points, the religion taught by the inspired lawgiver was in direct contradiction to the Egyptian superstitions; yet we need

not scruple for a moment to acknowledge, that in mere ritual observances, and other unimportant points, a considerable resemblance may be traced. How, indeed, could it be otherwise? The Israelites were only seventy in number when they went into Egypt. They married into Egyptian families, and adopted Egyptian customs; and though they still preserved their Hebrew peculiarities, yet they must, necessarily, have become, in a great degree, identified in their habits and modes of thinking with the Egyptian people. Unless, therefore, God had chosen, not only to order every minute point of the new ritual, so as to make it entirely different from that of the Egyptians, but also miraculously to alter the habits and notions of the Israelites individually, it would be impossible that there should not be a strong resemblance, in many points, between them. And this, so far from detracting from the claims of Moses to Divine inspiration, or from his veracity as a historian, serves the more strongly to confirm them. The sublime doctrines of the unity and spirituality of the Godhead were taught and preserved by means of institutions, which, when purified from the alloy of heathenism and superstition, were most admirably adapted to the state and condition of the chosen people; and those fragments of primeval knowledge and truth, which had been preserved among the Egyptians, were, no doubt, embodied in the new revelation given by Moses.

As the Israelites had just left a country which was distinguished for the splendour of its religious ceremonies, God saw fit, in condescension to their weakness, to ordain for them a ritual which, while it was perfectly free from idolatry and superstition, was peculiarly solemn and magnificent. The robes of Aaron, as the high-priest, were expressly ordered to be made "for glory and for beauty," and appear, from the description, to have been exceedingly splendid; the colours were blue, and purple, and scarlet, "curiously embroidered" with gold. Next to his body he wore drawers and a tunic, or shirt, of very fine cotton, called, apparently from the material of which it was made, Khetoneth, כֶּתֶנֶת, and, in the New Testament, χιτων. This is rather oddly translated by the word *coat* in our English version. Over this he wore a larger garment, called in Hebrew, Meil, מֵעַל, or the *robe*, in our English Bible. This appears to have been, in later times, furnished with sleeves. It reached from the shoulders to the ankles. At the bottom it was adorned with a golden border, consisting of bells and pomegranates alternately. (See BELL.) For common occasions this garment had merely a fringe instead of the golden border. His uppermost garment was called the Ephod in Hebrew, and επωμῖς, or shoulder-covering, in the Septuagint. This was fastened upon the shoulders, and had sleeves which covered the upper part, at least, of the arms. It did not cover the breast completely, but left a part uncovered. The ephod was girded round the waist by a broad girdle or zone, which also confined the other parts of the dress. Upon his head he wore a mitre, (Mitzepheth,) the shape of which is not very certain. The commentators generally consider it to have been a kind of turban, consisting of many folds of linen wrapped round a cap; but as nothing is said of the folds of linen in the Bible account, we may suppose that part to have been an addition made to the high-priest's head-dress in after-ages, as the golden circlelets, or crowns, worn in the time of the Maccabees, undoubtedly were. (See Josephus, *Antiquities*, lib. iii. c. 7, sec. 7.) On the forehead, upon the edge of the mitre, was a plate, or rather leaf, of gold, inscribed with the words, HOLINESS TO THE LORD.

On his breast Aaron wore a breast-plate, about ten inches square, called the breast-plate of Judgment, in

which were set twelve precious stones, on which were engraven the names of the twelve tribes of Israel. This filled the space left open in the ephod, to which it was attached by rings of gold, and completely covered the breast.

Upon the breast-plate, (see Levit. 8. 8; Heb. and Sept.) and not in it, as in our version, and as Michaëlis and Jahn suppose, were put the *Urim* and *Thummim*. These words are generally translated "lights and perfections;" or, according to the Septuagint, "manifestation and truth." This, however, is still a very obscure and difficult point; yet we may, perhaps, be able to throw a little more light upon it from the Egyptian monuments.

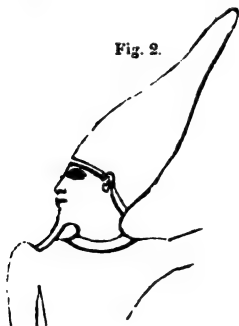
The dress of Aaron was certainly not borrowed from that of the Egyptian *Priests*, their official dress being a panther's skin worn over their ordinary dress; but it appears, by the above description, to have resembled very closely that of the Egyptian *Kings*. In the opposite engraving, the whole-length figure is a representation of the Pharaoh, Ramses the Sixth, who, according to Manetho, was one of the grandsons of the Pharaoh under whom the Exodus took place. He is here represented offering incense and libations, as he is painted in his tomb among the royal sepulchres at Thebes. He differs very little, if at all, in the different parts of his dress, from the earlier monarchs who lived during the time of Moses; but we have copied his portrait from Rosellini's engraving, because his robes are more complete than those of any of the earlier remaining representations. They are represented as having exactly the same colours as those which adorned the robes of Aaron, namely, scarlet, purple, blue, and gold. The parts of the dress which corresponded with those of Aaron are the linen, or rather cotton, *drawers*; the tunic, or shirt, (called *coat* in the English Bible,) reaches below the knees to the upper row of fringe. The *robe* reaches to the ankles; and the *ephod* covers the shoulders and arms. The two last parts of the dress are partly confined by the girdle, which is "of curiously embroidered work," and the fringe may be noticed at the bottom of the robe. Aaron seems to have had no collar, though worn almost universally by the Egyptians. But it appears, that all the parts of his dress, which are described in the Book of Exodus, are found in this figure, except the mitre and breast-plate. These, however, may be easily supplied from similar representations of Egyptian monarchs.

The mitred, or crowned head, fig. 1, is that of Amenoph III., the Memnon of the Greeks, who probably flourished before the time of Moses. Another common, and very ancient form of mitre, is that found on fig. 2;

Fig. 1.



Fig. 2.



but it is impossible to determine, whether either of them was of exactly the same form as that which was worn by Aaron.

The breast-plate, fig. 3, is from another figure of Amenoph-Memnon, in the sanctuary of Kneph, or Cnoph, at Elephantine, given by Sir John Wilkinson in the *Hieroglyphics* published by the Royal Society of

Literature. The device on this breast-plate is also remarkable. It consists of the title of the king, which was "*the Sun, the Lord of Justice and Truth.*" This is expressed by a circle representing the sun, and by the female figure representing justice or righteousness. The square breast-plate, fig. 4, is that of the Pharaoh Osiree-



Menephthah, copied from the portrait in his tomb, discovered by Belzoni at Thebes. It contains also the figure of Horphre, or Horus, the *sun*, (here represented under the form of a man with the head of a hawk,) and also that of Justice, with an obelisk between them.

Now the Egyptians considered the sun to be the *manifestation* (*δηλωσις*) of *celestial light* in the material world. This celestial light they called *Hor*, and *Or*, which is evidently the *Ur* of the Chaldeans and Hebrews; and, as their kings wore a representation of it on their breast-plates, it seems but a fair inference to suppose, that the *Urim* (the plural of *Ur*) worn by Aaron, was either that word itself in Hebrew characters, or a symbolical representation of Divine light, engraved, or in some way fixed, upon the breast-plate. And so of the word *Justice* and *Truth*; these two attributes being expressed by the same hieroglyphical character. (See Champoll. *Lettre* XVIII.) The name of the female figure representing these attributes, was *Them*, or *Thémé*, (whence the *Themis* of the Greeks,) the plural of which in Hebrew would be *Themim*, or *Thummim*. Hence the meaning of the words or symbols *Urim* and *Thummim* on Aaron's breast-plate, would be either "manifestation and truth," as in the Septuagint, or, literally, "light and righteousness," referring the words, in their highest sense, to the attributes of light, and of justice and truth, as revealed, or *manifested*, in the revelation given by Moses. (See *URIM* and *THUMMIM*.)

With regard to the etymology of Aaron's own name, Gesenius observes, that its root is not to be found in Hebrew; and, although he gives an Arabic root from whence it might be derived, yet the derivation is anything but satisfactory. We may, therefore, venture to suggest an Egyptian origin; for Aaron, or Aahron, or Aharon, אַהֲרֹן would be more easily derived from the Egyptian word *Aah*, the *moon*; as in the common name, Ahmes; and there do not seem to be any valid reasons why we should not derive it from that language. The name of Moses is undoubtedly Egyptian, and though given by an Egyptian princess, was retained by him to the end of his life.

It is a very singular fact, that idolatrous customs are still connected with the name of Aaron, in the regions in which he led, or sanctioned, the idolatry of the Israelites, though in a very different manner. For he has himself long been an object of superstitious worship to the Arabs, who offer sacrifices at his tomb on Mount Hor.

Burckhardt has given us a very curious account of this superstition. He was the first European in modern times who visited the ruins of Petra, and he found great difficulty in reaching that place, on account of the suspicions entertained of him by the people. He everywhere passed for an Arab, and, being not very scrupulous in the use of means to keep up his assumed character, he pretended that he had made a vow to slaughter a goat in honour of Aaron. "To this," says



Dress of King Ramses the Sixth, offering incense and abations.

he, "my guide had nothing to oppose; the dread of drawing upon himself, by resistance, the wrath of Haroun, completely silenced him. The sun had already set when we arrived on the plain (called Szetouh Haroun, or Aaron's terrace), at the foot of the mount on which his tomb is situated. It was too late to reach the tomb, and I was excessively fatigued; I hastened, therefore, to kill the goat in sight of the tomb, at a spot where I found a number of heaps of stones, placed there in token of so many sacrifices in honour of the saint. While I was in the act of slaying the animal, my guide exclaimed aloud, 'O, Haroun, look on us! it is for you we slaughter this victim. O, Haroun, protect us and forgive us! O, Haroun, be content with our good intentions, for it is but a lean goat! O, Haroun, smooth our paths, and praise be to the Lord of all creatures!' This he repeated several times, after which he covered the blood that had fallen upon the ground with a heap of stones; we then dressed the best part of the flesh for our supper as expeditiously as possible, for the guard was afraid of the fire being seen, and of its attracting hither some robbers." (*Travels in Syria and the Holy Land.*) Burckhardt did not ascend to the tomb at the summit of Mount Hor, but it was afterwards visited by Mr. Legh, in company with Captains Irby and Mangles, who gives the following account of his visit.

"The ascent was rugged and difficult in the extreme, and it occupied us one hour and a half to climb up the almost perpendicular sides. A crippled Arab hermit, about eighty years of age, the one half of which he had

spent on the top of the mountain, living on the donations of the few Mahomedan pilgrims who resort thither, and the charity of the native shepherds, who supply him with water and milk, conducted us into the small white building, crowned by a cupola, that contains the tomb of Aaron. The monument is of stone, about three feet high; and the venerable Arab, having lighted a lamp, led us down some steps into a chamber below, hewn out of the rock, but containing nothing extraordinary. Against the walls of the upper apartment, where stood the tomb, were suspended beads, bits of cloth, and leather, votive offerings left by the devotees. On one side, let into the wall, we were shown a dark-looking stone, that was reputed to possess considerable virtues in the cure of diseases, and to have formerly served as a seat to the prophet." Legh's *Journey into Syria*, in Dr. M'Michael's *Journey from Moscow to Constantinople*.

The annexed plate, copied from Laborde's *Voyage en Arabie Pétrée*, represents the summit of Mount Hor, apparently taken from the plain mentioned by Burckhardt. The tomb of Aaron is hewn in the rock beneath the small building, which is shown to travellers as his burial-place, and which is distinguishable in this view of the mountain. There seems to be no doubt of its identity. Josephus, Eusebius, and Jerome, all speak of Mount Hor, near Petra, as the place of Aaron's sepulture, and the spot has always been held in reverence on that account by the natives of the country. See Josephus, *Ant.* IV., 47; Euseb. *Onomast.*, Art. "Ὠρ, and Jerome's *Version*.



AARONITES.—These were the priests of the family of Aaron, whose duty it was to take charge of the sanctuary. The other families of the tribe of Levi were appointed to the care of the tabernacle, and other subordinate offices. In the time of David, the Aaronites were a numerous body; for when Jehoiada, their chief, went over to join David in Hebron, on the death of Saul, he took with him 3700 men, commanded by Zadok, and 22 captains of his father's house. (1Chron. 12. 27; Numb. 4. 5.)

AB, אב is the Hebrew word for father, and enters very frequently into the composition of proper names, as Absalom, Abijah, &c.

AB is the name of one of the Hebrew months; it is the fifth month of the *sacred* year, and the eleventh

of the civil year; and, according to Michaëlis and Jahn, (*Bibl. Arch.* sec. 103,) is reckoned from the new moon of July. (See **CALENDAR** and **MONTH**.) The Jews observe the first of this month in memory of Aaron's death; and the ninth they keep as a fast, as the anniversary of the destruction of the Temple by Nebuchadnezzar. Josephus informs us, that the second Temple was destroyed by Titus on the very same day.

ABADDON. This is the Hebrew name of the angel of the bottomless pit, mentioned in the Book of Revelation, (9. 11,) as the king of the destructive locusts which arose out of the abyss, upon the sounding of the fifth trumpet. **APOLLYON** is the Greek name of this angel of darkness. Both the Hebrew and the Greek names have the same meaning, namely, the *destroyer*.

ABAGARUS. See **ABGAR.**

ABAGTHA; the name of one of the seven Chamberlains of Ahasuerus. (Esther 1. 10.)

ABANA; the name of a river of Damascus. It occurs only once in the Bible, (2Kings 5. 12,) where Naaman, the captain of the host of the king of Assyria, having been ordered by the prophet Elisha to wash himself in the Jordan, to be cured of his leprosy, exclaimed, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" The Hebrew marginal reading of this name is *AMANA*, which is also the name of one of the summits of Lebanon, or rather of Anti-Libanus, noticed in Solomon's Song, (4. 8.) For this reason, Gesenius considers the modern *Barrady* to be the *Amana*, or *Abana*; for this river, which was the *Chrysorroas* of the Greeks, rises in Anti-Libanus, and flows through Damascus. This supposition is confirmed by the discovery of the ruins of *Abila* on the banks of the *Barrady*: for the medals of that city have on them the name of the *Chrysorroas*. (See **ABILENE.**) The *Pharpar* is considered to be the modern *Fijih*, or *Fege*, a very remarkable river, which is described by Dr. Richardson as issuing from a limestone rock in a deep rapid stream of about thirty feet wide, pure, and cold as iced water. It rises near a village of the same name, in a pleasant valley, about fifteen or twenty miles N.W. of Damascus, and falls into the *Barrady*, after a course of only about a hundred yards.

ABARIM, or **AVARIM**, עֲבָרִים This is the general name of a ridge of mountains on the east of the Jordan. (Numb. 27. 12; 33. 47; Deut. 32. 49.) The name is also found in the Hebrew text of Jer. 22. 20, where the words "cry from the *passages*," should be rendered "cry from *Abarim*." Among these mountains the most celebrated are *Mount Nebo*, *Mount Peor*, and *Mount Pisgah*. Eusebius and Jerome place *Nebo* near the Jordan, opposite to *Jericho*, six or seven miles west of *Heshbon*, and seven east of *Livias*. They also mention that, near *Heshbon*, one part of the ridge still retained its old name of *Abarim*. Dr. Shaw describes them as "an exceedingly high ridge of desolate mountains, no otherwise diversified than by a succession of naked rocks and precipices, rendered, in some places, the more frightful by a multiplicity of torrents, which fall on each side of them. This ridge is continued all along the eastern coast of the Dead Sea." (*Travels*, p. 277.) *Ije-Abarim*, (heaps or heights of *Abarim*), where the Israelites encamped in the desert of *Moab*, seems to have been an eastern branch of this ridge. (See Numb. 21. 11.)

The derivation of the name *Abarim*, or *Avarim*, is uncertain, but would appear to be connected with the ancient mythology of the country. This is certainly the case with two of the mountains, which bear the names of the deities *Nebo* and *Peor*, who are identical (as will be shown hereafter) with the Egyptian gods *Anebo* (*Anubis*), and *Pehor* (*Horus*). And we may also trace a connexion between the name of this ridge and that of the district of *Avaris*, or *Abaris*, in Lower Egypt, which is said, by *Manetho*, to have been so called from its connexion with a certain ancient theology, or doctrine of the gods. Now this Egyptian *Avaris* was the strong-hold of the Shepherd-kings, who, in early times, had invaded Egypt from this part of Palestine, but had been driven back into it again before the time of *Moses*. The theology spoken of was, therefore, most probably, the religious system of this ancient and warlike race, and they would naturally give the names of their deities to those mountains on which they were worshipped, and which were also their strong-holds in

Palestine. This local worship seems to be distinctly pointed at in Numbers 33., when, after descending from the mountains of *Abarim* to the plains of *Moab*, the children of Israel received the divine command "to destroy the molten images," and quite pluck down their *high places*." *Beth-abara*, beyond *Jordan*, may have been the place where a temple, or high-place, stood.

ABBA, is a Chaldee word, which signifies *father*. It seems to have been used as a term of endearment by children, in speaking to their father, and was retained even after the Jews adopted the Greek language. When, therefore, St. Paul said, "Ye have received the spirit of adoption, whereby we cry *Abba*, Father," he seems to have meant, that they had been enabled to address their Heavenly Father as his adopted and affectionate children in Christ. (Rom. 8. 15.) The word is used by our Lord in Mark 14. 36, as the beginning of a prayer. *Winer* supposes that the Chaldee word was so much used, because the Jewish prayers commonly began with *Abba*, and that the Greek was added for the sake of those who did not understand the Chaldee. *Abba* is also found in Gal. 4. 6. *Abba* is the title given to the bishops of the Oriental churches, and from it was derived the English title of abbot, given to the superior of an abbey.

ABDA, *Servant*, one of the Levites who assisted in the service of God in the second Temple, after the return from the Babylonish captivity. (Nehem. 11. 17.) Another person of this name is mentioned. (1Kings 4. 6.)

I. ABDON, the name of the tenth Judge of Israel, who lived about 1160 B.C. He was the son of *Hillel*, the *Pirathonite*. Having succeeded *Elon*, he judged Israel eight years. Nothing remarkable is related of *Abdon*, except that he had forty sons and thirty grandsons, or nephews, who rode upon seventy asses' colts. (Judges 12. 13, 15.)

II. ABDON, the son of *Micah*, was one of the persons sent by King *Josiah* to *Huldah*, the prophetess, upon the discovery of a copy of the book of the Law, to inquire of the Lord what was to be done by him and his people, to avoid the punishments which were written against them. In the Second Book of Kings, 22. 12, he seems to be the person called *Achbor*, the son of *Michaiah*.

III. ABDON, one of the four cities within the limits of the tribe of *Asher*, which were given to the Levites of the family of *Gershom* for their residence, together with the suburbs, or surrounding country, for their cattle. (Joshua 21. 30.)

ABEDNEGO, the Babylonian name given by *Nebuchadnezzar's* chief eunuch to *Azariah*, one of the three captive princes, who were companions of *Daniel* at the court of *Babylon*. He was one of the three Jewish captives who were miraculously preserved, when thrown into the fiery furnace for refusing to worship the golden image, set up by *Nebuchadnezzar* in the plain of *Dura*. (Daniel 3. 12.) *Azariah* has been supposed to be the same person as *Ezra*; but that could not be the case, *Ezra* being not of the blood-royal of *Judah*, but a priest of the tribe of *Levi*. (Ezra 7. 5.) His Babylonian name seems to have been altered from *Abed-nebo*, (which signifies *Abode of Nebo*), into *Abednego*, either by an error of the transcribers, or because the historian did not like to affix the name of an idol to that of so holy a person.

ABEL, or rather *Hebel*, הֶבֶל was the name of the second son of *Adam* and *Eve*. He was born after the fall and expulsion of his parents from the garden of *Eden*,

and, consequently, was an inheritor of their nature after it had been corrupted by sin. He is, however, the first recorded example, after the fall, of man's acceptance and favour with God. And he became so eminent for his piety, that he is honoured by Christ himself with the title of "Righteous Abel." He is also remarkable, as the first of the human race who paid the penalty of death. His very name appears to be prophetic of his early fate; for it is supposed, by the best authorities, to mean "short continuance," and he early fell a victim to the envy of his brother Cain. The sacred narrative tells us, that, "in process of time," or, as it is in the margin of the English Bible, at the "end of days," (meaning, probably, at the end of the week, on the Sabbath,) they both came to make their offerings to the Lord. Cain, as a tiller of the ground, brought an offering of its fruits; but neither the offering nor the worshipper found favour with God. Abel, as a keeper of sheep, had brought the firstlings of his flock; "and the Lord had respect unto Abel and to his offering." This excited the envy and wrath of Cain, "who was of that wicked one," by whom his parents had been first led into sin; and he slew his brother as they were talking together in the field.

The Samaritan version says expressly, that Cain invited his brother to go with him into the field, and the Septuagint agrees with it; but there is no such clause in the Hebrew.

Jewish tradition places the scene of Abel's murder in the neighbourhood of Damascus; and a tomb is still shown, between Damascus and Baalbec, in which they pretend that he was buried. The name of the ancient city of Abel, which was in this neighbourhood, may have given rise to the tradition.

Whether Abel's offering was more acceptable, on account of its being more agreeable to any particular Divine command, is a point not decided in Scripture. Many commentators are of opinion, that it was more acceptable on account of its reference to the "Lamb of God," slain from the foundation of the world. At all events, there was a great difference between the worshippers; and the ground of this difference is explained by St. Paul, (Heb. 11. 4,) who tells us that, "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts;" and our Lord has placed him at the head of those who have suffered for righteousness' sake. (Matt. 23. 35.) With regard to the manner in which the Divine acceptance of Abel's sacrifice was manifested, neither the words of the narrative in Genesis, nor the allusions in the New Testament, give us any certain information; but we may infer, from the circumstance of its having been perceived by Cain, that it was a visible manifestation. The most ancient commentators are of opinion, that it was manifested by fire from heaven consuming the sacrifice, as on many occasions in after-times.

Archbishop Magee, in his learned treatise on atonement, supposes that the superiority of Abel's *faith* consisted not merely in the greater degree of its strength, but in its being directed to the promise of the Great Redeemer, which God had made to his parents immediately after the fall; the animal sacrifice which he offered being typical of the method by which the Deliverer was to effect the redemption of mankind.

ABEL, אֵבֶל a word which is spelt differently in Hebrew from the foregoing word, and has a different signification. It is the name given to several places in Palestine.

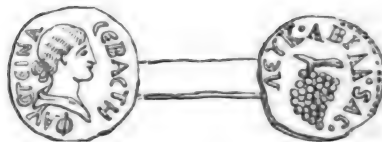
I. ABEL-BETH-MAACHAH, (*House of Maachah.*) This was a city of some importance in very early times, being

called a mother city (*Metropolis*, in the Septuagint,) in the reign of David. It was besieged by Joab, the general of that monarch, on account of its having sheltered Sheba, the son of Bichri, a Benjamite, who had rebelled against the king, but was saved from an assault by the prudence of a "wise woman" of the place, who persuaded the men to put the traitor to death, and to throw his head over the wall: upon which the siege was immediately raised. (2Sam. 20. 14-22.) It seems to have been also called Abel-Maim. (2Chron. 16. 4.) And Gesenius suggests that *Belmen*, mentioned in Judith 4. 4, is a corruption of the latter name. Josephus (*Antiq.* vii. 11,) calls it Abel-Machea.

There has been great difference of opinion respecting the situation of Abel-Beth-Maachah. Calmet considers it to be the same as Abila of Lysanias, and Gesenius has adopted the same opinion. But it was evidently within the land of Naphtali; and Reland is clearly right in denying that the territory possessed by the tribes could ever have included a place situated to the north-west of Damascus. In 1Kings 15. 20, it is mentioned after Ijon and Dan, among the cities of Naphtali, which were taken by Benhadad, on his way from Damascus, when he invaded Israel. Now the city of Dan is stated by Eusebius to have been four miles from Paneas, near the sources of the lesser Jordan. It might, therefore, be reasonably supposed that Abel was not far from that neighbourhood. And accordingly we find from Eusebius that there was a city, which he calls Abila of Phœnicia, situated between Damascus and Paneas. Eusebius does not identify it with Abel-Beth-Maachah, but there is little doubt remaining of their identity; and as the site of Paneas is well known, that of Abel may hereafter be determined.

II. ABEL-CARMAIM, אֵבֶל הַכַּרְמִים or *Abel of the Vineyards*; called in the English Bible the *plain* of the vineyards, though the word would seem rather to mean the rock or hill. (Judges 11. 33.) It was originally a village of the Ammonites, but afterwards became an important city. Eusebius (*Onomast. in voc.*) mentions two places of this name, both of them celebrated for their vineyards, one of which was six Roman miles from Philadelphia, or Rabbath Ammon. The other was Abila of the Decapolis, situated twelve miles east of Gadara. This is mentioned by Pliny as one of the cities of the Decapolis, and Josephus speaks of it as having been given to Agrippa by Nero, but it does not seem to be noticed in Scripture. Its ruins are still extant, and there is a curious inscription relating to it in Lord Besborough's collection, in Greek and Palmyrene. *Quart. Review*, xxvi.

There is a medal extant of Abila, with a bunch of grapes on the reverse; a copy of which is annexed.



It bears the inscription *Abil. Leuc.*, and is referred by the last Editor of Calmet to Abila of Lysanias; but Vaillant has shown that the date will not allow of such an appropriation. The *grapes* seem to refer us to Abel of the *vineyards*, but we have no doubt that it belongs to Abila of the Decapolis. Burckhardt discovered the ruins of Rabbath Ammon about fifteen miles S. E. of the modern town of Szalt, and by this the situation of Abel-Carmaim may be pretty nearly ascertained.

III. ABEL-MEHOLAH, (*Place of Dancing.*) was the birth-place of the Prophet Elisha. (1Kings 19. 16.)

According to Eusebius, it was situated about sixteen miles to the south of Scythopolis, or Bethshan. (See 1Kings 4. 12; Judges 7. 22.)

IV. ABEL-MIZRAIM, (*the Mourning of the Egyptians*), a place so called by the Canaanites because there Joseph and his brethren, and the Egyptians, "mourned with a great and very sore lamentation" over the patriarch Jacob, when they brought him out of Egypt to bury him in the field of Machpelah, in the sepulchre of his fathers. (Gen. 50. 11.) The name of this place, before this event, was the "threshing-floor of *Atad*," which, according to Gesenius, means a thorn, (*Rhamnus palustris*, Linn.) Jerome says it was situated between Jericho and the Jordan, two miles from the city and three from the river, on the spot where Bethagiah afterwards stood. (*Onomast. in voc. Area Aïd.*)

V. ABEL-SHITTIM, (*the Place of Acacias*), a place in the plains of Moab, where the Israelites encamped before they entered the promised land. (Numb. 33. 49.) It was here (says Josephus, *Antiq.* iv. 8, 1,) that Moses gathered the congregation together near Jordan, where the city Abila now stands; "which place is full of palm-trees." And he mentions (*Antiq.* v. 1) that it was sixty stadia from the Jordan. This is the place where the Israelites were seduced by the Moabitish women into the idolatrous worship of Baal-Peor, and into fornication. They were punished for these offences by the execution of the principal offenders, and by a plague which destroyed 24,000. (Numb. 25. 1-9.) In this passage, and in Micah 6. 5, this place is called Shittim only.

ABELA. See ABILENE.

ABEZ, a city which fell to the lot of the tribe of Issachar, the exact situation of which is unknown. It is mentioned in Joshua 19. 20.

ABGAR, or ABGARUS, was the name of many of the kings of Edessa, in Syria. There are none of them mentioned in the Bible; but one of them, the seventeenth of that name, is celebrated in ecclesiastical history, on account of a very ancient legendary story, which brings him into connexion with the personal history of Christ. The tradition says, that Abgar wrote a letter to our Saviour, requesting him to come and heal him of the leprosy. This, however, he declined to do, but sent Thaddeus instead. The letters are evidently apocryphal, though they have been considered genuine by Cave and a few other writers. They are curious as specimens of very early forgeries, but are of no historical value. They will be found in the *Codex Apocr. Novi Test.* of Fabricius, and in the folio edition of Calmet.

ABI, or ABIAH, was the mother of Hezekiah. (2Kings 18. 2.)

ABIA, in the New Testament, is the Greek form of the name Abijah in the Old Testament.

ABI-ALBON, the Arbathite, was one of the thirty distinguished men in David's army. (2Sam. 23. 31.)

ABIAH, the second son of the Prophet Samuel, by whom he was appointed one of the judges over Israel. But he and his brother Joel were so corrupt and partial in their judgments, that they excited great discontent among the people; and, in the end, the elders demanded to be governed by a king. (1Sam. 8. 2-5.)

ABIATHAR, the son of Abimelech, or Ahimelech, was the tenth high-priest of Israel, and lived in the reigns of Saul, David, and Solomon. His father, and the rest of his family, were put to death by Doeg the Edomite, at the command of Saul, on account of

their having favoured David in his flight. Abiathar, having escaped from the slaughter, fled to David, who protected him, and seems to have appointed him high-priest in the room of his father. (1Sam. 22. 9-23.) But Saul appears at the same time to have raised Zadok to that office. Thus, there were two high-priests at the same time; and they appear to have been both continued in that office by David, after the death of Saul, for they are both mentioned as having the charge of the ark during the rebellion of Absalom. (2Sam. 15. 29.) On the accession of Solomon, Abiathar joined the party of Adonijah, and was on that account deprived of his office. Solomon spared his life, on account of his services and sufferings in the cause of David, but would not allow him to remain high-priest. This event fulfilled the prediction which Samuel delivered to Eli, that his family should be deprived of the priesthood; for Abiathar was the last of Eli's family who held it, Zadok being of the family of Eleazar, in which the priesthood afterwards remained. (1Kings 2. 27; 1Sam. 2. 30, 36.)

Two difficulties have been noticed in the history of Abiathar. It would appear, from the foregoing passages, that Abiathar continued in the office of high-priest till the reign of Solomon; but in 2Sam. 8. 17, and 1Chron. 24. 3, Ahimelech, the son of Abiathar, is mentioned as being high-priest with Zadok during the reign of David; and in Mark 2. 26, Abiathar is said to have given David the shew-bread, though it appears from 1Sam. 21. 1, to have been done by his father, Ahimelech. Commentators have endeavoured to remove these difficulties, by the supposition that the two high-priests bore each of them the two names of Ahimelech and Abiathar. But this is mere conjecture; nor has any very satisfactory solution of these difficulties been given. Bishop Middleton interprets the words of St. Mark, ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, "in the time of Abiathar, the person who was (afterwards) high-priest." This would remove the difficulty with regard to the passage in St. Mark, but it leaves the other untouched.

ABIB, the name of one of the Hebrew months. It was reckoned the first month of the sacred, or ecclesiastical year, because, on the fifteenth day of it, the departure of the Israelites from Egypt took place. The name signifies *green corn*, probably in reference to the corn of Egypt; for we are told that the barley was then "in the ear," and was smitten by the miraculous hail, which God sent upon the land as a punishment for the tyranny and obstinacy of Pharaoh and his subjects. (Exod. 9. 31.)

This month was afterwards called Nisan. (Nehem. 2. 1.) According to the best authorities, the sacred year, and consequently the month Abib, began with the new moon of April, though the Jewish rabbins say that the year began in March. In latter times this appears to have been the case, but the change was, most probably, owing to the authority or example of the Romans, who began their year in March. And the reckoning of the rabbins is not only opposed to Josephus, but to the prescribed observances of the three great festivals. Jahn, *Bibl. Arch.* § 103. Michaëlis, *Comment. de Mensib. Hebr.*

The Feast of the Passover was observed in this month, in commemoration of the destroying angel *passing over* the houses of the Israelites, when the first-born of the Egyptians were destroyed. It began on the fourteenth, "between the two evenings," that is, between three and six o'clock. (Exod. 12. 6.)

ABIDAN, the son of Gideoni, was the prince of the children of Benjamin, when Moses set up the tabernacle in the wilderness. On this occasion, Abidan made

offerings in proportion to the size of his tribe, consisting of gold and silver vessels, with incense, and oil, and flour, for the use of the sanctuary, and also of oxen, kids, and goats, for the sacrifices. (Numb. 7. 60.)

ABIEL, the father of Kish, and grandfather of Saul, the first king of the Hebrews. (1Sam. 9. 1.)

ABIEZER, (*Father of Help*), was one of the thirty valiant chiefs in David's army. He was a native of Anathoth, a city belonging to the tribe of Benjamin. (2Sam. 23. 27.)

ABIGAIL, the Carmelitess, was the wife of Nabal, a rich man, whose possessions were in Carmel, a place in the southern part of Judah, which, according to Eusebius and Jerome, was about ten miles east of Hebron, and, consequently, was a different place from the celebrated Mount Carmel, on the coast of the Mediterranean. Abigail, as the sacred historian informs us, "was a woman of good understanding, and of a beautiful countenance," but Nabal "was churlish and evil in his doings," and this evil disposition was, in the end, fatal to its possessor. For it so happened that David, in his flight and banishment from Saul, took refuge in the mountains where Nabal's flocks were fed. The presence of David and his troops was so great a protection to the property of Nabal, that during the whole time he lost none of his cattle. And as protection of this kind in those countries is either purchased at a high price, or requited by handsome presents, David sent to Nabal a peaceful and complimentary message, reminding him of this, and requesting him to send such a present as he thought proper for him and his young men. The request was not only refused, but an insulting message was returned to David, treating him as a runaway servant of Saul. This irritated David exceedingly, and, in his anger, he vowed that he would destroy Nabal and all his house before the morning. From this act of vengeance he was dissuaded by Abigail, who, having heard of the insulting message, came herself to bring him the present, and made him an apology. Her husband was unaware of his danger, and was revelling in a drunken feast; but, when he was made acquainted with it, he became so frightened, that "his heart died within him, and he became as a stone." In ten days he died, and David, who had been highly pleased with the conduct of Abigail, demanded her in marriage. The offer was accepted, and, after the days of mourning were over, she returned with the messengers and became his wife. (1Sam. 25.)

ABIHAIL. There are several persons of this name mentioned in Scripture.

I. ABIHAIL, the son of Huri, one of the heads of families of the tribe of Gad, who settled in Bashan. (1Chron. 5. 14.)

II. ABIHAIL, the father of Zuriel, the father of the Levitical families of Merari. (Numb. 3. 35.)

III. ABIHAIL, the father of Queen Esther, and the brother of Mordecai. (Esther 2. 15.)

IV. ABIHAIL, the wife of Rehoboam, king of Judah. She is called the daughter of Eliab, David's elder brother; but as David began to reign more than eighty years before her marriage, and was thirty years old when he became king, it most probably means that she was a descendant of Eliab, the words son and daughter being often used in this general sense. (2Chron. 11. 18.)

ABIHU, one of the sons of Aaron, who was consecrated to the priesthood with his father, but afterwards was consumed by fire from heaven, together with his

brother Nadab, because they offered incense to the Lord with strange fire; that is, with fire not procured, according to the commandment, from the altar of burnt-offerings. (Levit. 10. 1,2.) The cause of their offending in this manner has been supposed by the rabbins, and by some Christian commentators, to have been their having drunk too much wine. This opinion is grounded upon a law which we find in the same chapter, ver. 8; "The Lord spake to Aaron, saying, 'Do not drink wine nor strong drink, thou, nor *thy sons* with thee, when ye go into the tabernacle of the congregation, *lest ye die*.'" Mr. Blunt considers this to be one of those undesigned coincidences, which prove the authenticity of the sacred narrative; and it is exceedingly probable, that there was a relation between this general law and the particular offence of Aaron's sons. But, at all events, it is quite clear, that this awful example of Nadab and Abihu was intended as a caution in future to the priests of the Lord, that they should strictly observe all the commands and ordinances of God, without consulting their own opinions, or their own convenience. And the faithful record of such an offence, and of such a punishment, affords no slight argument for the veracity of the sacred historian.

I. ABIJAH (*Will of Jehovah*) was the name of a son of Jeroboam, who died in his childhood. During his son's illness, Jeroboam sent his wife in disguise to consult Abijah, the prophet, whether the child would recover. The answer was not only unfavourable, but the prophet, who was not deceived by the disguise, foretold that Abijah should be the only person of Jeroboam's house who should come to the grave, and be mourned for by the people. (1Kings 14. 1-18.)

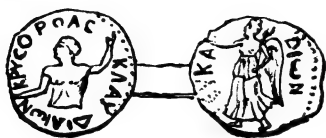
II. ABIJAH, or Abijam, king of Judah, was the son of Rehoboam and of Maachah, the daughter of Absalom. He began to reign B.C. 958, and reigned only three years. (1Kings 15. 1,2.) Abijah was not a good king; he followed too closely the bad example of his father, Rehoboam, yet he did not, like some of his successors, forsake the worship of the true God. He acknowledged the sovereignty of JEHOVAH, and kept up the services of the temple at Jerusalem; and in the war which broke out between him and Jeroboam, king of Israel, he rested his cause upon the assistance of JEHOVAH. In his address to the men of Israel at Mount Zemaraim, he reproached them with having forsaken the Lord, and declared that God himself was with the men of Judah as their Captain; and this trust in God was followed by a great and important victory, which humbled the king of Israel, and gave Judah the ascendancy. (2Chron. 13. 1-20.)

III. ABIJAH was the name of King Hezekiah's mother. She was the wife of Ahaz, and the daughter of Zechariah. (2Chron. 29. 1.) If this Zechariah be the person of that name who is mentioned in 2Chron. 26. 5, as one who "had understanding in the visions of God," his daughter, Abijah, was most probably faithful to the God of her fathers, though she was the wife of Ahaz; and we may reasonably suppose that Hezekiah derived some of his personal piety from the instructions of his mother.

ABILA. See ABEL.

ABILENE; the name of a country on the eastern side of Anti-Libanus, so called from its chief city, ABILA. This district, which lay between Damascus and Heliopolis (Baalbec), was only about eight miles in length, but was a fertile and valuable territory. Abila was situated on the river Barrady, the Chrysorrhoas of the Greeks, about twelve miles north-west of Damascus. Its ruins were visited by Mr. Bankes, who brought home

a long inscription, copied from the face of a rock, in which the Abilenians record the making of a new road to their city. (*Quart. Review*, xxvi.) The medals of this city show that it also bore the names of Leucadia and Claudia, and was seated on the Chrysorrhoas. The annexed engraving is copied from the *Fragments* to Calmet. The capital was called Abila of Lysanias, from its having been governed by Lysanias, the son of Ptolemy, and grandson of Mennæus. This prince, having been accused of intriguing with the Parthians, was put to death by Antony, at the instigation of Cleopatra, who thus obtained possession of the country, B.C. 36. Joseph. *Antiq.* xv. 4.



On the death of Cleopatra this province was farmed of Augustus by a person named Zenodorus; but this man having made himself obnoxious by encouraging the bands of robbers in the neighbouring country, the district was given to Herod the Great. (*Antiq.* xv. 10, 1.) After Herod's death, part of the territory was given to Philip, and part to another person, whose name is not mentioned by Josephus, (*Antiq.* xvii. 11, 4,) but who appears, from St. Luke, (3. 1,) to have been a tetrarch, called Lysanias. From him it seems to have regained its former name, "Abila of Lysanias;" for Josephus mentions that the tetrarchy of *Lysanias* was given by Caligula to Agrippa the Elder, and confirmed to him by Claudius. (*Antiq.* xix. 5, 1.) Agrippa the Younger received this province, together with other possessions of his father, from Claudius Cæsar, by whom he was much esteemed.

ABIMAEI, אַבִּימַלִּי the proper name of one of the sons of Joktan. (Gen. 10. 28; 1Chron. 1. 22.) He probably settled in Arabia, but no name has been found in Arabian writers which can be fixed upon with certainty as corresponding with Abimael. The name of *Mali*, as a city in Arabia-Thurifera, is referred to by Bochart, who interprets Abimael "Father of Mali, or of the Malitæ." *Phaleg*. 2, 24.

I. ABIMELECH, אַבִּימֶלֶךְ *Father-king*, or *Royal Father*. This was most probably a common title of the Philistine kings of Southern Palestine, as Pharaoh was of the Egyptian monarchs. The first of these kings mentioned in Scripture was Abimelech, king of Gerar, who was contemporary with Abram. That patriarch having gone to reside in Gerar, and being fearful that the beauty of his wife would tempt the men of that country to kill him, induced her to pass herself off as his sister. But this stratagem was attended with evil consequences; for Abimelech, having heard of her beauty, exercised the privilege which eastern princes have always claimed, and took her into his palace. But the mother of the chosen seed had been the subject of prophecy, and was preserved from dishonour by a Divine interposition. Abimelech appears to have been a worshipper of the true God, and being warned by the Lord in a dream, upon pain of death, to restore Sarah to her husband, he complied with the admonition, and made great presents to them both, as an atonement for the wrong which he had done. The present which he made to Abraham for Sarah consisted of a thousand pieces of silver, with the intimation, "behold, it is to thee a covering of the eyes." This seems intended as a reproof to her for not having worn a veil, which, as a married woman, according to the

custom of the country, she ought to have done. (Gen. 20. 16.) Our translation reads, "behold, *he* (Abraham) is to thee a covering of the eyes;" but the best commentators consider the other to be the proper meaning. Gesen. *in loc.*

It is difficult to affix any exact date to the reign of Abimelech; for, although the circumstance which connects his name with Scripture History makes him contemporary with Abraham, yet it is highly improbable that it took place between the promise made to Abraham of a son and the birth of Isaac, as we might be led to expect from its place in the sacred narrative, because Sarah was at that time ninety years old. It seems, therefore, most probable, that the chronological order is not observed in this place; but that this event happened about the period of Abraham's journey to Egypt, where Sarah was exposed to similar danger from Pharaoh. (Gen. 12.) In that case the date of the occurrence would be, according to the common chronology, about B.C. 1920. After this event, Abraham entered into a covenant with Abimelech at Beersheba, and lived many years in that country.

II. ABIMELECH was the name of another king of Gerar, a contemporary with the patriarch Isaac, and probably a son of the former king. It is remarkable that Isaac, like his father, Abraham, having gone to reside in the country of Gerar, on account of a famine, was apprehensive of losing his wife among the Philistines, on account of her beauty; and that he had recourse to the same artifice of pretending that she was his sister. Abimelech, however, having discovered, from their manner towards each other, that Rebekah was the wife, and not the sister, of Isaac, abstained from taking her away, but reproved Isaac for his dissimulation. He also charged all his people, on pain of death, that they should do no injury to Isaac or his wife, during his residence in their country. (Gen. 26.) But after a time, when, by the blessing of God, Isaac had grown rich and powerful, he became an object of jealousy to Abimelech, and was ordered to leave the place, which he did, and went to Beer-sheba; but Abimelech being still apprehensive of the power of Isaac, followed him to Beer-sheba, where they entered into a covenant with each other, and bound themselves by an oath to do each other no harm. (Gen. 26. 26-31.) This event took place about the year 1804 B.C.

III. ABIMELECH was the name of an illegitimate son of Gideon, the judge of Israel. Gideon left seventy sons behind him, but none of them appear to have partaken of the valour of their father, except Abimelech, whose character is stained by an act of the greatest cruelty. Upon the death of his father, he went to Shechem, where his mother's family lived, and by their means was enabled to corrupt the minds of some of the people. They gave him money out of the temple of Baal-Berith, with which he hired a band of profligate and dissolute men, to seize his brothers at Ophrah, and kill them. This cruel deed was so effectually done, that only Jotham, the youngest, escaped, the rest were all slaughtered on one stone. After this, the people assembled in the plain near Shechem, at the foot of Mount Gerizim, to make Abimelech their king. Jotham having been informed of this, went up the mountain to a place from whence he could speak to them in safety, and addressed a speech to them, containing his well-known parable of the trees assembling to choose a king. And although he could not turn them from their purpose, but was obliged to fly for his life, yet his speech seems to have had its effect upon their minds. Three years after this event, by an act of retributive justice, these guilty parties were made the means of punishing each other.

The Shechemites were the first to rebel against Abimelech, in which they were encouraged by a chieftain, named Gaal, the son of Ebed: but having failed in their attempt to cut him off by an ambush, he laid siege to the city, and totally destroyed it. "He beat down the city, and sowed it with salt." A thousand of the inhabitants had fled to a tower in the temple of the god Berith, which seems to have been too strong to be forced. But Abimelech, who was determined upon their destruction, went to Mount Zalmon, and having set his men the example, each cut down a bough from the trees, and the wood, being heaped against the tower, was set on fire, and thus the whole of the inmates were destroyed. Abimelech's own fate was now not far distant. Having laid siege to Thebez, a city about thirteen miles from Shechem, he soon made himself master of the place; but the people retreated to their strong-hold, which was also a tower, like that of Shechem. Abimelech then endeavoured to destroy them, in the same way that he had destroyed the Shechemites; but as he was attempting to set fire to the door of the tower, a woman threw down a piece of a mill-stone and broke his skull. Finding himself mortally wounded, he commanded his armour-bearer to thrust him through the body, that it might not be said "a woman slew him." The command was obeyed, and Abimelech died. "Thus," says the sacred narrative, "God rendered the wickedness of Abimelech which he did unto his father, in slaying his seventy brethren; and all the evil of the men of Shechem did God render upon their heads; and upon them came the curse of Jotham, the son of Jerubbaal." The date of this event is about B.C. 1233. (Judges 9. 1-57.)

IV. ABIMELECH was a high-priest in the reign of David. In 1Chron. 18. 16, he is called the son of Abiathar, and is supposed to be the same with Abimelech mentioned in 2Sam. 8. 17; but there is a difficulty concerning these names. See ABIATHAR.

ABINADAB was the name of several persons mentioned in the Old Testament.

I. ABINADAB, a Levite of the city of Kirjath-Jearim, in whose house the ark was deposited, after the Philistines had restored it back to the Israelites. (1Sam. 7. 1.)

II. ABINADAB, the son of Saul, who was killed with that king at the fatal battle of Gilboa. (1Sam. 31. 2.)

III. ABINADAB, the second son of Jesse, and an elder brother of David. (1Chron. 2. 13.)

ABINOAM was the father of Barak, the conqueror of Sisera. (Judges 4. 6.)

ABIRAM. There were two persons of that name

I. ABIRAM, the son of Eliab, of the tribe of Reuben, who was one of the leaders in the conspiracy against Moses and Aaron, in the wilderness. For this transgression, Abiram, together with Korah and Dathan, was swallowed up alive by the earth which opened beneath them. (Numb. 16. 32.)

II. ABIRAM, the eldest son of Hiel, the Bethelite, who is remarkable as having died prematurely, in consequence of his father attempting to rebuild Jericho. When that city was destroyed by the Israelites, Joshua said, "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it." (Joshua 6. 26.) Hiel, who lived in the days of Ahab, five hundred and thirty-seven years after, and who was either ignorant or regardless of the curse, attempted to rebuild the city; but in so doing, he lost his eldest son, Abiram, when laying the foundation,

and Segub, his youngest, when setting up the gates. (1Kings 16. 34.) So exactly was the prophetic denunciation fulfilled.

ABISHAG, the Shunammite, was a young virgin of great beauty, whom David chose in his old age, by the advice of his servants. She appears to have held the rank of a subordinate wife. The marriage was not consummated, but she nourished the aged and declining monarch during the last years of his life. (1Kings 1. 3.) After his death, Adonijah, his son, most improperly sought her in marriage for himself, but this being considered a proof that he kept up the pretensions to the crown which he previously made, Solomon ordered him to be put to death. (1Kings 2. 25.)

ABISHAI, the son of Zeruiah, was nephew to David, and one of the bravest of his chiefs. He was David's companion in that daring exploit, when they surprised Saul at Hachilah, and entered into the royal tent, while the guards were asleep around the king. Abishai would have killed Saul, but David prevented him, and only brought away the king's spear and a cruse of water as trophies. (1Sam. 26. 12.) During the rebellion of Absalom, Abishai remained faithful, and commanded one of the three divisions of David's army, at the battle in which Absalom was killed. (2Sam. 18. 2.) Afterwards, when David was in great danger of being slain in battle by a gigantic Philistine named Ishbi-benob, Abishai came to his rescue, and killed the giant. (2Sam. 21. 17.) Abishai was the chief of the second three of David's chosen warriors. He is celebrated for having lifted up his spear against three hundred men, who were slain by him. (1Chron. 11. 20.) The Septuagint adds, that they were slain "at one time," but this is not in the Hebrew.

ABISHALOM, the father of Maachah, and grandfather of Abijah, king of Judah. (1Kings 15. 2.)

ABISHUA, the son of Phinehas, and great-grandson of Aaron, was the fourth high-priest of the Hebrews. (1Chron. 6. 50.) Neither the time of his continuing high-priest, nor any particulars of his life, are mentioned in Scripture. The Alexandrine Chronicle places him under Ehud. He is called Abiezer by Josephus.

ABITAL, the sixth wife of David, by whom he had a son, named Shephatiah. (1Chron. 3. 3.)

ABIUD, the son of Zorobabel, whose name is found in the genealogical table in Matt. 1. 13, as one of the ancestors of the MESSIAH.

ABLUTION, or Bathing, as a religious ceremony, is of great antiquity, and was practised not only by the Jews, but by almost all the early nations of the world. The Egyptians had this practice from the most remote antiquity, especially the priests. (Herod. ii. 35; Porph. iv. 8.) The Syrians made it a part of their religious rites, and it is of immemorial antiquity in India. The Greeks and Romans had their lavations and lustrations, and the practice is an essential part of the modern Hindoo and the Mohammedan superstitions. From the extensive prevalence and great antiquity of this usage, we may reasonably infer that it was a part of the patriarchal religion before the dispersion, or at least before the world was extensively colonized. The first time we read of washing the body, by way of religious purification, was in the case of Aaron and his sons, who were thus prepared for their investiture with the sacred robes, and the other ceremonies of their consecration. (Levit. 8. 6.) And on other occasions, the priests were commanded to wash themselves, when they had contracted any legal pollution. (Levit. 22. 6.) It does not appear

that the people were anywhere commanded to wash their bodies, as the priests were, as a preparatory rite of purification. At Sinai, they were commanded to wash, not their persons, but their *clothes*, to prepare themselves for receiving the law. (Exod. 19. 10.) On many other occasions, they were commanded to wash their persons, but that was to cleanse them from legal pollution. (Levit. 14. 8, &c.)

In later times, the Jews washed, or rather baptized by immersion, every proselyte, preparatory to his being received into the Jewish church. But it does not appear that this was any part of the original law of Moses. See BAPTISM and PROSELYTE.

With regard to their common ablutions, the Jews in our Lord's time were exceedingly strict. They would not eat until they had washed their hands; and even their vessels and furniture were washed, as a part of their religious duties. (St. Mark 7. 3,8.) This was also an Egyptian practice. (Herodot. *Euterp.* 37.) Jamblichus notices the ablutions of pagans, both before and after meals. (Wait's *Jewish Antiquities*.) And Mr. Maddox informs us, that in the country about Mount Lebanon, it is still the practice to wash both before and after dinner. (*Excursions*, vol. ii.)

The Oriental Christians adopted some of the Jewish notions on the subject of ablution, and traces of it may still be found in the Roman Liturgy, and in that of Milan, where the priest is directed to wash his hands, as a part of the sacramental ritual. It is probable, however, that this ceremony was not introduced into the western churches, till after the time of Gregory the Great. (Palmer's *Orig. Litur.*)

ABNER, the son of Ner, was the captain of the host, or chief leader of Saul's armies, and the cousin of that king. (1Sam. 14. 50.) After the death of Saul, Abner proclaimed Ish-bosheth, the son of that monarch, king over Israel, whilst the tribe of Judah adhered to David. Ish-bosheth reigned two years, and during this period, a battle was fought between the contending parties, headed by Abner on one side, and Joab on the other, in which Abner was beaten. In his flight, he was closely followed by Asahel, the brother of Joab, and having in vain attempted to divert him from the pursuit, he killed him with the hinder end of his spear. (2Sam. 2. 23.) Some time after this event, Abner, having quarrelled with Ish-bosheth, who had reproached him for his conduct to Rizpah, one of Saul's concubines, threatened in his anger to transfer the whole kingdom to David. This threat he proceeded to put into execution; and having had a conference with David at Hebron, was returning from that place, when Joab, who had heard of his having been with David, sent for him back without the knowledge of the king. Fearing that, after having rendered such service to David, Abner would acquire great power, and desirous of revenging the death of Asahel, Joab took him aside, as if to speak peaceably to him, and then stabbed him, so that he died on the spot. Abner was buried with great honour, David himself following the body to the grave, and making a funeral ode on the occasion. (2Sam. 3. 6-39.) This event took place, B.C. 1048.

ABOMINATION. The most usual application of this word in the Scripture, is to idols and idolatry. Every object which was connected with idol-worship was called an abomination. The sacred animals of the Egyptians are spoken of under this name by Moses. (Exod. 8. 26.) Hence, on the other hand, we may understand why *shepherds*, such as the Israelites were, should naturally be held in abomination, by the Egyptians, because they slew and ate without scruple, those animals which were

worshipped as gods by those idolaters. Shepherds may also have been held in abomination, because the Egyptians had been conquered by a nation whose rulers were called the Shepherd-kings, and who were, in after-ages, confounded by historians with the Israelites. See EGYPT and EXODUS.

ABOMINATION OF DESOLATION, was a prophetic description, by the Prophet Daniel, of the power which was to pollute and make desolate the holy place. (Dan. 9. 27.) This was referred by Calmet and many commentators to the idol of Jupiter Olympius, which was set up in the temple at Jerusalem, by Antiochus Epiphanes. (1Macc. 6. 7; 2Macc. 6. 2.) But our Lord applied the expression to something which was to take place after his time, as one of the approaching signs of the destruction of the city, and by which he warned his disciples to escape. (Matt. 24. 15.) This was, doubtless, the abomination of idols and idolatrous ceremonies brought into the holy place by the Roman armies, whose very standards received idolatrous worship from the soldiers. Josephus has given an account of the introduction of these idolatrous ensigns during the last siege; and we learn that when the city was taken, one of them was placed against the eastern gate of the temple, and sacrifices were offered before it by the soldiers.

ABRAHAM, אַבְרָהָם originally called **ABRAM**, אַבְרָם son of Terah, brother of Nahor and Haran, and uncle of Lot. He was born in the land of Ur of the Chaldees, about 1996 years B.C. (Gen. 11. 27.) The Chaldees were an idolatrous people; in fact, it is said of Terah himself, that he served other gods. (Josh. 24. 2.) And most probably Abram did likewise. He left this land in obedience to a call and promise of the Lord, and set out for Canaan, B.C. 1921, accompanied by Sarai, his wife, and by Terah and Lot. But they stopped on the journey, in the land of Haran or Charan; perhaps on account of the age and infirmity of Terah, who died there. (Gen. 11. 31,32.) After this event, they departed from Haran, (Gen. 12. 1; Acts 7. 2,3) (Abram being seventy-five years old,) and completed their journey to Canaan, and passed through the land. When they arrived at Sichem, the Lord appeared again to Abram, and renewed his gracious promise; and Abram built there an altar to the Lord. (Gen. 12. 4-8.) Thence he went to Bethel, and built another altar, and called upon the name of the Lord. The call and promise had been given in these words: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." (Gen. 12. 1-3.) Here is a clear intimation of the Messiah, and of the universal extent of the blessings which he would convey to mankind.

2. In consequence of a grievous famine in Canaan, at this time, Abram went forward with his family into Egypt, which was a land of plenty. Here, in the midst of a sensual people, he soon found himself in danger, and became alarmed for his safety. He saw reason to fear, that Pharaoh, their king, struck with the beauty of Sarai, would desire her for himself; and probably would not scruple to kill her husband, in order to obtain her. On this occasion, the holy patriarch gave a melancholy proof of weakness and of sin; and showed how frail are even the best of men, even the strongest believers, in some of the hours of temptation. He counselled her to declare, that she was his sister, in order that, whatever became of *her*, his life might be thereby preserved.

Some persons have sought to defend Abram in this instance, on the ground of Sarai being a very near relation, and therefore a *sister* in the language of old. (Matt. 13. 56.) And in truth, it appears that she was the daughter, or grand-daughter, of Terah, by another wife. (Gen. 20. 12.) But there was evident deceit in this story; it was intended to assure Pharaoh, that Sarai was not Abraham's wife; and it was exposing her to shame and guilt, for the preservation of her husband. The transaction is, undeniably, related in this way; and it is one of the many proofs of veracity and candour in the sacred historians, showing that they would not disguise the truth, even for the credit of God's cause and people. Yet the Lord mercifully overruled this evil counsel of his servant, so that both Abram and Sarai escaped without injury, and were dismissed in peace. (Gen. 12. 10-20.)

3. Abram went out of Egypt, returning towards Canaan, and upon his arrival at Bethel, renewed his religious rites and services. From Pharaoh's bounty, both he and Lot had acquired considerable possessions, and these increased so rapidly, after they left Egypt, that the country in which they dwelt together, would no longer contain them; they agreed, therefore, to separate; and the condescending and affectionate manner in which Abram made the proposal to his nephew, beautifully represents him as a man of charity and peace. Lot remained in the plain of Jordan, travelling to the east; while Abram went forward into Canaan, where the Divine promise was again announced to him in all its gracious fullness. (Gen. 13.)

4. The patriarch, though a man of peace, proved himself, when occasion called for it, to be also a man of great valour. The kings of the neighbouring countries rebelled against Chedorlaomer, king of Elam, and a war ensued, in which Lot was involved, and taken prisoner, in Sodom, and all his servants, and cattle, and goods, were carried with him into captivity. Abram, on receiving intelligence of this, went forth immediately to his rescue, having obtained the assistance of several Canaanitish princes. But his own retinue was not inconsiderable at this time, and shows that he was well established in the land of promise: for "he armed his trained servants, born in his own house, three hundred and eighteen." (Gen. 14. 14.) And there must have been a great number of others upon his estate, men, women, and children. With this band, he sallied forth to attack the enemy, gained a complete victory, and "brought again his brother (nephew) Lot, and his goods, and the women also, and the people." After his return, he was met by Melchisedek, the priest of God, (See art. MELCHISEDEK), to whom he gave a tenth of all his spoil, and from whom he received a blessing.

5. The patriarch complained that he was childless, so that he should be driven to make one of his servants his heir. And probably his impatience was increased by the heavenly assurances he had received of a numerous offspring; and by his looking with the eye of faith to the promised Seed. On this occasion, the Lord favoured him with a more particular promise, of a son of his own, and an innumerable train of descendants. He fully believed this, notwithstanding his advanced age; and hereupon we find the first mention of Abram's faith, as the ground of his acceptance and justification before God, and the fruitful source of all his obedience: "he believed in the Lord, and He counted it to him for righteousness." (Gen. 15. 6; Rom. 4. 3.) During this conference with the Lord, he received a very remarkable assurance of the sojourn and slavery of his posterity, the people of Israel, in the land of Egypt; and of their subsequent return to Canaan, when

the inhabitants thereof should have filled up the measure of their iniquity, and be ripe for punishment. And in the Books of Exodus and Joshua, we find how accurately this prophecy was fulfilled.

6. Abram still having no child was advised by Sarai to marry Hagar, her maid, by whom he had Ishmael (Gen. 16.), and thus became, in a literal sense, the father of a great nation, even of all the Ishmaelite Arabs. (See art. ISHMAEL.) In a few years after, the time came for a confirmation of the spiritual promise (Gen. 17.), for a sealing, by some visible sign, of the covenant which had been made with Abram; that he should be the father of many nations of the Church of God, in all future ages, through Jesus Christ. This confirmation, this visible seal, was the rite of circumcision; from which circumstance it is sometimes called the covenant of circumcision (Acts 7. 8), that is, the covenant thus ratified. Upon this the change was made in the name of the great patriarch: he had hitherto been called ABRAHAM, "a high father," but henceforth was to be called ABRAHAM, "the father of a great multitude." The name of his wife also was changed from Sarai, "my princess," to Sarah, "a princess" of all nations, and from her it was now promised that Israel should be born. On the hearing of these "good tidings of great joy," Abraham fell on his face with holy reverence, and he laughed—laughed in exultation and delight, as Sarah did afterwards in unbelief. (Gen. 18. 12-15.)

7. We learn from Gen. 18. that Abraham enjoyed at this time an additional mark of Divine favour and honour. It is said in verse 1, that "the Lord appeared unto him;" and, in the following verses, the mode of this appearance is described. Three men, as Abraham supposed them to be, suddenly stood by him, as he was sitting at the door of his tent: observing, as it appears, one of them superior to the rest, he addressed him separately, and said, "Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant;" and it is very clear, from what follows, who this personage was, namely, Jehovah himself, for he makes the promise in his own name, and from his own authority: and he said, "I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son;" verse 10. And, in verse 13, he is called by his proper title, "the Lord said unto Abraham," &c. We are not to understand by this that it was the eternal Father who appeared and spoke; for no man hath "heard his voice at any time, nor seen his shape." (John 1. 18; 5. 37; 6. 46.) It is rightly considered to have been the Son of God, who assumed a human form, having two attendant angels with him. (Heb. 13. 2.) In the entertainment given by Abraham to these strangers, we have an observable instance of the simplicity of ancient manners and customs; though so great a man, he himself "ran unto the herd and fetched a calf," and Sarah made and baked the cakes. Abraham and his mysterious guests then went together toward Sodom, and on their way the Lord informed him of his intention to punish that guilty city; and when the two angels were gone to execute the command, Abraham began to intercede with the Lord. His intercessions for the city were exceedingly urgent and affecting; and the Lord graciously listened to him, and answered as he alone could answer who had power to punish or to forgive, that he would spare it if ten righteous persons were in it. But not even that small number could be found, and Lot himself seems to have been delivered partly for Abraham's sake. "And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out

of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt." (Gen. 19. 29.)

8. "And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah." (Gen. 20. 1,2.) Here is another instance of duplicity, similar to that above mentioned, which was practised before Pharaoh. (2.) This second fall into the same temptation is confessedly the more grievous, especially after so many signal tokens of Divine power and mercy. But we find that Abraham had devised, from his very first setting out, this mode of self-preservation in the strange countries through which he had to travel (Gen. 20. 13); and this unworthy device, formed in the infancy of his faith, took such possession of his mind as afterwards to prevail against him, even in his maturer years; a deplorable instance of the sin and selfishness of the human heart, and a warning, even to the best of men, to watch and pray against the beginnings of evil.

9. About the year B.C. 1897, Isaac, the child of promise, was born, and was taken into covenant with God, by the seal of circumcision, as an inheritor of the promised blessings. But this comfort was not without its alloy. As Isaac grew, the envy and jealousy of Ishmael were excited; and Sarah was constrained to recommend, sorely against Abraham's will, the dismissal of Hagar and her son from the family:—"Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son, even with Isaac." (Gen. 21. 10; comp. Gal. 4. 30,31.) And God commanded Abraham to "hearken unto her voice; for in Isaac shall thy seed be called." So Hagar and Ishmael departed. After a lapse of more than twenty years, which Abraham had passed, no doubt, in the highest enjoyment of parental affection, it pleased God to tempt and prove him, in a most extraordinary and wonderful manner. This child, this only son, this gift of promise, this hope and stay of his remaining years, was ordered to be laid upon an altar and sacrificed, and this deed was to be done by the hand of his father. All the circumstances weighed together, never was faith, never was obedience put to so severe a trial. How many arguments, how many remonstrances, how many reasons for hesitation, must have presented themselves, both to the understanding and heart of the astounded parent! But we hear not of the smallest resistance: the Lord who gave had a right to take away; and the Lord who took away one pledge of his love and truth, could as easily give another. Faith was triumphant, acquiescence complete, and the gold, thus tried in the furnace, came forth purified and accepted: the reward was at hand: the obedience of the heart was sufficient; God required not the deed. The son was bound, the knife taken, the arm of the father uplifted, but an angel was sent to stay the sacrifice: "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." (Gen. 22. 12.) And Abraham offered a ram for a burnt-offering instead of his son; and the Divine promise was renewed again to him, more emphatically than before. Abraham took care to provide a wife for Isaac out of his own family, and not from the unbelieving and idolatrous Canaanites. (Deut. 7. 3; Josh. 23. 12; 2Cor. 6. 14.)

There is a very interesting account of the embassy sent for this purpose in Gen. 24.; and after this we draw to a conclusion of the history. "And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts,

and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased of the sons of Heth; there was Abraham buried, and Sarah his wife." (Gen. 25. 5-10.)

10. Abraham was, in many respects, the most distinguished of all the ancient servants of God: he was the father of the faithful (Rom. 4. 11,16,18; Gal. 3. 7), and the friend of God. (James 2. 23; Isai. 41. 8.) In him the covenant of grace was sealed, and the Gospel in effect was preached. (Gal. 3. 8,9.) We know not the extent to which the great mystery of godliness was unfolded to him; but it is certain that he was favoured with considerable discoveries of the future Messiah, and of the truth "as it is in Jesus;" to this our Lord himself bears testimony. "Your father Abraham rejoiced to see my day: and he saw it, and was glad." (John 8. 56.) And his character, as a whole, shines forth with peculiar brightness in the pages of sacred history.

It is remarkable that St. Paul quotes Abraham as an example of justification by faith, and St. James of justification by works. (Rom. 4; James 2.) Thus was Abraham a splendid pattern both of faith and righteousness, both of the principle and the fruit.

[The dates of the various events in the life of Abraham are given from the common chronology; but Mr. Fynes Clinton, in his learned treatise on Scripture Chronology, gives the date of B.C. 2130, for the birth of Abraham, and B.C. 2055, for his calling. See CHRONOLOGY.]

The exact situation of Abraham's native country has been disputed. Mr. Taylor, in the *Fragments to Calmet* (Nos. 532, 533), indulges in some fanciful notions on this point. In accordance with his theory respecting the ultra-oriental origin of the Chaldeans, he brings him from the remote country of Transoxiana, and says that the rivers between which the patriarch's native land was situated were the Gihoon and the Jaxartes. These fancies were incorporated with the article in the condensed edition of Calmet (London, 1832), but judiciously expunged by the learned Editor of the American edition. The situation of Haran, where he afterwards dwelt, and its identity with the Charræ of the Romans, are not very certain; but Ur was, beyond all reasonable doubt, in the north-western part of Mesopotamia. (Josh. 24. 2.) Nicholas of Damascus, an ancient author quoted by Josephus (*Antiq. lib. i. 6*), says that Abraham came "from the country above Babylon, called the land of the Chaldeans." And the traditions of that country have fixed it at the city which was afterwards called Edessa, and Calirrhoe by the Greeks, and which is called, in modern times, Orfah or Orrha. Tavernier, Hyde (*de Relig. vet. Pers.*, c. ii.), and Pococke (vol. i.), consider that it has retained its ancient name, Orra being a corruption of Ur. Rosenmüller, and others, suppose it to have been identical with the Persian fortress Ur, which, according to Ammianus Marcellinus (25. 8), was situated between Nisibis and the Tigris. The only reasons given for this supposition are the identity of names, and the fact that the road from that fortress to Palestine passed through Charræ, or Haran, where Terah died. But the road from Edessa, or Orfah, might also pass through Haran, which was only a few miles from it; and, moreover, Orfah has the advantage of tradition in its favour.

Mr. Buckingham, who stayed some time at Orfah, has given an account of the wandering pastoral tribes of Turcomans in that country, which is strikingly illustrative of the history of Abraham. In speaking of the plain which he entered after crossing the Euphrates, he observes:—

“This great plain, as it is called, was under the direction of the sheikh, who received the tax from his people, and paid it to the pasha of Aleppo, and who pitched his tent at different periods near all the villages and wells of his territory in succession. When we alighted at his tent door, our horses were taken from us by his son, a young man well dressed in a scarlet cloth benish, and a shawl of silk for a turban. The sheikh, his father, was sitting beneath the awning in front of the tent itself: when we entered, he rose up to receive us, exchanging the salute of welcome, and not seating himself until all his guests were accommodated.

“The tent occupied a space of about thirty feet square, and was formed of one large awning, supported by twenty-four small poles, in four rows of six each, the ends of the awning being drawn out by cords fastened to pegs in the ground. Each of these poles giving a pointed form to the part of the awning which it supported, the outside looked like a number of umbrella-tops, or small Chinese spires. The half of this square was open in front and at the sides, having two rows of poles clear, and the third was closed by a reeded partition, behind which was the apartment for the females, surrounded entirely by the same kind of matting.

“The sheikh, whose name was Ramadān, was an old man of eighty, of fine features, combining the characteristics of the Turkish and Arabic race, with large expressive eyes. His complexion was darker than that of the people of Yemen, though somewhat less so than that of the common order of Abyssinians, and this was strongly contrasted by a long beard of silvery white. His divan was spread out with mats and cushions, covered with silk; his dress and arms were plain, yet of the best qualities of their kind: before his tent were two fine mares, well caparisoned, and everything about his establishment wore an appearance of wealth and comfort.

“Others of the caravan, seeing us halted here as they passed by, alighted likewise, and took their seats without invitation, all being received with the same welcome salute, until the party amounted to twenty-six in number. While we were talking of the Turcomans, who had alarmed us on our way, a meal was preparing within; and soon afterwards, warm cakes baked on the hearth, cream, honey, dried raisins, butter, lebben, and wheat boiled in milk, were served to the company. Neither the sheikh himself, nor any of his family, partook with us, but stood around, to wait upon their guests, though among those who sat down to eat were two Indian fakirs, or beggars, a Christian pilgrim from Jerusalem, and the slaves and servants of Hadjee Abd-el-Rakhmān, all dipping their fingers into the same dish. Coffee was served to us in gilded china cups, and silver stands or finjans, and the pipes of the sheikh and his son were filled and offered to those who had none.

“If there could be traced a resemblance between the form of this tent, and that of the most ancient buildings of which we have any knowledge, our reception there no less exactly corresponded to the picture of the most ancient manners of which we have any detail. When the three angels are said to have appeared to Abraham in the plains of Mamre, he is represented as sitting in the tent-door in the heat of the day. ‘And when he saw them, he ran to meet them from the tent-door, and bowed himself to the ground.’—‘And Abraham

hastened into the tent, unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And he took butter and milk, and the calf which he had dressed, and set it before them, and he stood by them under the tree, and they did eat.’ When inquiry was made after his wife, he replied, ‘Behold, she is in the tent.’ And when it was promised him, that Sarah should have a son, it is said, ‘And Sarah heard in the tent-door, which was behind him.’ The angels are represented, as merely passengers in their journey, like ourselves; for the rites of hospitality were shown to them, before they had made their mission known. At first sight, they were desired to halt and repose, to wash their feet, as they had apparently walked, and rest beneath the tree, while bread should be brought them to comfort their hearts. ‘And after that,’ said the good old patriarch, ‘shall ye pass on, for therefore are ye come unto your servant;’ so that the duty of hospitality to strangers seems to have been as well and as mutually understood in the earliest days, as it is in the same country at present.

“The form of Abraham’s tent, as thus described, seems to have been exactly like the one in which we sat; for in both there was a shaded open front, in which he could sit in the heat of the day, and yet be seen from afar off; and the apartment of the females, where Sarah was, when he stated her to be within the tent, was immediately behind this, wherein she prepared the meal for the guests, and from whence she listened to their prophetic declaration.

“I have noted those points of resemblance, chiefly because the tents of the Turcomans here are different from all those of the Arabs that I have ever seen in the countries of the south: these latter being of an oblong form, and divided in the middle, so as to form two compartments by, the side of each other, both of them open in front, and closed at the back and sides, but without either a shaded porch or door before them, or an apartment of any kind behind.

“The Turcomans, on the borders of Turkey, seem to hold the same position as the Bedouins on the borders of Syria. They dwell chiefly in the plains, south of the range of Mount Taurus, and extend from the sea-coast, near Antioch, to the borders of the Euphrates. They are, however, more wealthy than the Arabs, from having richer pastures, and more numerous flocks, and from being cultivators, as well as shepherds. They are, therefore, also more fixed in their stations, and live both in tents and in villages. There are among them peculiar tribes, as among the Arabs, some remaining almost stationary, and others mounted on fleet mares, scouring the plains, and living more by depredations on caravans, and even on single passengers, than by agriculture or pastoral labours.”—Buckingham’s *Travels in Mesopotamia*.

The fame of Abraham was very great in ancient times: and we find traditions of him in almost all the countries of the East. Some of these traditions are absurd enough; and most of them may be traced, though in a distorted shape, to the Scripture narrative. Nicholas of Damascus says, that he came with an army, and reigned at Damascus. This story might have arisen from his having defeated Chedorlaomer, and the confederate kings, whom he pursued almost to Damascus. (Gen. 14. 15.) Some make him the inventor of letters, and the author of many books. The rabbins say, that he is the author of the eighty-ninth Psalm. The Apocryphal works attributed to Abraham are enumerated in Fabricius, (*Codex. i.*) Josephus (*Antiq. i. 8, 2.*) tells us, that Abraham gained great reputation in Egypt, which is very probable; and that he taught the Egyptians arithmetic and astronomy, (Artapanus says astrology,) which is very impro-

bable: nor is the reason which he gives for the assertion very convincing; namely, "that science came from the Chaldeans into Egypt." This was probably the case; but it by no means follows, that Abraham was the person who brought it there. And modern discoveries tend to prove, in perfect accordance with Scripture, that Egypt was a highly civilized nation when it was visited by Abraham.

The sacred historian has not told us the name of the Pharaoh who reigned at that time: nor is it possible, without more certain data than we at present possess, to determine that point exactly. Josephus, indeed, in a speech which he made to the Jews, during the siege of Jerusalem, (*Bell. Jud.* v. 9, 4,) calls him *Necho*; but there is no king of that name in the Egyptian annals, except two in much later times, one of whom fought against Josiah, king of Judah. In Malala, (*Chron.*, p. 71, quoted by Winer,) the name is written *Narracho*; and Artapanus calls him *Pharethones*; (qu. *Phara* or *Pharaoh Thones*,) and says that Abraham remained in Egypt twenty years. But none of these names are found among the Egyptian kings who reigned about the time of Abraham. Eusebius supposes him to have been born in the first year of the first king of the sixteenth dynasty, but this is more agreeable to his own hypothesis than to facts. That he was contemporary with some of the kings of that dynasty seems probable; but whether they ruled in Lower Egypt, or whether the Pharaoh whom Abraham visited was one of them, or one of the Shepherd-kings, are doubtful points.

The researches in Egyptian antiquities which have been so successfully pursued of late, may, however, ultimately lead to a satisfactory arrangement of the earlier periods of Egyptian chronology. And as the existing monuments have already given us proofs long despaired of, that the latter periods are in exact accordance with sacred history, and have supported the veracity of the Bible, by evidence addressed to the senses; so we may feel certain, that if ever sufficient data should be recovered for determining the early chronology of Egypt, they will afford similar evidence with regard to those parts which we have not now the means of comparing with the Scriptures.

The Mohammedans, who entertain very great reverence for Abraham, have invented or adopted more fables respecting him than even the Rabbins. In fact, he is regarded by almost all the nations of Central and Western Asia, as a powerful prince and a great prophet. The Arabians make Abraham the grandson, instead of the son of Terah: they call his father Azar, and say that he was the guardian of the Chaldean temple, or, according to other accounts, the chief maker of idols in Babylon. D'Herbelot thinks that Terah was the name of both the father and grandfather, and that the father was also surnamed Azar: and proposes by this means to obviate the difficulties which have presented themselves respecting the age of Abraham, and his departure from Ur of the Chaldees.

The Koran has preserved many of the traditions which existed before the time of Mohammed, and among the rest, that which relates to his persecution by Nimrod; who, in spite of the historical impossibility of the story, is reported to have thrown Abraham into a fiery furnace, at the instigation of his father Azar, whose idols he had destroyed. They also relate that Abraham conducted Hagar and Ishmael to Mecca; and that when, in order to procure them water, he stamped with his foot on the ground, in the place pointed out by an angel, the holy well Zemzem was opened. And they believe that he was the builder of the Caaba, or Sanctuary, at Mecca. Calmet; and Taylor's *History of Mohammedanism*.

D'Herbelot quotes an account of the discovery of Abraham's tomb, near Hebron, in the year 1119, in which it is stated that the bodies of the three patriarchs were found together, with many gold and silver lamps which had been buried with them. (*Bibl. art. Ben. Scholmah*.) But the traveller Sandys tells us, "there is a little village, seated in the field of Machpelah; where standeth a goodly temple, erected over the cave of their burial by Helena, the mother of Constantine, converted now into a mosque;" and, therefore, the discovery (if ever such a discovery took place) must have been at a much earlier date. There seems, however, to be great doubt, whether this mosque stands upon the exact spot where was the cave "of the field of Machpelah which was before Mamre." See *Modern Traveller*, Palestine.

ABSALOM, son of David, king of Israel, and of Maacah, daughter of Talmai, king of Geshur. (2Sam. 3. 3.) Of his early life we have no account; but he seems to have been a favourite child, and had, probably, been very much indulged and spoiled by his father. As he grew up, his evil disposition manifested itself in acts of violence and deceit; and of those remarkable acts of retributive justice which are found in the Divine government, he became the signal instrument employed by God to chastise his father for the murder of Uriah, and the seduction of Bath-sheba. About three years after that event, David had the affliction to learn the violence done by his son Amnon with Tamar, sister to Absalom. (2Sam. 13.) From the moment of the act Absalom meditated revenge, which, two years after, he succeeded in accomplishing, by surprising the unguarded Amnon at a sheep-shearing at Baal-hazor, and killing him during the feast. Fearing his father's anger, and the retribution of the law, which provided no sanctuary for wilful murderers, Absalom fled to the court of his maternal grandfather, where he remained three years. David, however, appears to have been too much incensed against Amnon to have grieved bitterly for his death. (2Sam. 13. 39.) The crime of Absalom was not without high provocation; and, moreover, he seems to have been with his father, as with most others, in more than ordinary favour, on account of his very prepossessing manners and exterior. David was much grieved at Absalom's exile, and was, therefore, very readily prevailed on, by an artifice of Joab, to recall him. (2Sam. 14.) He had, however, firmness enough to deny his son access to his presence for two years, during which time Absalom resided in Jerusalem, apart from the court. (2Sam. 14. 28.) The manner in which Absalom procured his restoration to his father's favour is curiously characteristic of the habits of those times. After repeated applications to Joab to intercede for him, which that haughty chief disregarded, he ordered Joab's barley-field to be set on fire. (2Sam. 14. 30.) This produced a remonstrance from the injured party; and Absalom, taking advantage of the interview, with the consummate address in which he excelled, prevailed upon Joab to reinstate him in the king's regard. But ambition, or revenge, or a mixture of those passions, soon excited him to higher aims. He assumed a more splendid exterior and retinue, and by specious arts, insensibly allured a considerable proportion of the people to support his scheme. When his plans were sufficiently matured*, he asked, and obtained, his father's permission to pay in Hebron a vow, which he had vowed at Geshur. In the meantime spies had

* "After forty years." (2Sam. 15. 7.) There is a considerable difficulty here, which has not been satisfactorily explained. The point to be ascertained is, from what date the forty years commence.

been despatched through all the tribes to announce, that as soon as the trumpet should sound, they were to proclaim that Absalom reigned in Hebron. (2Sam. 15. 10.) Matters being thus arranged, Absalom set out for Hebron, accompanied by 200 men, who were altogether ignorant of the object of his expedition. Ahithophel, David's counsellor, treacherously took part in the scheme, which, as had been denounced against David, was permitted to succeed to so alarming an extent, that the king found he had no hope of safety except in flight. He left, however, behind him a serviceable friend, in the person of Hushai the Archite, to take advantage of circumstances. An opportunity soon presented itself to Hushai of serving his master's cause. The advice of Ahithophel was supreme with Absalom and the people. (2Sam. 16. 23.) At the suggestion of this unprincipled counsellor, the prince had already fulfilled the prophecy of Nathan, with regard to his father's wives. (2Sam. 12. 11; 16. 22.) Ahithophel next recommended an immediate pursuit of David, who was to be killed at once, and then the whole contest would cease. Absalom did not hesitate to applaud the scheme, but desired the advice of Hushai. The latter then represented the danger of encountering David with anything less than an overwhelming force, and the fatal result of an early discomfiture. Providence so ordered that Hushai's advice was followed, and Absalom, having accomplished his purpose as the scourge of his father, soon himself received the reward of his crimes.

The advice of Ahithophel was communicated by Hushai to David, who immediately crossed over Jordan, and was followed by Absalom. (2Sam. 17. 22, 24.) While this desperate rebel and parricide in heart was wickedly seeking the destruction of his father, David gave the strictest and most earnest charge to his three principal officers, Joab, Abishai, and Ittai, to save the life of his son. (2Sam. 18. 5.)

The two armies engaged in "the wood of Ephraim," a place in the region of Gilead, probably named from the great slaughter of the Ephraimites there made by Jephthah. Here Absalom in the heat of the engagement, became entangled by his hair, which he wore of an ostentatious length, in the branches of an oak; his mule left him suspended in the tree, and Joab, in direct violation of the king's order, struck him through with three darts, and he was then despatched by ten of Joab's attendants. His body was afterwards cast into a pit and covered with stones. (2Sam. 18.)

The unnatural conduct of this rash and violent young man never produced any change in the parental feelings of his father; and the exclamation of David, on receiving the fatal intelligence, is well known as one of the most pathetic and touching historical passages on record. (2Sam. 18. 33; 19. 4.)

Absalom was celebrated for his personal beauty, and especially for the luxuriance of his hair, the pollings, or cuttings of which weighed 200 shekels,—about three pounds avoirdupois. It is a mistake, however, that this took place yearly, the original expression only signifies "at stated times," מִן הַיָּמִים לַיָּמִים *from end of days to the days*.

Absalom's male children being dead, he erected a column in the king's dale, near Jerusalem, to perpetuate his memory. (2Sam. 18. 18.) A monument called "Absalom's Pillar," is still shown in the Valley of Jehoshaphat; but there is great reason to doubt its identity with the column in question. "Absalom's place," (2Sam. 18. 18,) literally rendered, would be *Absalom's hand*; יַד אֲבִשָּׁלֹם and so Josephus, (*Antiq. Jud.* vii. 9.) and the LXX. take it. It probably bore the impress of a hand, as the emblem of power;

which is not uncommon in the Eastern nations at the present time. The custom is frequently alluded to in Scripture. (See the original of 1Sam. 15. 12; 2Sam. 8. 3; 1Chron. 18. 3.)



Absalom's Pillar.

The annexed engraving is taken from a recent work, *Three Weeks in Palestine*, in which the monument itself is thus described by the author. Speaking of the tombs in the Valley of Jehoshaphat, he says:—"That of Absalom is the most conspicuous, of which the lower portion is quadrangular, standing entirely detached from the living rock from which it was hewn. Upon the four façades are cut Ionic pilasters, over which is a frieze, with Doric metopes and triglyphs. Over this base rises a square piece of masonry, of smaller dimensions; and the whole is crowned by a tall conical dome, finishing in a point." The Ionic pilasters seem evidently to be of a later age, and unless we had some reason for believing that the monument had been "garnished" in after-times, we cannot suppose it to be the pillar mentioned in this history.

ABSALON. An ambassador of Judas Maccabeus to Lysias, general of the army of Antiochus, surnamed Eupator. (2Macc. 11. 17.)

II. See **ABSALOM**—rendered **ABSALON** in the Vulgate version.

ABSOLUTION signifies *acquittal*. It is taken also from that act whereby the priest declares the sins of such as are penitent remitted. The Romanists hold *absolution* a part of the sacrament of penance; and the Council of Trent, and that of Florence, declare the form or essence of the sacrament to lie in the words of *absolution*—"I absolve thee of thy sins." According to this, no one can receive *absolution* without the privity, consent, and declaration of the priest. The chief passage on which the Romanists ground their power of *absolution* is that in John 20. 23, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." But, supposing the passage in question to apply to the successors of the apostles, and to ministers in general, it can only import that their office is to preach pardon to the penitent, assuring those who believe that their sins are forgiven through the

merits of Jesus Christ, and that those who remain in unbelief are in a state of condemnation. Buck.

ABSTINENCE, or keeping from the use of particular food or drink, or from the customary occupations and enjoyments of mankind, was a part of religion from the very earliest periods. It was, in fact, the first test of obedience required from the human race; for Adam was commanded to abstain from eating the fruit of the tree of the knowledge of good and evil in the garden of Eden. Some have supposed that the antediluvians abstained from wine and flesh, because herbs and fruits only were assigned to Adam for food at the creation. (Gen. 1. 29.) But this is not conclusive, and the contrary opinion has been more successfully maintained. The first notice of eating flesh is certainly the permission given to Noah. (Gen. 9. 3.) He was only required to abstain from blood.

The law of Moses required abstinence from various kinds of food. Some animals were declared to be unclean, and were altogether prohibited (see **ANIMAL**), and parts of others were forbidden. Blood was most strictly prohibited. (See **BLOOD**.) The priests were commanded to abstain from wine or strong drink, during the time they were employed in attending their ministry in the tabernacle. (Levit. 10. 9.) And the Nazarites were subject to the same abstinence during the time of their consecration or separation. They were even forbidden to eat any part of the vine or its fruit. (Numb. 6. 3, 4.) Abstinence from wine may be traced among the Egyptians, and other nations, as an observance of the priesthood. (Porphyr. *de Abst.*, iv.) Among the primitive Christians some abstained from the meats and drinks which had been prohibited under the law of Moses; others considered themselves freed from these restraints. From this arose dissensions and disputes, which required the interference of the apostles; and, in the council which they held at Jerusalem, they decreed that the heathen converts should be only required to abstain "from pollutions of idols, and from fornication, and from things strangled, and from blood." (Acts 15. 20.)

ABUBUS. Father of Ptolemy, by whose procurement his father-in-law, Simon Maccabeus, was assassinated in the castle of Docus. (1 Macc. 16. 11, 12.) A.M. 3869, ante A.D. 135.

ABUMA. The same as *Rumah*, (2 Kings 23. 36,) אבמה a city of Judah. Josephus states it to have been the birth-place of Zebudah, the mother of King Jehoiakim.

ABYSS, literally signifies any great depth or deep without bottom, and generally a mass of very deep water. According to the Jews, the abyss was a place under the earth, in the most internal parts of it, and was thought to be a great receptacle of waters to furnish all the springs or rivers. And this opinion was held by Homer, Socrates, Plato, and others, as well as by the Egyptians.

In Genesis 7. 11, it is called the *great deep*; or that vast body of waters which is conceived to exist in the hollow sphere of the earth, whence it was brought forth at the universal deluge. Isaiah 51. 10, "Art thou not it which hath dried the sea, the waters of the great deep?"

Isaiah (44. 27) refers to the method by which Cyrus took Babylon, viz., by laying the bed of the Euphrates dry, as mentioned by Xenophon and others. The same event is noticed in similar terms by Jeremiah 51. 36. A parallel passage, in relation to Egypt, occurs in Isaiah 19. 5, where the exhaustion of the country and its resources by foreign conquerors seems to be pointed out.

These conquerors were Nebuchadnezzar and the Persian kings, whose yoke was very grievous.

Luke 8. 31. The term *deep* should be rendered the *abyss*, as is justly remarked by Campbell; that part of Hades in which wicked spirits are in torment.

Romans 10. 7, "Who shall descend into the *abyss* to bring up Christ again from the dead?"

The Greek term, *αβυσσος*, occurs in Rev. 9. 1; 11. 7, *et alia loc.*

The **ABYSS** sometimes signifies, metaphorically, grievous affliction or calamities, in which, as in a sea, men seem ready to be overwhelmed. (Ps. 42. 7; 71. 20.)

The **PR.** (Ezekiel 32. 23.) *The region of the dead.* The spacious sepulchre, full of receptacles hewn round about its sides, in which the dead were deposited.

In the conception of the ancient Hebrews, and of the generality of Eastern people at this day, the *abyss*, the sea, or waters, encompassed the whole earth. This was supposed to float upon the *abyss*, of which it covered a small part. According to the same notion, the earth was founded on the waters, or at least its foundations were on the *abyss* beneath. (Ps. 24. 2; 136. 6.) Under these waters, and at the bottom of this *abyss*, they represented the wicked as groaning and suffering the punishment of their sins. The Rephaim were confined there; those old giants who, whilst living, caused surrounding nations to tremble. (Prov. 9. 18; 21. 16.)

In these dark dungeons, the kings of Tyre, Babylon, and Egypt are described by the prophets as suffering the punishment of their pride and cruelty. (Ezek. 28.)

The *abyss* is represented in the Book of Revelation as the abode of evil spirits and powers opposed to God. (Rev. 9. 1-11.)

See **HELL**.

ACCAD. ܐܬܬܐ; Sept. *Αρχαδ*; one of the four cities said to have been built by Nimrod, the founder of the Assyrian empire. (Gen. 10. 10.) The Jerusalem Targum, and Jerome, say, it is the same as *Nisibis*. It is not mentioned under its ancient name by any profane author; but modern travellers state that about six miles from Bagdad is a gigantic pile of ruins, called, by the Arabs and Turks, the hill of Nimrod, in which the materials and style of building are so perfectly similar to those of ancient Babylon, as to make it certain that here was the site of one of the four cities built by Nimrod.

Dr. Wells is of opinion that some traces of its name are still preserved in that of a small river called Argades, which flows near Sittace, a town situated at some distance from the Tigris, and which anciently gave the name of Sittacene to the district of country between Babylon and Susa.

It is further conjectured that Sittace was formerly called *Argad*, and that it received its present name of Sittace, or Psittace, from the great quantities of nuts, called *Psittacias*, which grow in its vicinity. Strabo mentions a district of that country by the name of *Artacene*, formed probably from *Arcad*, which might be the ancient name of the district *Sittacene*, as *Arcad* was of the city *Sittace*.

Pliny states that *Sittacene* was the same as *Arbilitis*, or the country of Arbela. Bochart; Michaëlis; Calmet.

ACCEPT—ACCEPTABLE—ACCEPTED. To *accept*, is not only to receive, but to receive with pleasure and kindness. (Gen. 32. 20.) It stands opposed to reject, which is a direct mode of refusal, and implies a positive sentiment of disapprobation. (Jer. 6. 30; 7. 29.)

To *receive*, is an act of right—we receive what is our own: to *accept*, is an act of courtesy—we accept what is offered by another. Hence an *acceptable time*, or *accepted time*, (Ps. 69. 13; 2Cor. 6. 2,) signifies, a favourable opportunity. “No prophet is *accepted* in his own country,” (Luke 4. 24,) that is to say, his own countrymen do not value and honour him as they ought.

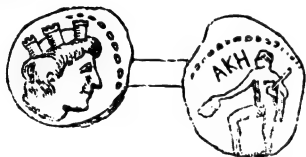
“Neither *acceptest* thou the person of any,” (Luke 20. 21.) The word *person* here, is intended to denote the *outward appearance*, in contrast with inward character.

ACCESS is the privilege of approaching a superior with freedom. It is distinguished from admittance thus:—“We have *admittance* where we enter; we have *access* to him whom we address. There can be no *access* where there is no *admittance*; but there may be *admittance* without *access*. Servants or officers may grant us *admittance* into the palaces of princes; the favourites of princes only have *access* to their persons.”—Crabbe.

This word occurs but three times in the Scriptures.

ACCHO. אֲכֹ; Sept. *Ακχω*, *Асcho*; modern name, *ACRE*: a seaport of Palestine, (Judges 1. 31,) called afterwards *Ptolemais*, from Ptolemy Philadelphus, who rebuilt, enlarged and beautified it. (Acts 21. 7.) It is situated in the province of Galilee, in Syria, distant about 27 miles south of Tyre, and about 70 north of Jerusalem. On the land side, north and east, it is encompassed by a spacious and fertile plain. On the west, the walls are washed by the Mediterranean Sea, and, on the south, by a magnificent bay, extending from the city as far as Mount Carmel, being three leagues broad and two in depth. The port, on account of its shallowness, can only be entered by vessels of small burden, but there is excellent anchorage on the opposite side of the bay. With such advantages of situation, it is not to be wondered that great importance has at all times been attached to the possession of this place.

In the first partition of the Holy Land, under Joshua, *Accho* belonged to the tribe of Asher; but it was one of those places out of which they never extirpated the Canaanites. *Accho*, and all beyond it northwards, was considered as a heathen land by the Jews. When Syria was subjected by the Romans, it was made a colony by the Emperor Claudius. The Arabs still call it *Akka*. Its name can be traced to no Hebrew or Syriac root, and may be presumed of Arabic origin, from *Ak*, which signifies “sultry.”



There are several medals of *Accho* or *Ptolemais*. Those bearing its Phœnician name, *Ok* or *Akko*, have dates of the era of Alexander, whence it may be inferred that it received favours from that prince, probably at the time he was detained in Syria by the siege of Tyre. From others it appears that the city assumed the privilege of asylum and of sanctity, and that it possessed a temple of Diana.

Christianity was planted here at an early period; and here St. Paul visited the saints in his way from Ephesus to Jerusalem, and rested here one day, (Acts 21. 7, where it is called *Ptolemais*.)

This city is now called *Acre*. Subsequently falling into the possession of the Saracens, it recovered some semblance of its former name in that of *Akka*, by which it is at present known. By the knights of St. John of Jerusalem it was called *St. Jean d'Acre*, from a magni-

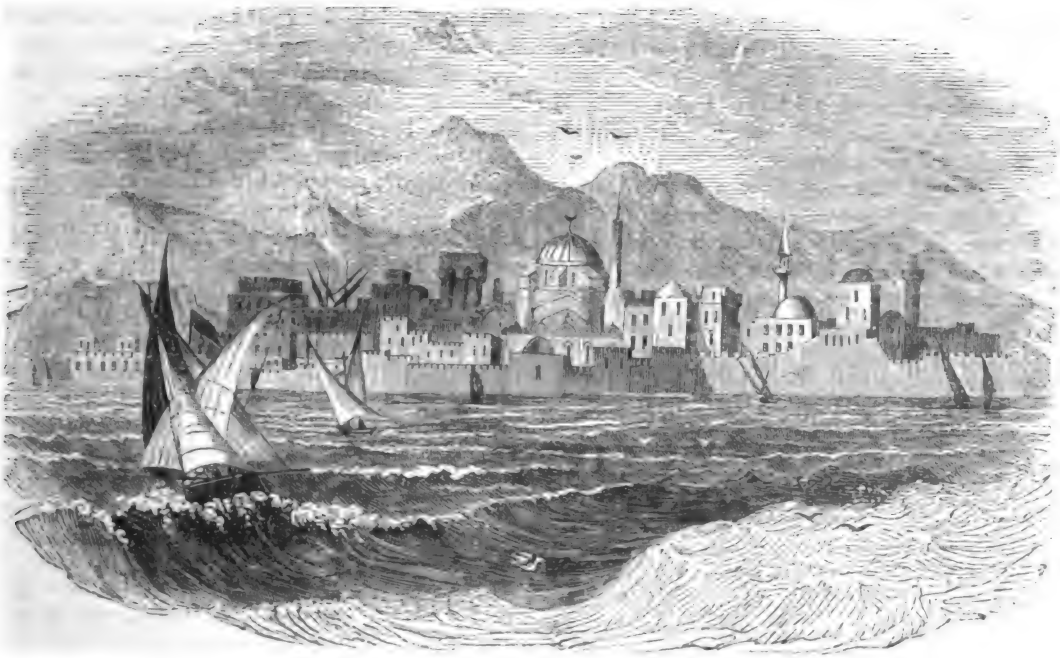
ficent church which was built within its walls, and dedicated to St. John.

It was first taken by the Saracens in 636, and the Christians first became masters of it in 1104. Salah'ddin got possession of it in 1184, and held it till 1191, when it was retaken by the Crusaders. The latter held it for exactly one century, it was then subject to the Mamlouk sultans of Egypt till the year 1382, when they were dispossessed by a body of Circassians who successively ruled till 1517.

During the frenzy of the religious war excited by Peter the Hermit, called the Crusades, it was repeatedly the object of obstinate and bloody contentions. When taken by the victorious Salah'ddin, it was speedily invested by all the Christian forces in Palestine, and, after a vigorous and obstinate resistance on the part of the Saracens, it surrendered to the armies of Philip Augustus of France, and Richard I. of England; two monarchs whose ardour in the cause of the crusades excited them to extraordinary deeds of valour. The possession of the city was dearly purchased by the assailants: they lost more than 100,000 men before its walls; more were destroyed by disease and shipwreck; and very few soldiers of the Christian armies, which amounted to nearly 600,000 persons, returned to their respective countries.

The pretended wood of the true cross was then in *Acre*, and of this enviable prize the Christians obtained possession. They also procured the liberation of numbers of Christians who had been made prisoners by the Saracens. Salah'ddin, however, refused to ratify the capitulation of the city, which so exasperated Richard I. that he ordered 5000 of the Saracens to be massacred; an act of cruelty that was severely retaliated on the Christians. About a century afterwards, when the Christians were finally expelled from Jerusalem by the Saracens, and when the attempts made by St. Louis of France, Edward I. of England, and other princes, had been completely unsuccessful, *Acre* became a kind of metropolis in Syria for the Latin Christians. The city was then adorned with many elegant and magnificent edifices, churches, aqueducts, and was strengthened by a double wall. Pilgrims and fugitives were attracted to it; and, as it increased in population, the morals of the citizens became extremely licentious. Bands of adventurers sallied out from its gates, and, under the banner of the cross, plundered the adjacent villages. Nineteen Syrian merchants were on one occasion robbed and murdered, under circumstances of peculiar atrocity, and, when satisfaction was demanded, it was refused with contempt. At length the Sultan Khalil, exasperated by these enormities, marched against *Acre* at the head of an army consisting of 160,000 infantry, and 60,000 cavalry. After a short siege, the besiegers forced the double wall, the city was stormed, and 60,000 Christians were either massacred or made slaves. The fortress of the Knights Templars was destroyed, the Grand Master slain, and out of five hundred of them only ten survived, who probably, as Gibbon observes, perished on the scaffold.

This event took place on the 21st of May, 1291, and on that day there was so great a tempest that numbers of the fugitives from the garrison, unable to reach the ships in the bay, perished. A few of the besieged, among whom were the King of Jerusalem, the Patriarch, and the Grand Master of the Hospital, escaped by sea to Cyprus. There was a convent, the abbess of which, says Maundrell, ordered the nuns to mangle their faces, in order to avoid the violence which was apprehended from the Saracens, setting the example herself: the victors, exasperated and disappointed, put them all to the sword. The Saracens then dilapidated *Acre*, and reduced it almost to a ruin. It remained in this condi-



Acre.

tion till 1750, when it was fortified by an Arab sheikh, named Dakir, who was in arms against the Grand Seignior, and had maintained his independence for many years, until he was basely assassinated at the advanced age of eighty-six. Under his wise administration, *Acre* recovered a part of its trade. He was succeeded by the famous tyrant, Djezzar Pacha, who fortified and embellished the town.

When the French army, under Napoleon, advanced against it in 1799, it could boast of little else than a few old towers mounted with rusty cannon, some of which burst when a round was fired.

Acre was invested by Napoleon, but the French were repulsed in every mode of attack, by the skill and intrepidity of Sir Sidney Smith. The garrison, assisted by the British marines, repulsed the French with great loss. At length, Bonaparte announced his intention of raising the siege, and on the sixty-first day of the siege commenced his retreat, and was finally driven out of Syria, into Egypt.

Such being the brief outline of its eventful history, it cannot be presumed to contain any edifice of great antiquity, entire. The havoc of war is everywhere apparent; a few prostrate columns of gray and red granite, and some stone balls lying about the streets, being the only relics observable, of early times. Among the Gothic remains are those of the Cathedral Church of St. Andrew, near the sea, now a modest chapel. The ruins of that of St. John, the tutelar saint of the place, and erected by the knights of that order, are likewise shown. Amongst the most remarkable modern buildings, is a beautiful mosque, erected by Djezzar Pacha. The interior court is entirely paved with white marble. The public is likewise indebted to this prince, for a very fine fountain, near the entrance of the Serai, or palace. The materials which served for its construction, as well as those of the mosque, were brought from Cæsarea.

The sites of ancient cities, particularly those lying on the sea-coast, at the present day, serve for quarries to more modern cities rising up in their vicinity, owing to the ready building materials they afford. Thus, many of the finest structures of antiquity, have been wantonly destroyed by the barbarous occupants of the soil.

The houses are mostly built of stone, and with a solidity that would indicate a necessity for defence. They are all flat-roofed; the terraces forming agreeable

recreation places, in fine weather. They are constructed in the following manner:—across the beams forming the ceiling of the uppermost story, deal planks are laid, fitting nicely together, over which, rafters are placed, in an opposite direction, the interstices being filled up with chopped hay or straw, mixed up with lime or small pebbles. Upon this, a layer of pounded charcoal is placed; then one of lime and sand, mixed up with ashes and charcoal, and levelled with a roller. The whole is beat down with a mallet, till it assumes a bright polish, and is rendered impermeable to rain. Lord Lindsay, in his *Letters from Edom, &c.*, states, that "*Acre* looks nobly from a distance; but within its walls is most wretched, houses in every direction in ruins, and broken arches." Robinson's *Syria; Script. Gazetteer*.

ACCURSED. Amongst the Hebrews, everything that was idolatrous, was **קֶרֶם**, that is, "devoted to destruction," and regarded as *accursed*, which no person might meddle with; if he did, he became himself a *curse* thing, or devoted to destruction. This was exemplified in the case of Achan, who took a wedge of gold and a Babylonish garment to his own private use, when it had been made *accursed*, (*Cherem*), on which account he was stoned to death. Compare Joshua 6. 17, 18, with 7. 21-26.

The cities of King Arad, the seven nations of Canaan, and the sacrifices of idols, were *accursed*. (Numb. 21. 23; Deut. 7. 26.) The Hebrew word *Cherem*, is sometimes, however, used to denote any sacred gift which was devoted to God or to holy purposes, as in Levit. 27. 28: "No *devoted* thing, that a man shall *devote* unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every *devoted* thing (*Cherem*) is most holy unto the Lord."

We also find, that though the city of Jericho was *Cherem* (*devoted* to destruction), (Joshua 6. 17,) yet the metals in it were sacred to the Lord, and set apart to holy purposes.

Roberts, in his *Oriental Illustrations*, states, that in India, whatever has been devoted to the gods can never be sold, redeemed, or applied to any other purpose. In every village there are chronicles of strange events, of

the visitations of the gods on men who did not act fairly and truly with their *devoted* things. There is a story generally received, of "a deranged man, who, in a lucid interval made a vow, that he would give his gold beads to the temple of Siva, and he became quite well. After this, he refused to perform his vow, and he died." "Another person, who was very ill of a fever, devoted a goat to the gods, and immediately became well; but some time after, he refused the gift, and his fever returned." When a child becomes sick, the parents forthwith inquire, "Have we given all the things we devoted to the gods?" The medical man also (when the disease baffles his skill,) inquires, "Have you given all the things you devoted to the gods?"

From the following passage in Strabo, (lib. xiii. ch. 1. 42.) it appears, that it was not unusual, in remote antiquity, to pronounce a *curse* upon those who should rebuild a destroyed city. "It is believed that those who might have afterwards wished to rebuild Ilium, were deterred from building the city, in the same place, either by what they had suffered there, or because Agamemnon had pronounced a *curse* against him that should rebuild it; for this was an ancient custom. Thus Croesus, after he had destroyed Sidene, into which the tyrant Glaucias had thrown himself, uttered a *curse* upon him who should rebuild the walls of that place." Zonaras says that the Romans pronounced a *curse* upon him who should rebuild Carthage. Joshua's *curse* upon the builder of Jericho was fulfilled according to 1 Kings 16. 34, on Hiel, who lost his eldest son, Abiram, when he laid the foundation, and his youngest son, Segub, when he built the gate. "*Cursed* be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." (Josh. 6. 26.)

The fancies of the Rabbins, relative to the origin of excommunication, are endless. Some affirm that Adam excommunicated Cain, and his whole race; others, that excommunication began with Miriam, for having spoken ill of Moses; others again, find it in the song of Deborah and Barak (Judges 5. 23,) "*Curse ye Meroz*," interpreting Meroz as a person who had refused to assist Barak. But it is most probable that the earliest mention of this punishment occurs after the return from the Babylonish captivity in Ezra 10. 7, 8; or in the anathema of Nehemiah (13. 29) against those who had married strange women.

In later times, there were three degrees of excommunication:—1st, the *Nedui*, removal or separation from all society; 2nd, the *Cherem*, or devoting to death: with persons under this malediction, it was not even lawful to eat; 3rd, and final degree of excommunication, was termed the *Shem-atha* or *Maran-atha*, intimating that those against whom it was fulminated, had nothing more to expect, but the terrible day of judgment. See ANATHEMA MARANATHA.

ACCUSER OF THE BRETHREN. A title given to Satan in Revelations 12. 10.

ACELDAMA, *The field of blood.* A piece of ground on the south of Jerusalem, beyond the pool of Siloam. It is said to have been the same with the Fuller's field, where they whitened their cloth. (Isaiah 7. 3.)

It was also called the Potter's field, (Matt. 27. 7-10,) because they dug thence the earth of which they made their pots.

When Judas brought back the thirty pieces of silver which he had obtained from betraying our Lord, the high-priest and the rulers contended that it was not law-

ful to cast it into the sacred treasury, as it was the price of blood, and therefore purchased with it this field to bury strangers in, and so it came to be called *Aceldama*, the field of blood. (Matt. 27. 8; compare with Zech. 11. 12, 13.)

The place is described by Bishop Pococke, as an oblong square cavern, about twenty-six paces long, twenty broad, and apparently about twenty feet deep. It is enclosed on every side, either with the rock or by a wall, and covered over. There are six holes in the top, by which a person may look down into it; and through these holes, the dead bodies are thrown in.

A recent traveller states, "On a narrow slip of land, upon the acclivity of the hill, are the remains of a long square building, partly excavated in the rock, and formerly covered in with masonry, but now roofless, and filled up with loose stones. It stands in what is called the *Aceldama*, or field of blood. This was, perhaps, the building mentioned by Mascardrell, as being used by the Armenians in his time, as a charnel-house, the bodies being let down by apertures in the roof. But it appears the practice is now discontinued, as the place is deserted. It was from hence, that ship-loads of earth were transported to the *Campo Santo* at Pisa, from a supposed virtue it possessed of consuming bodies in twenty-four hours, in common with quicklime!

"At the brow of a hill to the southward, tradition says, that the apostate betrayer of our Lord, sought his desperate end. (Matt. 27. 5.)"—Robinson's *Palestine*.

ACHAIA. A province of ancient Greece, of which Corinth was the capital, and, in the most extended sense, comprehends Greece properly so called. It is bounded on the west by Epirus, on the east by the Ægean Sea, on the north by Macedonia, on the south by Peloponnesus. It received the name of *Achaia* from Achæus, king of Thessaly, who, when banished from that kingdom, settled at Athens. Achæus afterwards recovered possession of Thessaly, but, having committed manslaughter, was obliged to take refuge in Laconia, a province of the Morea, where he died. His posterity remained in that province under the appellation of *Achaians* until they were conquered. They then laid claim to *Achaia*, and, having expelled the Ionians, took possession of the country. This appears to be the region intended, when St. Paul, according to the Roman acceptance, mentions all the regions of *Achaia*, and directs his second epistle to all the saints in *Achaia*. (2Cor. 11. 10.) Thus what is *Achaia* in Acts 19. 21, is Hellas, that Greece, (Acts 20. 2.) *Achaia*, strictly so called, is the northern region of Peloponnesus, bounded on the north by the Gulf of Corinth, on the south by Arcadia, on the east by Sicynia, and on the west by the Ionian Sea.

St. Paul in writing his second epistle to the Corinthian Church includes "the saints in all *Achaia*." (2Cor. 1. 1, and 11. 10.) In Acts 18. 12, Gallio is called the deputy of *Achaia*, that is, the proconsul, which was the proper title for the chief magistrate there at the time it was written; but it had not long been so, nor did it long continue to be the case. The propriety of the appellation, however, in no small degree confirms the authenticity of the narrative in the Acts of the Apostles. (See CORINTH; GREECE.)

ACHAICUS, a native of *Achaia*. In modern geography this district is known by the term, *Romana Alia*. (1Cor. 16. 17.)

ACHAN, אֲחָנִי the proper name of an Israelite, the son of Carmi, of the tribe of Judah, who by his plunder of the accursed things (דָּבָר) occasioned a destruction among the people. (Josh. 7. 1; 22. 20.) He was stoned to death, together with all his family. His crime

was that of having purloined a costly Babylonish garment, aning of gold, and two hundred shekels of silver, from among the spoils of Jericho. The whole history is recorded in Josh. 7. In the parallel passage, 1Chron. 2. 7, he is called אַחִיר and this only is applicable to the etymology, (Josh. 7. 26,) notwithstanding that it is not so to be read in the cited passage of Joshua. The etymology only is inaccurate. Gesenius.

ACHAR. The same as *Achan*; mentioned in 1Chron. 2. 7; "*Achar*, the troubler of Israel, who transgressed in the thing *accursed*."

ACHBOR, אַחְבוֹר one of the "kings that reigned in the land of Edom, before there reigned any king over the children of Israel." (Gen. 36. 31, 38.) In 2Kings 22. 12, *Achbor* is mentioned as one of those sent by the good king Josiah to inquire of the Lord, concerning the words of the book of the Law that was found, "for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us."

ACHIM. One of the names in the genealogy of Christ from Abraham to Joseph, recorded in the first chapter of St. Matthew's Gospel. In the Syriac text, it is written אֶחִים *I will prepare*; but most probably formed from אָרַם *to rise*, as the first sing. future of Hiphil, *I will rise up*.

ACHIMELECH, אַחִימֶלֶךְ *Brother of the King*.

I. A priest in Nob to whom David went, and whom Saul commanded to be put to death with other priests for assisting David. (1Sam. 21. 2; 22. 18; Psal. 52.) He was afterwards his high-priest. (2Sam. 8. 17.)

II. A Hittite, a companion of David. (1Sam. 26. 6.)

ACHIOR. I. *Achior*, a friend and relation of Tobit; both he and Tobit were of the city and tribe of Naphtali, and were carried by Salmaneser to Nineveh.

II. **ACHIOR**, a general of the Ammonites who joined Holofernes with auxiliary troops in that general's expedition into Egypt. The inhabitants of Bethulia having shut their gates against Holofernes, he called the Princes of Moab and Ammon, demanding of them with great vehemence who those people were that opposed his passage? for he presumed that the Moabites and Ammonites being neighbours to the Hebrews, could better inform him than any others. *Achior* answered, My lord, these people are originally of Chaldaea; and because they would not worship the gods of the Chaldeans, were obliged to leave their country, &c. He related also Israel's descent into Egypt; the miracles of Moses; the conquest of Canaan, and that this people was visibly protected by God, while they continued faithful to him; but that for their infidelity, God never failed to take vengeance on them. Now, therefore, added he, even whether these people have committed any fault against their God; if so, attack them, for he will deliver them up into your hands; if not, we shall not be able to resist them, because God will undertake their defence, and cover us with confusion.

At these words, the great men of Holofernes' army, moved with indignation, were inclined to kill *Achior*; and Holofernes, transported with fury, said to him, Since you have taken upon you to be a prophet, in telling us that the God of Israel would be the defender of his people, to show you that there is no other God besides Nebuchodonosor, my master, when we have put all these people to the edge of the sword, we will destroy you likewise, and you shall understand that Nebuchodonosor is lord of all the earth, and that you may yourself experience the vanity of your own prophecy, I will have

you carried to Bethulia, there to run the same risks with this people whom you believe to be invincible. They carried him, therefore, near the city, tied his hands behind him, and fastened him to a tree, that the people of Bethulia might take him and carry him into the city, where he declared to the elders and the people what had happened. Then the people of Bethulia fell with their faces to the ground, and with great cries, begged God's assistance, beseeching him to vindicate the honour of his name, and to humble the pride of their enemies; after which, Ozias, a leader of the people, received *Achior* into his house and made a splendid entertainment for him.

Achior continued in Bethulia during the siege; and when Judith was returning to the city with the head of Holofernes, *Achior* was called, and Judith showed it to him, saying, Behold the head of that man who insulted the God of Israel, and boasted that he would put you and us to the edge of the sword. *Achior*, terrified, fell with his face to the ground, and his spirit failed him; but soon recovering, *Achior* abandoned the superstitions of the heathens, believed, was circumcised, and received into Israel.

The war with Holofernes, by some is fixed to the time of Manasse h, king of Judah, A.M. 3348, ante A.D. 653; by others, after the return from Babylon. (See *JUDITH*, vers. Vulg.) Calmet.

ACHIRAM, אַחִירָם or *AHIRAM*, of the tribe of Benjamin, chief of a great family of this tribe when Israel came out of Egypt. (Numb. 26. 38.)

ACHISH, אַחִישׁ the name of a king of Gath, (1Sam. 21. 10,) in whose court, David took refuge from Saul; but his life being in danger, he feigned madness before the king. When war broke out between Saul and the Philistines, David marched with his army; but the lords of the Philistines being apprehensive that he might turn against them in battle, desired Achish to dismiss him, which he did, commending him at the same time for his fidelity. (1Sam. 29. 29.)

It appears from the answer given by David to *Achish*, that David was not in the least displeased at his being dismissed, but gladly took *Achish* at his word, and laid hold of the first opportunity of disengaging himself from the service in which that prince expected his assistance.

ACHLAI, אַחֲלַי *a brother to me*. The father of Zabab (1Chron. 11. 41), erroneously given *Ahlai*.

ACHMETHA, אַחְמֶתָּה a name of *Ecbatana*, (Ezra 6. 2.) the capital of the Medes, and summer residence of the Persian monarchs, on the site of which stands the modern Hamadan. The winter residence was at Shushan. It was remarkable for the coolness of its temperature, on which account, it was chosen to be the summer residence of Cyrus. It was built and fortified by Deioces, king of the Medes. The tombs of Esther and Mordecai are said to be still preserved here, and a colony of Jews, who have been resident at Hamadan from time immemorial, protect their remains. (Alcock's *Travels in Russia, Persia, and Greece*.) In the Septuagint, it is called *Αμαθα*, and in the Apocrypha *Εκβατανα* (2Macc. 9. 3; Tobit 6. 5,) called by Ctesias and Herodotus *Αγβατανα*, probably derived from the Persian آبادان '*locus cultus incolisque frequens*.' The word *Achmetha* is explained in the marginal reading of our Bibles to denote a *coffer*, or it may be an office for records; but it is evidently a designation of *Ecbatana*. It was situated on a gentle declivity, distant twelve stadia from Mount Orontes, and, next to Nineveh and Babylon, was one of the strongest and most beautiful cities of the East.

In the Book of Ezra we are told, "that there was found at *Achmetha*, in the palace, that is in the province of the Medes, a roll, and therein was a record written," namely, the decree which Cyrus had made "concerning the house of God at Jerusalem." This is confirmed by the writer of the first book of Esdras or Ezra, the name being exactly similar. In compliance with the letter of Sisines, governor of Syria and Phœnicia, about 519 B.C. representing the proceedings of the Jews in rebuilding the Temple, and requesting the king, before he interfered to prevent or stop them, to "let search be made among the records of King Cyrus, and if it be found that the building the house of the Lord at Jerusalem hath been done with the consent of King Cyrus, and if our lord the king be so minded, let him signify unto us thereof. Then commanded King Darius to seek among the records at Babylon; and so at *Ecbatana*, the palace, which is in the country of Media, there was found a roll wherein these things were recorded." (1 Esdras 6. 21.)

The city is next mentioned as the scene of some of the events of Tobit's life. (Tobit 6. 5; 7. 1.) It was the residence of his father-in-law, Raguel, and he himself is alleged to have died in it, and "before he died, he heard of the destruction of Nineveh, which was taken by Nebuchodonozor and Assuerus," namely, Nabopolassar, the father of Nebuchadnezzar, and Astyages, the father of Darius the Mede. In the second book of Maccabees 9. 3, above mentioned, we read that Antiochus Epiphanes was in the city when he received intelligence of the defeat of his armies in Palestine under Nicanor and Timotheus.

Ecbatana is generally admitted to have been built by Deioces I., but the author of the book of Judith hints that its founder was Arphaxad, who is supposed by Archbishop Usher and Dr. Prideaux to be the same, and by Calmet to be the successor of that monarch, called Phraortes, who may have repaired the city or made additions to it. The Parthian kings who succeeded the Persian monarchs retired to it in the summer to avoid the sultry heats of Ctesiphon. It was surrounded by seven walls which rose in gradual ascent, and were painted in seven different colours. The most distant was the lowest, and the innermost contained the royal palace. Those seven enclosures are supposed by some writers to have represented the seven planetary spheres. Herodotus informs us "that the walls were built in circles one within another, rising above each by the height of their respective battlements. This mode of building was favourable to the situation of the place, which was a gentle rising ground. The largest of these walls was of a white colour, the next to it was black, the next purple, the fourth blue, the fifth orange. The two innermost walls were differently ornamented, one having its battlements plated with silver, the other with gold."

The circumference of *Ecbatana* is said to have been from one hundred and eighty to two hundred furlongs, which would amount to nearly twenty-four English miles. In the book of Judith, we are told, that the walls of the city which Arphaxad built were of "stone hewn, three cubits broad and six cubits long, and the height of the wall seventy cubits, and the breadth thereof fifty cubits; and he, Arphaxad, set the towers thereof upon the gates of it an hundred cubits high, and the breadth thereof in the foundation threescore cubits; and he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen." (Judith 1. 2, 3, 4.) In opposition to the author of the book of Judith, it may be observed, however, that Diodorus Siculus expressly contradicts both his account and that of Herodotus,

asserting that the city had no walls, and we certainly find it offering little resistance to any enemy who appeared before it; but if the historian Ælian may be credited, the walls of *Ecbatana* were thrown to the ground by Alexander the Great, during the bursts of immoderate grief which that conqueror manifested for the death of Hephæstion, his favourite, who died in the city. The mode of ornamenting walls described in this instance by Herodotus, is said to be still used at the present day in many towns of India and China.

The palace of *Ecbatana* is described as having been about an English mile in compass, and was built in a style of great magnificence, some of its beams having been of silver, and others of cedar strengthened with plates of gold. Josephus informs us, that the prophet Daniel built a tower at *Ecbatana*, which existed in his time, of singular beauty and solidity; and some writers have conjectured that this tower, as the Jewish historian calls it, was the palace. If it was not built before the time of Daniel, he could merely have overlooked the work, or given the design by order of Darius, the Mede, with whom he was in high favour, and who is alleged to have built the palace when he selected *Ecbatana* as his summer residence.

The site of this ancient city has caused considerable discussion. Sir John Chardin, Gibbon, and Sir William Jones, are in favour of the modern Tauris, while D'Anville and Rennell declare for Hamadan, in the western Persian province of Irac. This latter has been supported by recent travellers of great learning and acute observation. Mr. Morier merely mentions "*Ecbatana* or *Hamadan*;" but Sir John Malcolm, Sir Robert Ker Porter, and Mr. Buckingham further confirm the site. *Hamadan*, the ancient *Ecbatana*, is situated in a fine plain near the base of the Orontes, and other widely extended hills. "This vale," says Sir Robert Ker Porter, "is varied at short distances, with numberless castellated villages, rising from amidst groves of noble trees, while the great plain itself stretches northward and eastward, to such remoteness, that its mountain boundaries appear like clouds upon the horizon. The whole tract seems one carpet of luxuriant verdure, studded with hamlets, and watered by beautiful rivulets. On the south-west, Orontes, or Elvund, (by whichever name we distinguish this most towering division of the mountain,) presents itself in all the grandeur of its form. Near its base, appear the dark-coloured dwellings of *Hamadan*, crowded thickly on each other, while the gardens of the inhabitants, with their connecting orchards, and woods, fringe the entire slope of that part of the mountain. If the aspect of this part of the country now presents so rich a picture, when 'its palaces are no more,' what must it have been when Astyages held his court here, and Cyrus in his yearly courses from Persepolis, Susa, and Babylon, stretched his golden sceptre over this delicious plain? I brought away from *Ecbatana*, several old coins of Alexander the Great, of different sizes. The identity of the situation of this city seems to be established beyond a doubt; the plain, the mountain, and the relative position of the place with regard to other noted cities, agreeing in every point. The site also of the modern town, like that of the ancient city, is on a gradual ascent, terminating near the foot of the eastern side of the mountain; but there all trace of past appearance would cease, were it not for two or three considerable elevations and overgrown irregularities on or near them, which may have been the walls of the royal fortress, with those of the palaces, temples, and theatres, seen no more. I passed one of those heights, standing to the south-west, as I entered the city, and observed that it bore many vestiges of having been strongly

fortified. The sides and summit are covered with large remnants of ruined walls of a great thickness, and also of towers, the materials of which were sun-dried bricks. It has the name of the *Inner Fortress*, and certainly holds the most commanding situation near the plain."

When the name of *Ecbatana* merged into that of *Hamadan*, the lofty city of Astyages lost its honour and importance. While it retained its ancient designation it was regarded as the city in which great monarchs had dictated their decrees, and where "Cyrus, the king, had placed in the house of the rolls of its palace, the record wherein was written his order for rebuilding Jerusalem." It was even of some consequence, three centuries after the commencement of the Christian era until towards the end of the fourteenth century, when it received its most disastrous blow, from Timour the Tartar, who sacked, pillaged, and destroyed its proudest buildings, ruined the inhabitants, and reduced the gorgeous summer residence of the Persian and Parthian kings, one of the most considerable cities of the East, to a mere skeleton of its former greatness.

In that dismantled state it lay, dwindled to a mere clay-built suburb of what it was, until the middle of the eighteenth century, although it still possessed iron gates, when Aga Mahomed Khan, then sovereign of Persia, not satisfied with the degradation of nearly four hundred years, ordered every memorial or building of consequence, to be destroyed. His commands were faithfully obeyed.

Narrow mud alleys occupy the sites of former streets and squares, interrupted by large holes or hollows, in the way, and crumbled walls of deserted dwellings. "A miserable bazaar, or two," says Sir Robert Ker Porter, "are passed through, in traversing the town, and large, lonely spots are met with, marked by broken low mounds, over older ruins, with here and there a few poplars, or willow trees, shadowing the border of a dirty stream, abandoned to the meanest purposes, which probably flowed pellucid and admired, when these places were gardens, and the grass-grown heap some stately dwelling of *Ecbatana*. The only thing that appears for some years to have kept the place in any degree of notice with the modern Persians, is the manufacture of an inferior sort of leather; but the very article of traffic proclaims the low order of population to which it has been abandoned, and, as I passed through the wretched hovelled streets, and saw the once lofty city of Astyages, shrunk like a shrivelled gourd, the contemplation of such a spectacle, called forth more saddening reflections, than any that had been awakened in me on any former ground of departed greatness. In some, I had seen mouldering pomp, or sublime desolation; in this, every object spoke of neglect, and hopeless poverty—not majesty in stately ruins, pining to final dissolution, but beggary, seated on the place which kings had occupied, squalid in rags, and stupid with misery."

Mr. Buckingham found *Hamadan* in almost the same situation, when he visited it; although it had, a few years previously, been created a royal government, to which Mahmoud Ali Mirza, a son of the Shah, had been appointed; and palaces, mansions, new bazars, and mercantile caravanserais, were erecting, or had been planned. "The entrance to the town of *Hamadan*, was as mean as that of the smallest village we had seen; and great ruin and desertion were apparent on every side. We continued our way through poor bazars, and miserable streets, until after much difficulty, we obtained shelter in a half ruined caravansera." Sir Robert Ker Porter estimates the number of houses at nine thousand, a third of which are inhabited by persons employed by the State, who are thereby exempted from the taxation of the town, and the population at between 40,000 and 50,000

souls, amongst whom, there are about six hundred Jewish families, and nearly the same number of Armenians.

In the time of Benjamin of Tudela, who visited *Hamadan*, and describes the tomb of Esther and Mordecai, there were no less than fifty thousand Jews settled in it, which is more than the whole of the present population; while in the city of Ispahan, although the chief priest, on whom all the Jews of Persia were dependent, resided there in a kind of college, there were not more than fifteen thousand. This fact certainly proves, not only the high antiquity of *Hamadan*; but that it was also regarded with such peculiar veneration by the Jews, as to draw more of them to reside in it, than in Ispahan.

Ecbatana, or *Hamadan*, is not without its local traditions, connected with sacred history. On the mountain Orontes, or Elwund, the body of a son of King Solomon is pretended to be buried, but what son is not mentioned. It is a large square platform, a little raised, formed by manual labour, out of the native rock, which is ascended by a few rugged steps, and is assuredly no covering of the dead. It is a very ancient piece of workmanship, but how it came to be connected, with a son of the Jewish monarch, does not appear. The Jewish natives of *Hamadan* are credulous as to the reputed story, and it is not unlikely that it was, originally, a mountain altar to the sun, illustrating what we often read in Scripture, respecting the idolatrous sacrificial worship, in "high places." The natives believe, that certain ravines of the mountain produce a plant which can transform all kinds of metal into gold, and also cure every possible disease. They admit that no one had ever found it, but their belief in its existence is nevertheless unshaken. They also have a fabulous legend respecting a stone on the side of this mountain, which reminds the English reader of the celebrated story of Ali Baba and the Forty Thieves, in the *Arabian Nights*. This stone contains an inscription in cabalistic characters, unintelligible to every one who has hitherto looked on it; but it is believed that if any person could read the characters aloud, an effect would be produced, which will shake the mountain to its centre, it being the protecting spell of an immense hidden treasure; and these characters, once pronounced, would procure instant admittance from the genii of this subterranean cavern, and the wealth it contains would be laid at the feet of the fortunate invoker of this golden "Sesame!"

The most interesting local tradition at *Hamadan*, is, that which alleges it to be the burying-place of Esther and Mordecai, the tomb of whom is still shown—a circumstance of itself sufficient to attest the antiquity of the place. Its dome roof rises over the habitations of the poor remnant of Israel who still linger in the land of their captivity, living memorials of the truth of the inspired record. This tomb is regarded by all the Jews of Persia as a place of peculiar sanctity; and pilgrimages are still made to it, at certain seasons of the year, in the same spirit of devout penitence, with which, in former times, they turned their eyes towards Jerusalem. "The sepulchre," says Sir John Malcolm, "is not splendid, but we must recollect it was not likely that either Ahasuerus, or his successor, would build a mausoleum, as such mode of interment was contrary to the religion they professed; but their permitting the Jews to build a tomb in the most public place of *Ecbatana*, implies an extraordinary respect for those, to perpetuate whose memory such an edifice was erected."

The original structure was destroyed, it is said, at the sacking of *Ecbatana*, by Timour, and after that disastrous event, the present unobtrusive building was erected, on the ancient spot, at the expense of several devout Jews; and about the end of the seventeenth century, it

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was fully repaired by a rabbi, of the name of Ismael. It is a small square building of brick, having the appearance of a mosque, and a dome rather elongated on the top. It is described as being again in a frail state, and requiring another repair. The door of the tomb is very small, and consists of a single stone of great thickness, turning on its own pivot from one side. On passing through the little portal, the visitor is introduced into a small arched chamber, in which are seen the graves of several rabbis, some of which may contain the bodies of the first rebuilders of the tomb, after the destruction of the original one by Timour.

A second door, of very confined dimensions, is at the end of this vestibule, by which the entrance is made into a large apartment, on hands and knees, and under the concave, stand two sarcophagi, made of very dark wood, curiously and richly carved, with a line of Hebrew inscription running round the upper ledge of each. Other inscriptions, in the same language, are cut on the walls, while one of the most ancient, engraved on a white marble slab, is let into the wall itself. This slab is traditionally alleged to have been preserved from the ruins of the edifice destroyed by Timour, with the sarcophagi in the same consecrated spot.

Sir Robert Ker Porter was fortunate in procuring translations of these ancient inscriptions. The first is a Hebrew one, on the marble slab in the sepulchre of Esther and Mordecai, which is as follows:—"Mordecai, beloved and honoured by a king, was great and good. His garments were as those of a sovereign. Ahasuerus covered him with this rich dress, and also placed a golden chain around his neck. The city of Susa, (or Shushan,) rejoiced at his honours, and his high fortune became the glory of the Jews."

This entirely agrees with the early custom common with the Persian monarchs, of investing their ministers and favourites, with splendid robes, golden chains, and other ornaments; a custom which is still observed in Persia, when marks of distinction or favour are conferred; and, as Xenophon informs us that death would be the punishment of any noble, however illustrious, who dared to assume to himself, the royal mixture of purple and white, we may easily infer the peculiar honour bestowed on Mordecai. The inscription on the marble slab is corroborated by the account in the book of Esther. "And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced, and was glad." (Esther 8. 15.) Again, it is said, "Mordecai the Jew was next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed." (10. 3.)

The inscription which encompasses the sarcophagus of Mordecai, is to the following effect:—

"It is said by David, Preserve me, O God! I am now in thy presence. I have cried at the gate of heaven that thou art my God, and what goodness I have received from thee, O Lord!

"Those whose bodies are now beneath, in this earth, when animated by thy mercy, were great; and whatever happiness was bestowed upon them in this world, came from thee, O God!

"Their griefs and sufferings were many at the first, but they became happy, because they always called upon thy name in their miseries. Thou liftedst me up, and I became powerful. Thine enemies sought to destroy me in the early times of my life; but the shadow of thy hand was upon me, and covered me as a tent, from their wicked purposes!—Mordecai."

The following is the inscription, carved round the sarcophagus of Esther the queen, one of Israel's fairest daughters, whose perfect beauty was even excelled by her virtue, modesty, and humility:—

"I praise thee, O God, that thou hast created me! I know that my sins merit punishment, yet I hope for mercy at thy hands; for whenever I call upon thee, thou art with me; thy holy presence secures me from all evil.

"My heart is at ease, and my fear of thee increases. My life became, through thy goodness, at the last, full of peace.

"Oh God! do not shut my soul out from thy Divine Presence! Those whom thou lovest never feel the torments of hell. Lead me, O merciful Father, to the life of life, that I may be filled with the heavenly fruits of Paradise!—Esther."

In the apocryphal book of Esther, there is an interesting confirmation of these pious sentiments. The key of the tomb is always in the possession of the head of the Jews resident at Hamadan, "and, doubtless," says Sir Robert Ker Porter, "has been so preserved from the interment of the holy pair, when the grateful sons of the captivity, whose lives they had rescued from a universal massacre, first erected a monument over the remains of their benefactors, and obeyed the ordinance of gratitude, in making the anniversary of their preservation, a lasting memorial of Heaven's mercy, and the just faith of Esther and Mordecai."

In the same apocryphal book of Esther (10. 12, 13) it is thus given. "So God remembered his people, and justified his inheritance. Therefore those days shall be unto them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations for ever among his people." It is remarkable, that this annual assembling or pilgrimage to the ancient city of Esther and Mordecai is still kept up; it has existed from the time of the memorable event; such a memorial, therefore, becomes an evidence of the fact, more convincing, perhaps, than even written testimony—it is a kind of eye-witness.

The climate of *Ecbatana* is delightful, during eight months of the year, the air being rendered agreeable by a light breeze blowing continually during the hot months, from the north-west. In winter, however, the cold is excessive, and fuel is procured with difficulty. The plain is intersected by innumerable little streams, covered with gardens and villages, and the vegetation is most luxuriant. *Ecbatana* is in latitude 34° 47' N., and longitude 47° 52' E. Sir Robert Ker Porter; Sir John Malcolm; Horne; *Script. Gaz.*; Calmet.

ACHOR, עֶכֶר The name of a valley not far from Jericho, (Joshua 7. 26,) near to the river Jordan, in the allotment of the tribe of Benjamin. It was in this valley that Achan, his sons, and his daughters, the concealed articles, his cattle, his tent and everything which belonged to him, were taken, and after being stoned to death, their bodies and the goods were consumed by fire.

The Israelites raised a heap or cairn of stones over their ashes, which the author of the Book of Joshua says, remained in his time. This event occurred A.C. 1451. See *Ar.*

ACHSAH, עֶכְסָה The daughter of Caleb, who promised her in marriage to him who should conquer Kirjathsepher from the Philistines. Othniel took the place and married *Achsa*. (Josh. 15, 16, 17.)

ACHSHAPH, אֶשְׁפָּח The name of a city which belonged to the tribe of Asher. (Josh. 19. 25.) The

king of Achshaph was conquered by Joshua, (12. 20.) Some writers are of opinion, that Achshaph is the same as Eodippa on the Mediterranean, between Tyre and Ptolemais; others that Eodippa is described in Josh. 19. 29, under the name of Achzib. In St. Jerome's time, about 400 years after Christ, it was a small village called Chasalus. Mr. Buckingham, who visited this place in January, 1816, found it a small town situated on a hill near the sea, and having a few palm trees rearing themselves above the houses.

ACHZIB, אַחְזִיב The name of a sea-port town belonging to the tribe of Asher, between Accho and Tyre, situated on the shores of the Mediterranean. (Josh. 19. 29.) It is denominated Zib by the Arabs.

Another town of this name belonged to the tribe of Judah and was strongly fortified. (Josh. 15. 44.) The prophet Micah says, (1. 14,) "the houses of Achzib shall be a lie to the kings of Israel," i. e. that the kings of Israel were deceived or disappointed by the inhabitants of Achzib during the Assyrian invasion.

ACRA, a Greek word, *Ἀκρά*, signifying a citadel. Antiochus Epiphanes built a citadel at Jerusalem, north of the Temple, on an eminence which commanded the Holy Place; and for that reason was called *Acra*. Josephus says that this eminence was semicircular, and that Simon Maccabæus, having expelled the Syrians, who had seized *Acra*, demolished it, and spent three years in levelling the mountain on which it stood; that no situation in future should command the Temple. On Mount *Acra* were afterwards built the palace of Helena, also that of Agrippa, the place where the public records were lodged; and also that where the magistrates of Jerusalem assembled. On it now stand, the Latin convent of the Terra Santa, the castle of the Pisans, or citadel of David, as it is popularly called; the gate of Jaffa, &c., overlooking the whole of the town. See JERUSALEM.

Mr. Robinson who visited the spot in 1831, says, "We entered by the gate of Jaffa, or Bethlehem, as it is indifferently called, when turning suddenly to the left, in a few minutes we arrived at the Latin convent of Saint Salvador, situated in the north-west corner of the city on the sloping edge of what is supposed to be Mount Gihon. Our party being rather numerous, apartments were assigned to us in the Casa Nova. The large room that fell to our lot had been at one time occupied by the late Queen Caroline of England. Jerusalem is the headquarters of the chapter for the government of the Terra Santa establishments. They receive their nomination from the General of the order of St. Francis. The usual complement of monks is about forty. The convent is a large irregular building of stone, with several courts and gardens, the whole enclosed by a strong wall."

ACRABATENE, a district of Judæa, extending between Shechem and Jericho, inclining east. It was about twelve miles in length according to Eusebius. The *Acrabatene* had its name from a place called *Akrabbim*, about nine miles from Shechem. It was also the name of another district of Judæa, on the frontier of Idumæa towards the northern extremity of the Dead Sea.

ACRE. The English acre is 4840 square yards; the Scotch, 6150 and two-fifths; the Roman, 3200; and the Egyptian *aroura*, 3698 and seven-eighths.

The Hebrew word אֵכָר translated *Acre*, is a piece of land which can be ploughed by a pair of oxen in one day, and might be properly termed a yoke. (1Sam. 14. 14; Isaiah 5. 10.) The Egyptians ploughed with two oxen yoked together.

ACRE. See ACCHO.

ACTS OF THE APOSTLES. 1. The *Acts of the Apostles* form the fifth and last of the historical books of the New Testament, constituting an interesting and important record of the early history of the Christian Church. In several very ancient manuscripts and versions it is placed after the Epistles of St. Paul. It has had several titles; Oecumenius termed it *The Gospel of the Holy Spirit*; and Chrysostom *The Book of the Demonstration of the Resurrection*. In the *Codex Beza*, or Cambridge manuscript, it is called *The Acts or Transactions of the Apostles*. In the *Codex Alexandrinus*, and many other manuscripts, it is entitled *The Acts of the Holy Apostles*, which title is also adopted by many of the Greek and Latin fathers.

2. That St. Luke the Evangelist was the author, is affirmed by the unanimous testimonies of the early Christians, and demonstrated also from its introduction. He appears to have accompanied Saint Paul from Troas to Philippi; he also attended him to Jerusalem, and afterwards to Rome, where he remained two years, during that Apostle's first confinement. Accordingly we find St. Luke particularly mentioned in two of the epistles written by St. Paul from Rome during that imprisonment. (Col. 4. 14; Philem. 24.) As the book of the Acts is continued to the end of the second year of Saint Paul's imprisonment, it could not have been written before the year 63; and as the death of that Apostle is not mentioned, it is probable that the book was composed before that event, which is supposed to have happened A.D. 65. For these reasons, Michaëlis, Dr. Lardner, Dr. Benson, Rosenmüller, Bishop Tomline, and the generality of critics, assign the date of this book to the year 63.

3. Chrysostom, and other writers inform us that this book was annually read in the churches, every day between the festivals of Easter and Pentecost or Whitsuntide. The Valentinians, indeed, as well as the Marcionites, Severians, and some Manichæans, rejected the Acts of the Apostles, not from historical reasons, but because they opposed their opinions; for the Gnostics, of which sect, the Valentinians and Marcionites were a branch, affirmed that the God of the Old Testament was different from the God of the New Testament; and that another Christ, different from our Saviour, was promised. The Severians and Encratites strenuously insisted upon abstinence from certain articles of food; whereas in the book of the Acts, the promiscuous use of food is allowed. Manes wished himself to be taken for the "Comforter" who had been promised by Christ to his Apostles; but in the Acts it is related, that the Comforter that had been so promised, was the Holy Spirit who had been sent.

The reasons, therefore, why the book was rejected by the above-mentioned sects, were not historical, but doctrinal; because the narrative of the sacred historian contradicted their dogmas; and as their errors were detected and refuted by contemporary writers, the unqualified and unsupported assertions of these heretics are so far from impugning the veracity and genuineness of the Acts of the Apostles, that, on the contrary, they afford a decisive testimony in favour of the book.

4. The design of St. Luke not being to write a general history, he passes by all the transactions in the Church of Jerusalem after the conversion of St. Paul, though the Apostles continued for some time in Palestine. He also omits to notice the propagation of Christianity in Egypt or in the countries bordering on the Euphrates and the Tigris. The journey of St. Paul into Arabia; the state of Christianity in Babylon (1 Peter 5. 13); the foundation of the Church at Rome, which had already received an Epistle from St. Paul; several of his voyages; and many other matters of which he could not possibly be

ignorant, as may be seen in Lardner. Here, therefore, as in the Gospels, a selection of facts, though not regularly disposed in chronological order, was designed to serve for the evidence and illustration of certain important religious truths.

5. If we carefully examine the Acts of the Apostles, we shall perceive that St. Luke had two objects in view: 1. To relate in what manner the gifts of the Holy Spirit were communicated on the day of Pentecost, and the subsequent miracles performed by the Apostles, by which the truth of Christianity was confirmed. An authentic account of this matter was absolutely necessary, because Christ had often assured his disciples that they should receive the Holy Spirit. Unbelievers, therefore, whether Jews or Heathens, might have made objections to our religion, if it had not been shown that Christ's declarations were really fulfilled. 2. To deliver such accounts as proved the claim of the Gentiles to admission into the Church of Christ; a claim disputed by the Jews, especially at the time when St. Luke wrote the Acts of the Apostles. And it was this very circumstance which excited the hatred of the Jews against St. Paul, and occasioned his imprisonment in Rome, with which St. Luke closes his history. Hence we see the reason why he relates, ch. 8, the conversion of the Samaritans, and, ch. 10, 11, the story of Cornelius, whom St. Peter, to whose authority the adversaries of St. Paul had appealed in favour of circumcision, baptized, though he was not of the circumcision. Hence also St. Luke relates the determination of the first council in Jerusalem relative to the Levitical law; and for the same reason, he is more diffuse in his account of St. Paul's conversion, and St. Paul's preaching the gospel to the Gentiles, than on any other subject. It is true that the whole relation which St. Luke has given, ch. 12, has no connexion with the conversion of the Gentiles; but during the period to which that chapter relates, St. Paul himself was present at Jerusalem, (see Acts 11. 30; 12. 25,) and it is probable for that reason, that St. Luke has introduced it. But there is a third opinion which Michaelis thinks not devoid of probability, viz.: that St. Luke might design to record only those facts which he had either seen himself, or had heard from eye-witnesses.

6. The Acts of the Apostles, Michaelis observes, were evidently written with a tolerably strict attention to chronological order; though St. Luke has not affixed a date to any one of the facts recorded by him. There are, however, several parts of this book in which ecclesiastical history is combined with political facts, the dates of which are known; and these Michaelis has endeavoured to determine, because the chronology will not only contribute to illustrate the Acts of the Apostles, but will also assist us in fixing the year when many of St. Paul's epistles were written. Taking for granted therefore that this book commences with the year 33 of the Christian æra, he has divided the history into five epochs. It will be evident, however, from an inspection of his scheme, and a careful perusal of the book itself, that the time occupied by the narrative, cannot be so divided into distinct periods within one or other of which each fact may with certainty be placed.

7. The following division, adopted by Bishop Percy, is perhaps the most just and useful. Part I. The account of the first Pentecost after Christ's death, and of the events preceding it. (Ch. 1, 2.) II. The Acts at Jerusalem and throughout Judæa and Samaria among the Christians of the circumcision. (Ch. 3-9, 12.) III. The Acts in Cæsarea and the receiving of the Gentiles. (Ch. 10, 11.) IV. The first circuit of Barnabas and Paul among the Gentiles. (Ch. 13, 14.) V. The embassy from

Antioch and the first council at Jerusalem, wherein the Jews and Gentiles were admitted to an equality. (Ch. 15.) VI. St. Paul's second departure from Antioch. (Ch. 15: 36-41; ch. 16.) VII. St. Paul's third departure from Antioch. (Ch. 18. 23-28; ch. 19.)

8. The narrative of the Acts of the Apostles is perspicuous and noble. Though not entirely free from Hebraisms, its style is pronounced by Michaelis to be much purer than that of most other books of the New Testament, particularly in the speeches delivered by St. Paul at Athens, and before the Roman Governors. It is further worthy of remark, that St. Luke has well supported the character of each person whom he has introduced as speaking. Thus the speeches and discourses of St. Peter are recorded with simplicity, and are destitute of all those ornaments which usually occur in the orations of the Greeks and Romans. Nearly similar are the speeches of St. Paul, which were addressed to the Jews, while those delivered by the same apostle before a heathen audience are widely different. Thus in his discourse delivered at Antioch in Pisidia, he commences with a long periphrasis, which would not have been either instructive or entertaining in any other place than a Jewish synagogue. On the contrary, the speech of the martyr Stephen (Acts 7), is altogether of a different description. It is a learned but unpremeditated discourse, pronounced by a person totally unacquainted with the art of oratory; and though he certainly had a particular object in view, to which the several parts of his discourse were directed, yet it is difficult to discover this object, because his materials are not regularly disposed. Lastly, St. Paul's discourses before assemblies that were accustomed to Grecian oratory, are totally different from any of the preceding. Though not adorned with the flowers of rhetoric, the language is pointed and energetic, and the materials are judiciously selected and arranged, as is manifest in his speech delivered at Athens (Acts 17. 22-31), and in his two defences of himself before the Roman Governors of Judæa. (24. and 26.) Dr. Benson and Michaelis, however, are both of opinion that St. Luke has given abstracts only, and not the whole of St. Paul's speeches; for in his speech before Felix, he must certainly have said more than is recorded by St. Luke (24. 10-21); unless we suppose that St. Paul merely denied the charge which had been laid against him, without confuting it. Michaelis adds, that in his opinion, St. Luke has shown great judgment in these extracts; and that if he has not retained the very words of St. Paul, he has adopted such as were well suited to the polished audiences before which the apostle spoke.

9. The Acts of the Apostles afford abundant evidence of the truth and divine original of the Christian religion; for we learn from this book that the Gospel was not indebted for its success to deceit or fraud, but that it was wholly the result of the mighty power of God, and of the excellence and efficacy of the saving truths which it contains.

In addition to external evidences derived from the early and unbroken tradition of the Christian Church, the most indubitable evidences of the truth of the book may be deduced from its style and composition. It was written by a person who was acquainted with the various circumstances which he relates, and who was both able and disposed to give a faithful narrative of everything that occurred.

The historical details, and especially the incidental circumstances mentioned by St. Luke, so exactly correspond, and that evidently, without any design on the part of the writer, with the accounts furnished in St. Paul's Epistles, and in ancient historians both Jews and Heathens, that no person who had *forged* such a history

in later ages, could have had the same external confirmation; but he must have betrayed himself, by alluding to some customs or opinions which have since sprung up, or by misrepresenting some circumstances, or employing some phrase or expression not then in use.

Since, therefore, the *Acts of the Apostles* are in themselves consistent and uniform; the incidental relations agreeable to the best ancient historians that have come down to us; and the main facts supported and confirmed by the other books of the New Testament, as well as by the unanimous testimony of so many of the ancient fathers, we are justly authorized to conclude, that if any history of former times deserves credit, the *Acts of the Apostles* ought to be received and credited; and if the history of the *Acts of the Apostles* is true, Christianity cannot be false; for a doctrine so good in itself, so admirably adapted to the fallen state of man, and attended with so many miraculous and divine testimonies, has all the possible marks of a true revelation. Benson's *History of Christianity*; Horne's *Introd.*; Carpenter's *Guide*.

ACTS OF PILATE. The ancient Romans were scrupulously careful to preserve the memory of all remarkable events which happened in the city; and this was done either in their Acts of the Senate (*Acta Senatûs*), or in the Daily Acts of the People (*Acta Diurna Populi*), which were diligently made and kept at Rome. In like manner it was customary for the governors of provinces to send to the Emperor an account of remarkable transactions that occurred in the places where they resided, which were preserved as the *Acts* of their respective governments. In conformity with this usage, Eusebius says, "Our Saviour's resurrection being much talked of throughout Palestine, Pilate informed the Emperor of it, as likewise of his miracles, of which he had heard; and that being raised up after he had been put to death, he was already believed by many to be a God." (Euseb. *Eccl. Hist.* lib. 2. c. 2.) These accounts were never published for general perusal, but were deposited among the archives of the empire, where they served as a fund of information to historians. Hence we find long before the time of Eusebius, that the primitive Christians, in their disputes with the Gentiles, appealed to these *Acts of Pilate* as to most undoubted testimony. Thus, Justin Martyr, in his first Apology for the Christians, which was presented to the Emperor Antoninus Pius and the senate of Rome, about the year 140, having mentioned the crucifixion of Jesus Christ and some of its attendant circumstances, adds, "And that these things were so done, you may know from the *Acts made in the time of Pontius Pilate*." Afterwards in the same Apology, having noticed some of our Lord's Miracles, such as healing diseases and raising the dead, he says, "And that these things were done by him you may know from the *Acts made in the time of Pontius Pilate*." Justin Martyr, *Apol. Pr.* pp. 65, 72, edit. Benedict.

Tertullian, in his Apology for Christianity, about the year 200, after speaking of our Saviour's crucifixion and resurrection, and his appearance to the disciples and ascension into heaven in the sight of the same disciples, who were ordained by him to publish the Gospel over the world, thus proceeds:—"Of all these things relating to Christ, *Pilate* himself, in his conscience already a Christian, sent an account to Tiberius, then emperor." (Tertull. *Apolog.* c. 21.) The same writer in the same Apology, thus relates the proceedings of Tiberius on receiving this information:—"There was an ancient decree that no one should be received for a deity unless he was first approved by the senate. Tiberius, in whose time

the Christian religion had its rise, having received from Palestine in Syria an account of such things as manifested the truth of his" (Christ's) "divinity, proposed to the senate that he should be enrolled among the Roman gods, and gave his own prerogative vote in favour of the motion. But the senate rejected it, because the emperor himself had declined the same honour. Nevertheless, the emperor persisted in his opinion, and threatened punishment to the accusers of the Christians. Search your own Commentaries, or public writings; you will there find that Nero was the first who raged with the imperial sword against this sect, when rising most at Rome." Tertull. *Apol.* c. 5.

These testimonies of Justin and Tertullian are taken from public apologies for the Christian religion, which were presented either to the emperor and senate of Rome, or to magistrates of public authority and great distinction in the Roman empire. Horne's *Introd.*

ADADAH, אַדָּאָה a city in the southern part of the possessions belonging to the tribe of Judah, not far from the boundaries of Idumæa or Edom. (Josh. 15. 22.)

ADAD RIMMON, or HADAD RIMMON, אַדָּאָד רִמּוֹן the name of a place in the plain of Megiddo. (Zech. 12. 11.) According to Jerome it was afterwards called Maximianopolis, in honour of the Emperor Maximian. It was a city in the valley of Jezreel in the half tribe of Manasseh, where a disastrous battle was fought between Josiah, king of Judah, and Pharaoh-Necho, king of Egypt, in which the former was slain. (2Kings 23. 29.) It was situated seventeen miles from Cæsarea in Palestine, and ten from Jezreel. רִמּוֹן Rimmon was the name of an idol of the Assyrians, (2Kings 5. 18,) who was probably the tutelary deity of pomegranates. Jahn; Gesenius.

ADAH, אֲדָה the name of one of the wives of Lamech, (Gen. 4. 23,) also the name of one of the wives of Esau, the daughter of Elon the Hittite. (Gen. 36. 2-12.)

The names of men and women, and of the lower animals, and the names of many places, particularly in the remoter ages, frequently allude to some remarkable characteristic in the person or creature named; or in reference to place, to some uncommon circumstance or event. There is scarcely a proper name which alludes not to something of this kind, though in some instances we may be at a loss for the right meaning.

ADAI AH, אֲדַיָּה "Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of *Adai ah* of Boscath." (2Kings 22. 1.)

ADALIA, אֲדָלְיָה One of the ten sons of Haman. (Esther 9. 8.)

ADAM, אָדָם The name of the first man, the progenitor of the human race. The etymology may be gathered from Genesis 2. 7: "And the Lord God formed man of the dust of the ground." It is said by Josephus (*Antiq.* lib. 1. cap. 1), that he was called *Adam* by reason of the reddish colour of the earth of which he was formed.

Sir William Jones suggests whether *Adam* may not be derived from *Adim*, which in Sanscrit means the first, and is a name of the first Menu. By his wife Satarupa he had two sons and three daughters. *Asiatic Researches*.

The history of *Adam* is given with great simplicity in the first four chapters of *Genesis*. The veil of time is removed by the spirit of revelation, and the past appears just as it once appeared, but the vision is distant, and therefore dim. No explanations are offered, though our curiosity is often ready to ask them; facts of the most interesting character and deepest import are stated without the slightest colouring, and we are left to judge of causes from their effects, of principles from actions, just as we judge of the qualities of a soil from the aspect of its productions.

In reviewing the history of *Adam*, several things appear worthy of particular remark.

1. The time at which he was created is strongly expressive of the importance of his character. Man, for whom all other things were made, was himself made last of all. In the Mosaic narrative, the only rational account that was ever given of the origin of things, we are taught to follow the heavenly Artist, step by step, first in the production of the inanimate elements, next of vegetables, and then of animal life, till we come to the master-piece of the creation, *man*, endowed with reason and intellect. The house being built, its inhabitant appeared; the feast being set forth, the guest was introduced to behold the splendid and magnificent scenery in the heavens above and the earth beneath.

2. The manner in which the creation of *Adam* is narrated, indicates something peculiar and eminent in the being to be formed. Not that it could be a matter of more difficulty to Omnipotence to create *man*, but principally because he was to be the lord of the whole, and therefore himself accountable to the original Proprietor; and was to be the subject of another species of government, a moral administration; and to be constituted an image of the intellectual and moral perfections, and of the immortality of the common Maker. Everything therefore as to man's creation is given in a solemn and deliberative form.

3. It may next be inquired, in what that image of God in which *man* was made, consists.

It is manifest from the history of man, that human nature has two essential constituent parts: the *Body* formed out of pre-existent matter, the earth; and a *Living Soul*, breathed into the body by an inspiration from God. "And the Lord God formed *man* of the dust of the ground, and breathed into his nostrils (or face) the breath of life (*lives*); and *man* became a living soul." Whatever was thus imparted to the body of *man* already "*formed*," and perfectly finished in all its parts, was the only cause of life; and the whole tenor of Scripture shows that this was the rational spirit itself, which by a law of its Creator, was incapable of death, even after the body had fallen under that penalty.

The sentiment expressed in *Wisdom* 2. 23, is an evidence that in the opinion of the ancient Jews, the image of God comprised immortality also. "For God created *man* to be immortal, and made him to be an image of his own eternity," and though other creatures were made capable of immortality, and at least the material human frame, whatever we may think of the case of animals, would have escaped death had not sin entered the world; yet, without admitting the absurdity of the "natural immortality" of the human soul, that surely must have been constituted immortal in a high and peculiar sense which has ever retained its prerogative of continued duration, amidst the universal death, not only of animals, but of the bodies of all human beings. There appears also a manifest allusion to man's immortality, as being included in the *image of God*, in the reason which is given in *Genesis*, for the law which inflicts death on murderers: "Whoso sheddeth man's blood, by man

shall his blood be shed; for in the image of God made he man."

The essence of the crime of homicide is not confined here to the putting to death the mere animal part of man; and it must, therefore, lie in the peculiar value of life to an immortal being, accountable in another state for the actions done in this, and whose life ought to be specially guarded for this very reason, that death introduces him into changeless and eternal relations, which were not to be left to the mercy of human passions.

To these we are to add the *intellectual powers*, and we have what divines call, in perfect accordance with the Scriptures, "the *natural image of God in his creatures*," which is essential and ineffaceable. *Man* was made capable of *knowledge* and he was endowed with liberty of *will*. This natural image of God was the foundation of that moral image by which *man* was also distinguished. The divine image is to be found in the mind, that is, in the understanding, the will, and the affections. In *Adam's* understanding there was no error; nor was there any obliquity in his will. His knowledge was according to truth, and all the affections of his soul moved in the pursuit and practice of it.

Man, therefore, in his original state was sinless both in act and principle. Hence it is said, that God made *man upright*. That this signifies moral rectitude cannot be doubted; but the import of the word is very extensive. It expresses by an easy figure, the exactness of truth, justice, and obedience. Such, then, was the condition of primitive man; there was no obliquity in his moral principles, his mind, or affections; none in his conduct. He was perfectly sincere and exactly just, rendering from the heart all that was due to God. Tried by the most perfect rule, the law of God, he was faultless.

4. In the complex constitution of *Adam*, the soul bearing as it did, the Divine image, was united to a far inferior element, the body. Yet even in this, whether we consider its materials, or its organization, we find much which merits attention, much which marks the superiority of *man* over the other animal races around him. The human body was not made of the celestial elements, light and air; but of the more gross terrestrial matter, as being designed to receive and communicate notices of terrestrial objects, through the medium of organs similar to them.

"The Lord God formed *man* of the dust of the ground," He moulded or modelled him as a potter does the clay under his hand; we see the work as it were upon the wheel, gradually rising and growing under the hands of the Divine Artificer; and at length producing from the dust of the ground, a frame superior in rank and dignity. They whose profession has led them to examine the structure of this astonishing piece of mechanism, contemplate the works of the Lord, and his wonders in the formation of the human body. An examination of its parts and the admirable skill with which they are disposed, brought Galen upon his knees in adoration of the wisdom with which the whole is contrived. And while the world shall last, genius and diligence will be producing fresh proofs that we are "fearfully and wonderfully made."

Adam differed from all his descendants in this particular, that he was not to attain the maturity of his intellectual powers, by a gradual process from infancy, but came into being in full stature and vigour of mind, as well as body. He found creation likewise in its prime; it was morning with *man* and the world. How long he was allowed to make his observations upon the different objects with which he found himself surrounded, we are not told; but it should seem, either that sufficient time

was allowed him for that purpose, or that he was enabled in some extraordinary manner to pervade their nature, and discover their properties.

The creatures were brought to him that he might impose upon them suitable names. The use of names is to express the nature of the things named, but in the knowledge of those natures at the beginning, God, who made them, must have been *man's* instructor. Without such an instructor, indeed, it is not likely that *man* could ever have formed a language at all, since it is a task that requires much thought, and the great masters of reason seem to be agreed, that without language we are incapable of thinking to any purpose. However this may be, from the original imposition of names, by our first parent, we may infer that his knowledge of natural objects must have been very eminent and extensive; nothing inferior, we may suppose, to that of Solomon, who spake of trees from the cedar to the hyssop, and of beasts and fowls, and creeping things and fishes. It is, therefore, probable that Plato asserted no more than the truth, when, according to the traditions he had gleaned up in Egypt and the East, he affirmed that the first *man* was of all men "the greatest philosopher."

From the circumstances related by Moses concerning the placing of *Adam* in the garden of Eden; from his causing the creatures to come before him; from his bringing Eve to him; and from his communicating to him a law which he was strictly to observe, we may judge of the familiar intercourse to which the Almighty condescendingly admitted him. He conversed with him probably under some visible appearance, as He afterwards did with Moses, "as a man converseth with his friend;" no doubt instructing him, as far as was necessary, in the knowledge of his own immortal spirit and destiny, of the temptations he had to encounter, of the consequences to which disobedience would subject him, and probably of those invisible glories, a participation of which was to be the reward of his obedience.

The breaking of a beautiful vase, may afford some idea of *Adam* after his sin. The integrity of his mind was violated; the first compliance with sin opened the way to future compliances; grosser temptations might now expect success; and thus spotless purity becoming impure, perfect righteousness becoming warped, lost that integrity which had been its glory. Hereby *Adam* relinquished that distinction which had fitted him for immediate communion with supreme holiness, and was reduced to the necessity of soliciting such communion, immediately, not immediately; by another, not by himself; in prospect, not instant; in hope, not in possession; in time future, not in time present; in another world, not in this.

It would be idle to repeat the absurd traditions and fables of the Rabbinnical and Mohammedan writers respecting the first *man*. Some of them indeed are monstrous, unless we suppose them to be allegories in the exaggerated style of the Orientals. Some say that he was nine hundred cubits high; whilst others not satisfied with this, affirm that his head touched the heavens. The Jews think that he wrote the 91st Psalm, invented the Hebrew letters, and composed several treatises. The Arabians inform us that *Adam* received twenty books which fell from heaven, and contained many laws, promises, and prophecies.

The Gnostics had a book entitled "The Revelations of *Adam*," which is placed among the apocryphal writings by Pope Gelasius, who also mentions a book called "*Adam's* Penance." Calmet; Jones; Watson; Dwight.

ADAMAH or ADMAH, אַדְמָה One of the five cities which, together with the valley of Siddim, were overwhelmed and swallowed up in the Dead Sea. (Gen. 10. 19; 14. 2; Hos. 11. 8.) A town of this name must have been subsequently built by the inhabitants of that country, for, according to the version of the Septuagint, Isaiah says, that "God will destroy the Moabites, the city of Ai, and the remnant of *Adamah*." Isaiah 15. This town was situated not far from the site of the old one, on the eastern shore of the Dead Sea.

It was also the name of one of the "fenced cities" which belonged to the tribe of Naphtali. (Josh. 19. 36.) Calmet; *Script. Gaz.*; Gesenius.

ADAMANT, אֲדָמָן a diamond. A stone of impenetrable hardness used in cutting and engraving. (Jer. 17. 1.) Our translators have rendered the word *Adamant* in Ezekiel 3. 9, and Zechariah 7. 12. See DIAMOND.

ADAMI, אֲדָמִי a city of Naphtali. (Jos. 19. 33.)

ADAR, the sixth month of the civil year, the twelfth month of the ecclesiastical year; it has only twenty-nine days, and corresponds with part of our February and March.

1. The new moon.

3. The lessons for this day were from Exod. 30. 11 to Exod. 35. 1, and from 1Sam. 18. 1 to 1Sam. 18. 39.

7. A fast on account of the death of Moses. (Deut. 34. 5.)

9. A fast. The school of Schammai and Hillel began to be divided on this day.

12. The lessons are from Exod. 35. 1 to Exod. 38. 21, and from 1Sam. 17. 13 to 1Sam. 17. 26. This day is also a feast in memory of the death of Hollianus and Pipus, two proselytes and brothers, who chose rather to die than violate the law. (Selden, lib. iii. c. 13. *De Syned. e Megill. Taanith*.)

13. A festival on account of the death of Nicanor. (2Macc. 15. 37.) The fast of Esther. (Esth. 4. 16.)

14. Purim the first, or the little feast of Lots.

15. Purim the second, or the great feast of Lots. (Esther 9. 19, 21.)

The dedication of the Temple of Zorobabel (Ezra 6. 16.) was made in this month, but the day is not known.

18. Lessons from Exod. 38. 21 to the end of the book, and from 1Sam. 7. 50 to 1Sam. 8. 21.

20. A fast in memory of the rain obtained by one Onias Hammagel in a time of great drought.

25. The lessons are the first five chapters of Leviticus, and from Isaiah 43. 21 to Isaiah 44. 24.

28. A feast. The Grecian edict which forbid the Jews the use of circumcision recalled.

The Sabbath previous to Purim is Sabbath Zacher (Remember), so called from the first word in the passage in Deut. 25. 17, read to remind the people of the inveterate enmity of Amalek of whom Haman was a descendant.

The third Sabbath is Sabbath Parah (heifer). Burnt at this season according to the ordinance. (Numb. 19. 1-10.)

The last Sabbath is Sabbath Ahodes (month). On which, the ordinance that the month of Nisan should be the first month of the year is read, (Exod. 12. 2,) from which the ecclesiastical year is counted, and all the festivals ordained in conformity; thus New Year is ordained to be observed in the seventh month, &c.

VEADAR. In embolismic years, all the observances of *Adar* are kept in this month in the same order. Sabbath Shekalim is then the last Sabbath of *Adar*, but should the New Moon of *Adar* (or *Veadar*) in embolismic years, happen on the Sabbath, that day is then Sabbath Shekalim.

ADAR or HAZAR-ADDAR, the name of a village mentioned in Numbers 34. 4. Also a city of Judah. (Josh. 15. 3.) Eusebius places another town of this name in the neighbourhood of Lydda, or Diospolis.

ADARCONIM, אֲדַרְכִּימִן *a piece of money*. Occurs in the plural, 1Chron. 29. 7; Ezra 8. 27. The same as the *Dareikas*, Δαρεικος. In the Talmud אֲדַרְכִּי, the א is formative. אֲדַרְכִּי a Persian coin of pure gold, which was also in circulation among the Jews under the Persian government. The value of this coin was reckoned at χρυσός, which our modern authors value at fifteen shillings. According to Dr. Bernard, its weight was two grains more than the English guinea, and worth about 25 shillings. Its impression was an archer who was crowned with a spiked crown, had a bow in his left hand, an arrow in his right, and was clothed in a long robe, hence, in Numismatography, Sagittarii.—Ekhel. Doctr. Numm.



ADARSA, or in the Greek (1Macc. 7. 40,) *Adasa*, a city of Ephraim, four miles from Bethoron and not far from Gophna, (Josephus, lib. xii. c. 17.) The same city is likewise called *Adazer* and *Adaco* in Josephus.

Here Nicanor was overcome and his army put to flight by Judas Maccabæus.

ADBEEL was the third son of Ishmael, and the chief of a tribe of Ishmaelites. (Gen. 25. 13.)

ADDER, a venomous serpent, more usually called the viper. In our translation of the Bible, we find the word *Adder* five times, but without sufficient authority from the original.

1. שִׁפִּיִן *Shephiphon*, (Gen. 49. 17,) is probably the *Cerastes* or horned serpent, according to Jerome and Bochart, one of the viper kind of a light brown colour which lurks in the sands and the tracks of the wheels in the road, and unexpectedly bites, not only the unwary traveller, but the legs of horses and other beasts. By comparing the Danites to this artful reptile, the patriarch intimated that by stratagem more than by open bravery, they should avenge themselves of their enemies and extend their conquests. See Bochart. *Hieroz.* lib. 2.

2. פֶּתֶן *Pethen*, in Psalm 58. 4; 91. 13, signifies an *Asp*. We may perhaps trace to this the Python of the Greeks and its derivations, (Arabic بَتن according to Forskal, *Coluber baetaen*.) See *Asp*.

3. עֲכָשֹׁב *Achsub* is found only in Psalm 140. 3. The root signifies in Arabic to fold itself together; to coil itself in a circle. The Chaldee paraphrasts render it עֲכָבִישׁ *Acchabis*, which we translate elsewhere spider; they may therefore have understood it to be the Tarantula. It is rendered *Asp* by the Septuagint and Vulgate, and is so taken, Romans 3. 13. The name is from the Arabic *Achasa*. But there are several serpents which coil themselves previously to darting on their enemy; if this be a character of the *Asp*, it is not peculiar to that reptile.

4. צִפְפָּה *Tzephpa*, or צִפְפוֹנִי *Tziphoni*, (Prov. 23. 32; Isaiah 11. 8; 14. 29; 59. 5; and Jer. 8. 17,) is that deadly serpent called the *basilisk*, said to kill with its

very breath. According to Bochart from *אס* to hiss venomously. See *COCKATRICE*.

In Psalm 58. 5, reference is made to the effect of musical sounds over serpents. That they might be rendered tame and harmless by certain charms, or soft and sweet sounds, and trained to delight in music, was an opinion which prevailed very early and universally. Many ancient authors mention this effect. See Bochart. *Hieroz.* l. iii. cap. 6. Virgil speaks of it particularly. *Æn.* 7. 750.

Quin et Marrubia venit de gente sacerdos,
Fronde super galeam, et felici comptus oliva,
Archippi regis missu, fortissimus Umbro;
Vipereo generi et graviter spirantibus hydrys
Spargere qui somnos cantuque manique solebat
Mulcebatque iras, et morsus arte levabat.

Umbro, the brave Marrubian priest, was there,
Sent by the Marsian monarch to the war;
The smiling olive with her verdant boughs,
Shades his bright helmet, and adorns his brows,
His charms in peace the furious serpent keep,
And lull the envenomed viper's race to sleep;
His healing hand allayed the raging pain,
And at his touch the poisons fled again.—PITT.

Shaw, Bruce, and indeed all travellers who have been in the Levant, speak of the charming of serpents as a thing frequently seen.

The much dreaded *Cobra di Capello*, or *good Serpent* of the Hindoos, is capable of being tamed; and the Malabar jugglers have the art of teaching them to dance to the inharmonious and slow notes of their flageolet. The *serpent* first seems astonished, then begins to rear himself, and sometimes by a gentle undulatory motion of the head, and with distended hood, seems to listen with pleasure to the notes. These "dancing snakes" are carried about in baskets by the jugglers all over India, and Mr. Forbes states it as a well attested fact that when a house is infested with these snakes and some others of the *Coluber* genus, which destroy poultry, or with some even of the larger serpents of the boa tribe, the musicians are sent for, who charm the reptiles from their hiding-places to their own destruction. *Oriental Memoirs*.

The deaf-adder or asp may either be a serpent of a species naturally deaf, (for such kinds are mentioned by Avicenna as quoted by Bochart,) or on account of its appearing to be so. In either case, in the language of poetry, it may be said to *stop its ear*, from its being proof against all the efforts of the charmer:

Ad quorum cantus mites jacuere cerastæ.

Dr. Blayney remarks, "that some persons possessed the faculty of rendering serpents harmless is a fact too well attested by historians and travellers, to admit of contradiction. But by what means this effect was produced is not quite so clear."

The scripture word אֲדָרִי seems to be used in conformity to the common opinion, ascribing to it the power of certain cabalistical words and incantations muttered through the teeth. But whatever were the methods commonly practised, the enemies of the Jews were compared to such serpents as were not to be mollified nor disarmed by any of those means. "They shall bite you," saith Jehovah." The passage in Psalm 58. 5, 6, requires a further illustration, and it is furnished by the author of *Scripture Illustrated*. "After mentioning the obstinacy of his enemies, which David compares to the untamed malignant spirit of a serpent, our translators make him add, 'Break their teeth, O God, in their mouth; break out the great teeth of the young lions.' And why *young lions*? The passage requires strong lions to equal, much more to augment, the ideas already attached to the poisonous bite of serpents." To which we ought to add that immediately afterwards the writer



Serpent-Charmers.

returns to the reptile tribe, the slug or snail (rendered by error, *waters*). With what propriety then does the lion, the young lion, come in between them? Would it not be better to render instead of כפירים *Capharim*, כנפריים *Ci-apharim*, from *aphar*, dust; and to consider the word as denoting serpents which dwell in dust, or spotted over as with dust, speckled *serpents*?

In the authorized version, the lion is again found in the company of *serpents*, and even like them to be trodden upon. (Psalm 91. 13.) The most ancient interpreters suppose a snake of some kind to be meant, and Bochart thinks it to be the black serpent or *Hæmorhoüs*. The word rendered young lion, may be the *cenchris*, which Nicander (*Theriac. v. 463*) calls *λεων αιολος*, a spotted lion: spotted, because he is covered with specks; a lion, because, like that animal, he raises his tail when about to fight, and because, like the lion, he bites and fills himself with blood. Harris, *Nat. Hist. Bible*. See *ASP; SERPENT*.

The most famous serpent-charmers of antiquity were the *Psylli*, a people of Cyrenaica; and that theirs was believed to be a natural power appears from the story told by Pliny, that they were accustomed to try the legitimacy of their new-born children by exposing them to the most cruel and venomous serpents, who dared not molest or even approach them unless they were illegitimate. He thinks their power resided in some peculiar odour in their persons which the serpents abhorred. (*Nat. Hist. lib. vii. c. 2.*) Lucan says the same; and the passage in which that poet speaks of them affords a complete exposition of the ancient belief concerning their charming of serpents. He chiefly describes the measures which they took to protect the Roman camp. When the encampment was marked out, they marched around it chanting their charms, the "mystic sound" of which chased the serpents far away. But not trusting entirely to this, they kept up fires of different kinds of wood, beyond the farthest tents, the smell of which prevented the serpents from approaching. Thus the camp was protected during the night. But if any soldier when abroad in the day-time happened to be bitten, the *Psylli* exerted their powers to effect a cure. First, they rubbed the wounded part around with saliva to prevent, as they said, the poison from spreading while they essayed their arts to extract it.

Then sudden he begins the magic song,
And rolls the numbers hasty o'er his tongue;
Swift he runs on, nor pauses once for breath,
To stop the progress of approaching death.
He fears the cure might suffer by delay,
And life be lost but for a moment's stay.
Thus oft though deep within the veins it lies,
By magic numbers chased, the mischief flies;
But if it hear too slow, if still it stay,
And scorn the potent charmer to obey;
With forceful lips he fastens on the wound,
Drains out and spits the venom to the ground.

Pharsalia, ix. Row.

In this account, we find the voice repeatedly mentioned; and it is to the "voice of the charmer" that the Psalmist refers. Eusebius, in mentioning that Palestine abounded in serpent-charmers in his time, says, that they usually employed a verbal charm. This is still one of the processes of the Oriental serpent-charmers. Roberts says, that the following is considered in India the most potent form of words against serpents: "Oh! serpent, thou who art coiled in my path, get out of my way; for around thee are the mongoos, the porcupine, and the kite in his circles is ready to take thee."

The Egyptian serpent-charmers also employ vocal sounds and a form of words to draw the venomous creatures from their retreats. Mr. Lane says, "He assumes an air of mystery, strikes the walls with a short palm stick, whistles, makes a clucking noise with his tongue, and spits upon the ground, and generally says, 'I adjure you by God, if ye be above, or if ye be below, that ye come forth: I adjure ye by the most Great name, if ye be obedient, come forth; and if ye be disobedient, die! die! die!'" *Mod. Egyptians*.

In these cases we may be sure that if any true effect were produced, it was by the sound of the voice, not by the form of words, which was doubtless addressed to other ears than those of serpents; and in the latter instance, we may conclude the whistling and clucking to have been the most operative parts of the process.

We see nothing difficult to believe in the statement that serpents may be, as some other creatures are, influenced or attracted by music, or even the voice of man properly regulated; or that the proper regulation of the music or the voice for the designed end, may not have been discovered and rendered most effective by men; who for successive generations have given their sole

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attention to the subject. Indeed, it is perhaps capable of proof that music even in common hands has power over serpents; Sir William Jones believed so, although not on ocular evidence. Enumerating instances of the powerful effects of music upon animals, he says, "A learned native of this country (India) told me that he had frequently seen the most venomous and malignant snakes leave their holes upon hearing notes from a flute, which as he supposed, gave them peculiar delight." *Asiatic Researches*, vol. iii.

It is an impression that the serpent-charmers possess some knack in seizing and handling serpents, which prevents them from biting till their poison fangs have been extracted. Their presence of mind and the possession of such a secret easily accounts for all the stories told on this point. But when they do happen to fail, they die as others. They seem also to trust to the effect of their music in so diverting the attention of the serpents as to prevent them from attempting to exercise the fatal power they possess. Roberts mentions an Indian serpent-charmer, who came to a gentleman's house to exhibit his tame snakes. He was told that there was a *cobra di capello* in a cage, and asked if he could charm it. "Oh, yes!" said the charmer, and the serpent was accordingly released from its cage. The man began his incantations and charms; but the reptile fastened upon his arm, and he was dead before night. This serpent would not listen to the voice of the charmer!

As the houses in some parts of the East are much infested with serpents, the most profitable part of the charmers' business is to detect their retreat and draw them forth. They certainly discover where they are without ocular evidence, and make them come forth either in the manner already described, or by the notes of a pipe. It is often said that the charmer introduces his tame serpents, and that they obey the accustomed call, and are exhibited in proof of the triumph of the charmer's art. This may sometimes be the case, but instances are known in which there could not have been any collusion or contrivance; and after the severest test and scrutiny, many have been obliged to rest in the conclusion that the charmers do really possess the physical means of discovering the presence of serpents without seeing them, and of attracting them from their lurking places. This is Mr. Lane's conclusion, who also suspects that they discover the presence of serpents by the smell, and compares their attractive powers to those of the fowler, who by the fascination of his voice allures the bird into his net. A missionary to India states, that "some incredulous persons after the most minute and careful precaution against artifice of any kind, sent a serpent-charmer into the garden. The man began playing with his pipe, and proceeding from one part of the garden to another for some minutes, stopped at a part of the wall much injured by age, and intimated that a serpent was within. He then played quicker and his notes were louder, when almost immediately a large *cobra di capello* put forth his hooded head, and the man fearlessly ran to the spot, seized it by the throat and drew it forth. He then showed the poison fangs and beat them out; afterwards it was taken to the room where his baskets were left, and deposited amongst the rest."

Does not this beating out the poison fangs explain what is said by the Psalmist, (Ps. 58. 6.) "Break their teeth, O God, in their mouth?" This is usually done by the serpent-charmers, who then tame them, and use them in various exhibitions. The most usual are thus described: "Taking out eight or ten different kinds, they cast them on the ground. The reptiles immediately make off in different directions. The *sap-mullah* (charmer)

then applies his pipe to his mouth, and sends forth a few of his peculiar notes, and all the serpents stop as though enchanted; they then turn towards the musician, and approaching him within two feet, raise their heads from the ground, and bending backward and forward keep time with the tune. When he ceases playing they drop their heads, and remain quiet on the ground." The missionary adds that "there is another and inferior kind of serpent-charmers, who are Bengalese of the lowest caste. They do not use the pipe, but merely beat with their fingers a small drum which is held in the hand. Sometimes these men, sitting on the ground, hold the cover of a basket in one hand, and with the other pull the tails of the serpents, and otherwise irritate them, until the reptiles become so infuriated, that they dart forward, and seize the naked arm of the *sap-mullah*, which he exposes for the purpose. They sometimes allow their arms to be bitten in this manner till they are covered with blood.

"Other serpent-charmers allow large serpents to twine around their bodies as if merely to show their perfect tameness, and the impunity with which they are able

To dally with the crested worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.

Others, again, in this situation, allow themselves, when compressed in the serpent's folds, to be dreadfully wounded in many places, (the poison fangs being extracted,) till when streaming with blood, tortured, swollen, and in a really dangerous condition, the coadjutor makes his appearance, and applies the pipe or whistle to his lips. The serpents listen to the music, gradually unloose their coils and creep back to the cage from which they had been released at the commencement of the awful and cruel exhibition."

When Chateaubriand was in Canada, a rattle-snake entered their encampment; a young Canadian, one of the party, who could play on the flute to divert his associates, advanced against the serpent with his new species of weapon. "On the approach of his enemy, the haughty reptile curled himself into a spiral line, flattened his head, inflated his cheeks, contracted his lips, displayed his envenomed fangs, and his bloody throat; his double tongue glowed like two flames of fire; his eyes were burning coals; his body, swollen with rage, rose and fell like the bellows of a forge; his dilated skin assumed a dull and scaly appearance; and his tail which sounded the denunciation of death, vibrated with so great rapidity as to resemble a light vapour. The Canadian now began to play upon his flute; the serpent started with surprise, and drew back his head. In proportion as he was struck with the magic effect, his eyes lost their fierceness, the oscillations of his tail became slower, and the sound which it emitted became weaker and gradually died away. Less perpendicular upon their spiral line, the rings of the fascinated serpent were by degrees expanded, and sunk one after another upon the ground in concentric circles. The shades of azure, green, white, and gold, recovered their brilliancy on his quivering skin, and slightly turning his head, he remained motionless, in the attitude of attention and pleasure. At this moment the Canadian advanced a few steps, producing with his flute sweet and simple notes. The reptile, inclining his variegated neck, opened a passage with his head through the high grass, and began to creep after the musician, stopping when he stopped, and beginning to follow him again as soon as he moved forward." In this manner he was led out of the camp, attended by a great number of spectators, who could scarcely believe their eyes, when they beheld this wonderful effect of harmony. The assembly unanimously

decreed, that the serpent which had so highly entertained them, should be permitted to escape.

ADDI, the son of Cosam, and the father of Melchi, placed by St. Luke in the genealogy of our Saviour. (Luke 3. 28.)

ADDON or **ADDAN**, a place whence certain persons went up out of the captivity, who could not show whether they were of Israel. (Nehem. 7. 61.)

I. ADER, one of the sons and chief men of Benjamin, who took the city of Gath. (1Chron. 8. 15.)

II. ADER. The tower of *Ader*. St. Jerome mentions, *Epist.* 27, that the place where the angels declared the birth of Jesus Christ to the shepherds was called by this name. (Luke 2. 8-14.)

III. ADER or **HADAD**, one of the adversaries raised up against Solomon. (1Kings 11. 14.) See **HADAD**.

ADIABENE, a country in Assyria. Josephus mentions Helena, queen of *Adiabene* (lib. xx. 2), and her son, *Isates*, who changed their course of life, and embraced the Jewish customs. *Adiabene* is thought to be the province of *Ava*, through which the river *Ahava* flows. See **AHAVA** and **AVA**.

ADIDA. A city of Judah, at which Simon Macabæus encamped to dispute the entrance into the country with Tryphon. (1Macc. 13. 13.)

ADIEL, a descendant of Simeon. (1Chron. 4. 36.)

ADIN, a person carried away to Babylon by Nebuchadnezzar; four hundred and fifty-four of his posterity returned from the captivity. (Ezra 2. 15.)

ADINA, the son of Shisa the Reubenite, one of David's mighty men. (1Chron. 11. 42.)

ADINO, the Eznite, one of the mighty men whom David had. (2Sam. 23. 8.)

ADITES, or the tribe of *Ad*, were a very powerful tribe of the ancient Arabians, and are said to have been descended from *Ad*, the son of *Aws* or *Ux*, (Gen. 10. 23,) who was a grandson of Shem, and great-grandson of Noah. After the confusion of tongues, the *Adites* settled in the province of Arabia Petrea, now called *Al Akkaf*, or the winding sands, where they appear to have greatly increased. Like the other kindred tribes of those early times, the *Adites* soon abandoned the true worship of God, and set up four idols whom they worshipped: *Sakia*, whom they imagined to supply rain; *Hafedha*, who preserved them from all foreign and external dangers; *Razeka*, who provided them with food; and *Salama*, who restored them from sickness to health. It is said that God commissioned the prophet Hud or Heber to attempt their reformation, but remaining obstinate in their idolatry, they were almost all destroyed by a suffocating wind. The few who escaped retired with the prophet Hud to another place. Before this severe punishment, they had been visited with a dreadful drought for four years, which killed their cattle, and reduced them to great distress. They are often mentioned in the Koran, and some writers, on the authority of that work, affirm that they were of gigantic stature. *Script. Gaz.* See **AMALEKITES** and **ARABIA**.

ADITHA or **ADATHA**, same as **ADITHAIM**.

ADITHAIM, a city belonging to the tribe of Judah. (Josh. 15. 36.)

ADJURE. 1. To bind by oath, as under the penalty of a fearful curse. (Josh. 6. 26.)

2. To charge solemnly, as by the authority and under pain of the displeasure of God. (Matt. 26. 63; Mark 5. 7; Acts 19. 13.)

St. Paul also uses this expression (1Thess. 5. 27) as a solemn adjuration, that his "epistle be read unto all the holy brethren."

ADLAI, father of Shaphat, one of the chief hardmen to King David. (1Chron. 27. 29.)

ADMAH. See **ADAMAH**.

ADMATHA, one of the seven princes of Persia and Media, at the court of Ahasuerus, "which saw the king's face, and which sat the first in the kingdom." (Esther 1. 14.)

ADNA, one of the sons of the priests, who had taken a strange wife, and when he returned from Babylon, put her away. (Ezra 10. 30.)

ADNAH, one of the valiant men of Manasseh, who helped David against the band of the rovers. (1Chron. 12. 20.)

ADOM or **ADAM**, אָדָם The proper name of a town on the banks of the Jordan, to the south of Galilee, in the district of Perea, and opposite to Jericho. It is supposed that it received its name from the peculiar colour of the soil in its neighbourhood, which is represented to be a red stiff clay. It is celebrated as the spot where the Israelites crossed the Jordan on dry land, the waters of which "stood and rose up upon an heap," till they passed over, thus presenting a miniature resemblance of the memorable passage through the Red Sea. (Josh. 3. 16.)

ADONAI, אֲדֹנָי According to an old superstition, the Jews read this for the *nomen ineffabile*, אֲדֹנָי, as in the Sept. *Kypios*, for אֲדֹנָי. They contend that the true pronunciation of this word has been lost, and that whoever possesses it could reveal secrets or mysteries. Of this nature is the ineffable O'M of the Brahminical school, which Dara Shekoh (the Persian translator of the Sanscrit terms, in the Halhed MSS. in the British Museum) renders *Om*. It does not appear that the ancient Jews were so scrupulous, nor is there any law which forbids them to pronounce the name of God. Our English translation follows the Septuagint, by rendering the word *Jehovah*—Lord, whenever it occurs in the Hebrew text. Buck; Wait's *Jewish Antiq.* See **JEHOVAH**.

ADONI-BEZEK, the Lord of Bezek. The name of a powerful and cruel king of the city of Bezek, seventeen miles east of Napolis. He was the first Canaanitish king conquered by the Israelites after the death of Joshua. He was taken to Jerusalem, where he died, after his toes and thumbs had been cut off, which he owned to be a just retribution of Divine Providence in retaliation of what he had himself inflicted upon others. Similar cruelties to those recorded of *Adoni-Bezek*, are by no means uncommon in the wars of the East. (Judges 1. 7.)

ADONIJAH, the fourth son of King David, by Hagith; he was born at Hebron. He aspired to the kingdom before the death of his father, but was disappointed of his hopes by the command of David, who ordered Solomon to be proclaimed king. He afterwards desired Abishag the Shunammite; to wife; this request was rejected, and he was ordered to be put to death as one guilty of treason. (1Kings 2. 13-25.)

ADONIKAM. The descendants of Adonikam, six hundred and sixty-six in number, were among those who returned from the captivity in Babylon. (Ezra 2. 13.)

ADONIRAM, the receiver of the tribute of King Solomon. (1Kings 4, 6.)

ADONIS. The text of the Vulgate in Ezekiel, 8. 14, says, that the prophet saw women in the Temple weeping for *Adonis*, but the Hebrew reads תַּמְּזַז *Tammuz*. This is the proper Syrian name for the *Adonis* of the Greeks, i. e., Ἰϛϛ Lord (Creuzer, *Symbolik des Alterthums*, tom. ii. p. 86). Moses Maimonides (*More Nevochim*, 3. 29. ed. Buxtorf,) explains it according to a tradition of the Sabians, as the name of an idolatrous priest, who was murdered by his king on account of having recommended the worship of the stars and the Zodiac. At his death it was said, that all the idols of the whole earth came together in one night, into a Babylonian temple, to lament and bewail him. S. Carpzov. *Apparat. ad antiq. Sac. Cod.* p. 492.

The Egyptians had a fable, that their god Osiris, shut up in a box by Typhon, and thrown into the Nile, was found by Isis at Byblos, in Syria. Typhon, however, obtained possession of the body, cut it into many pieces and scattered them abroad, but Isis succeeded in collecting them again, and burying them. These stories respecting Osiris and *Adonis*, though quite dissimilar, were at last connected together. For in Syria, the women spent the anniversary of the death of *Adonis* in much grief, while the Egyptian women spent that of Osiris in the same manner, and in both cases, the period of mourning was followed by a festival of joy; in Syria, for the return of *Adonis* to life, and in Egypt, for the limbs of the dismembered Osiris, collected and buried. The Egyptians were in the habit, on this occasion, of writing an epistle, enclosing it in a box of the papyrus, and throwing it into the sea. The account enclosed therein, which was said to be wafted by water to Byblos, concerned the discovery and burial of the limbs of Osiris, but the inhabitants of Byblos interpreted it of the restoration of *Adonis* to life.

In Syria this festival was held in the month of Tammuz, or July, at which time the torrent of *Adonis*, a small river which falls into the sea at Byblos, having through rains in the mountains contracted a red colour from the earth, was fabled to be tinged with the blood of the deity, and at that time the grief of the women began. When this colour in the water was no longer perceivable, the return of *Adonis* to life was announced, and sorrow was converted into joy. The women, when they mourned for *Adonis*, were expected to shave their heads; in failure of which they were bound to prostitute themselves to some stranger, and pay the price to the temple of Venus. This is, therefore, the festival alluded to by the prophet as quoted above.

The name *Adonis*, is in itself an intimation that the sun is implied under it, whose departure, in autumn, is observed with grief. Lucianus *de Dea. Syr.* tom. 3. p. 454, edit. Reiz; M. Norbergii *Onomast. cod. Nasaræi*; Jahn's *Biblical Archaeology*, art. *Tammuz*.

ADONI-ZEDEC, *Lord of Zedek*, was king of Zedek, or Jerusalem, and one of the five Canaanitish kings shut up in the cave of Makkedah, whither they fled after their defeat by Joshua, at whose command they were taken out and put to death, and their bodies hung on five trees. (Josh. 10. 26.)

ADOPTION. A child by this act is taken into a family, not his own, in order to be made a part of it, and entitled to all the privileges belonging to the relation. It was very generally practised in the East, in the time of our Saviour, though it does not appear to have been used by the elder Hebrews. Moses makes no reference

to it in his laws; and Jacob's *adoption* of his two grandsons, Ephraim and Manasseh, (Gen. 48. 1,) is rather a kind of substitution, by which he intended that the two sons of Joseph should each have his lot in Israel, as if they had been his own sons. As he gave no inheritance to their father Joseph, the effect of this *adoption* extended only to their increase of fortune and inheritance; that is, instead of one part, giving them (or Joseph by means of them) two parts. Two other kinds of *adoption* among the Israelites are mentioned in the Scriptures.

1. The first consisted in the obligation of a surviving brother to marry the widow of his brother, who had died without children, (Deut. 25. 5; Ruth 4. 5; Matt. 22. 24,) so that the children of this marriage were considered as belonging to the deceased brother, and went by his name; but this manner of adopting was not practised among the Greeks and Romans; neither was that kind of *adoption* intended by Sarah, Leah, and Rachel, when they gave their handmaidens to their husbands. (Gen. 16. 2; 30. 3.)

2. Various instances of another kind of *adoption* are recorded in the Old Testament; that of a father having a daughter only, and adopting her children. Thus, in 1Chron. 2. 21-23, Machir, the grandson of Joseph, who is called father of Gilead, (that is, chief of that town,) gave his daughter to Hezron, who married her when he "was three score years old, and she bare him Segub. And Segub begat Jair, who had three and twenty cities in the land of Gilead." Jair acquired a number of other cities, which made up his possessions to three score cities. (Josh. 13. 30; 1Kings, 4. 13.) However, both he and his posterity, instead of being reckoned to the family of Judah, as they ought to have been by their *paternal* descent from Hezron, are reckoned as sons of Machir, the father of Gilead. It further appears from Num. 32. 41, that this very Jair, who was in fact the son of Segub, the son of Hezron, the son of Judah, is expressly called Jair, the son of Manasseh. In like manner, we read that Mordecai *adopted* Esther, his niece: when her father and mother were dead, he took her for his own daughter. So the daughter of Pharaoh *adopted* Moses, "and he became her son." (Exod. 2. 10.) So we read in Ruth 4. that Naomi had a son: "There is a son born to Naomi:" when indeed it was the son of Ruth, and only a distant relation to Naomi, who was merely the wife of Elimelech, to whom Boaz was kinsman.

Among the Mohammedans the ceremony of *adoption* is performed, by causing the adopted to pass through the shirt of the person who adopts him. For this reason, to *adopt* among the Turks, is expressed by saying—to draw any one through one's shirt; and an *adopted* son is called by them *Akietogli*, the son of another life; because he was not begotten in this. D'Herbelot, *Bibl. Orient.*

Something like this is observable amongst the Hebrews: Elijah *adopted* the prophet Elisha, by throwing his mantle over him (1Kings 19. 19), and when Elijah was carried off in a fiery chariot, his mantle, which he let fall, was taken up by Elisha, his disciple, his spiritual son, and *adopted* successor in the office of prophet. (2Kings 2. 15.)

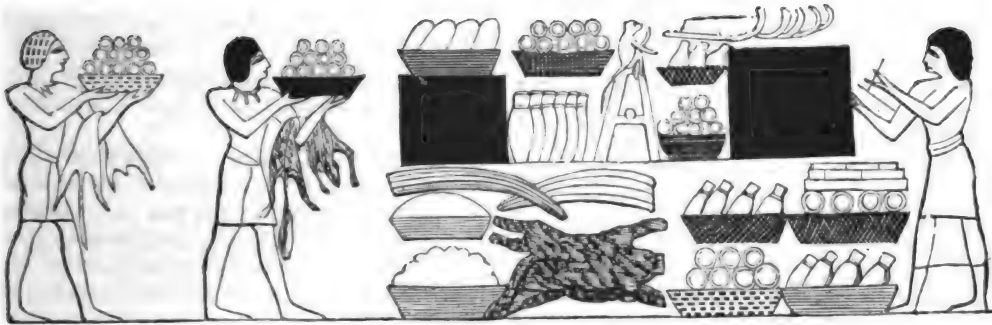
This circumstance seems to be illustrated by the conduct of Moses, who dressed Eleazar in Aaron's sacred vestments, when that high priest was about to be gathered to his fathers; indicating thereby that Eleazar succeeded in the functions of the priesthood, and was in some sense *adopted* to exercise that dignity. The Lord told Shebna, the treasurer of the Temple, that he would deprive him of his honourable station, and substitute Eliakim, the son of Hilkiah, in his room. (Isai. 22. 21.) "I will clothe him with thy robe, and strengthen

him with thy girdle, and I will commit thy government into his hand." St. Paul, in several places, says, that real Christians put on the Lord Jesus; and that they put on the new man in order to denote their *adoption* as sons of God. (Rom. 13. 14; Gal. 3. 26,27.) Taylor, in *Calmet*; Horne's *Introd.*

ADORAIM, ADORA, ADOR, or DORA. A city belonging to the tribe of Judah, which was fortified by Rehoboam. (2Ch. 11. 9.)

ADORAM, the officer who, under the government of David, was receiver-general of the tribute money. (2Sam. 20. 24.) A person of the same name is also mentioned as sustaining the same office under the reign of

Rehoboam. (1Kings 12. 18.) He was sent by that prince, in the commencement of his reign, to the rebellious tribes, to endeavour to reduce them to their allegiance; and perished, the victim of an infuriated populace. It is uncertain whether this Adoram was the same as Adoniram, who had filled the same office under Solomon. (1Kings 4. 6.) He might be his son, and one of the young men who gave evil counsels to Rehoboam. However this may be, it was the height of imprudence to send him to the revolted tribes, who had complained of the burden of taxes; and hence some expositors have imagined, that Rehoboam sacrificed his chief treasurer in the vain hope that his death would calm the effervescence of popular fury. (Josephus viii. 2.)



Tribute Money.

ADORATION, an act of worship strictly due to God alone, but performed to other objects also, whether idols or men. The term appears to be derived from the Latin *ad* and *orare*; signifies to apply the hand to the mouth, or to kiss the hand. There is an allusion to this in Job 31. 26-28, "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge: for I should have denied the God that is above."

To kiss the hand and place it on the head is a token of respect. An Oriental pays his respects to a person of superior station by kissing his hand and putting it to his forehead; but if the superior be of a condescending temper, he will snatch away his hand as soon as the other has touched it; then the inferior puts his own fingers to his lips, and afterwards to his forehead. In the same way, the ancient idolaters worshipped their distant or unseen deities.

In the East, it is still considered as a mark of the highest respect to take off the shoes and approach barefooted to perform adoration. (Exod. 3. 5; Josh. 5. 15.)

The Egyptians were particularly attentive to this practice, and the Mohammedans observe it whenever they enter their mosques; also when Mr. Wilkins wished to enter the inner hall of the college of Seiks, at Patna, he was told that it was a place of worship, open to him and to all men; but that it was necessary for him to take off his shoes*.

The ancient Persians, when performing their acts of adoration, always turned their faces towards the sun, or to the east, and among them the practice of kissing the hand is said to have originated. It was at first done as a token of respect and submission to their monarch and great men, and was easily and naturally transferred to idolatrous worship. Cyrus introduced the custom when adoring their prince, of bending the knee before him; falling on the face at his feet; striking the earth with the forehead; and even kissing the ground. The kings of Persia, indeed, never admitted any one into their

presence, gave audience, or conferred favours, without exacting this ceremony; and the history of Haman and Mordecai, in the Book of Esther, shows that similar reverence was paid to the favourites of princes. The Roman emperors borrowed this extravagant and impious homage from the kings of Persia. The common practice among their abject flatterers was to express their adoration by bowing or kneeling at their feet, laying hold of their purple robe, then presently withdrawing the hand and applying it to the lips; though this was an honour to which none were admitted but persons of rank and dignity. The usual mode of adoration consisted in falling on the ground and kissing the feet of the emperor. This humiliating reverence was exacted from all that entered the royal presence, even from ambassadors who represented their independent sovereigns*.

The Jewish forms of adoration were various; standing, bowing, kneeling, prostration, and kissing the hand. Hence, in their language, kissing is properly used for adoration. (1Kings 19. 18; Hosea 13. 2.)

The passage in Psalms 2. 12, "Kiss the Son (that is, pay him homage and worship), lest he be angry, and ye perish from the way, when his wrath is kindled but a little," is illustrated by a reference to these customs.

From the expression used by Pharaoh, in granting power to Joseph, we may infer that the people who received that order, adopted the usual Eastern mode of acknowledging their respect and obedience for the sovereign. The expression in the Hebrew is, "according to thy word shall all my people kiss ('be ruled');" alluding, evidently, to the custom of *kissing* a firman. (Gen. 41. 40.) Nor can there be any doubt that, besides the custom of *kissing* the signature attached to those documents, they were expected to "*bow the knee*." (Gen. 41. 43.) The word אָנָךְ is used to the present day by the Arabs, when requiring a camel to kneel and receive its load. In the presence of the monarchs and chiefs, persons were required to prostrate themselves to the earth before them. Joseph's brethren bowed to the

* Asiatic Researches, vol. i.

* Gibbon.

earth. (Gen. 43. 26, 28.) These prostrations are frequently represented in the sculptures. Wilkinson.

ADRA, or HADRACH, the name of a town, according to Ptolemy, in Cælo-Syria (Zech. 9. 1). The district of *Hadrach* was not far from Damascus. *Script. Gaz.*

I. ADRAMMELECH, אֲדַרְמֶלֶךְ was the son of Sennacherib, king of Assyria. Both he and Sharezar were probably the children of slaves, and had therefore no right to the throne. Sennacherib, on returning to Nineveh, after his expedition against Hezekiah, was put to death by them while worshipping in the temple of his god Nisroch; having accomplished this crime, they fled for safety to the mountains of Armenia, and their brother, Esarhaddon, succeeded to the throne. (2Kings 19. 37; Isa. 37. 38.)

II. ADRAMMELECH. The name of an idol worshipped by the inhabitants of Sepharvaim, who caused their children to pass through the fire to it. (2Kings 17. 31.) *Adrammelech*, it is supposed, represented the sun,—*Annammelech*, the moon.

ADRAMYTTIUM, a city on the west coast of Mysia, in Asia Minor, opposite the island of Lesbos, in the Archipelago, or Grecian Sea, and situated at the foot of Mount Ida. It was sometimes also called Pegasus. It is mentioned in Acts 27. 2. The ship in which St. Paul sailed from Cæsarea to Myra, belonged to this place. It also gave its name to an arm of the Ægean Sea, and is supposed to have derived its designation from *Adramys*, the brother of Cræsus, by whom it was built; or from Hermon, one of the kings of Lydia, who, in the Phrygian language, was called *Adramys*. It is now termed *Andramité*, and is a poor place, inhabited only by a few Greek fishermen. St. Jerome and others have erroneously supposed this city to be the same as that built by Alexander the Great, at the Canopic mouth of the Nile, in Egypt, and which is understood to be the same as Thebes. *Script. Gaz.*



ADRIA, or HADRIA, the name of two towns in Italy, one of which was situated in the country of the Veneti, on the river Tartarus, or *Adria*, and is called *Atrias*, by Ptolemy and Pliny; and the other in the country of the Piceni, now the dukedom of *Atri*, in Abruzzo, which was the country of the ancestors of the Roman emperor Adrian. *Adria* is mentioned in the Acts of the Apostles, 27. 27, where it is to be observed that, when St. Paul says they were tossed in *Adria*, he does not say in the Adriatic Gulf, which ends with the Illyrian Sea, but in the Adriatic Sea, which, according to Hesychius, is the same with the Ionian Sea; and therefore to the question, how St. Paul's ship, which was near to Malta, and so either in the Libyan or Sicilian Sea, could be in the Adriatic? it is well answered, that not only the Ionian, but even the Sicilian Sea, and part of that which washes Crete, was called the Adriatic. Strabo says that the Ionian Gulf is a part of that which, in his time, was called the Adriatic Sea. Whitby. *Script. Gaz.*

ADRIAN. Under this emperor, a rebellion against the Roman authority broke out in Judæa, headed by the

famous Jewish impostor, *Barchochebas*. According to St. Jerome, the war lasted three years and a-half.

Adrian changed the name of Jerusalem to *Ælia*, his family name, and forbade the Jews to enter it, under a severe penalty. St. Jerome applies the passage in Zech. 11. 7, "I will feed the flock of slaughter," to this calamity of the Jews. They purchased with a sum of money, the liberty, not of entering the holy city; but only of looking at a distance on it, and going to mourn its fall and desolation.



Medals were struck on this occasion, on the reverse of which, *Judæa* is represented as a woman holding two naked children, and sacrificing upon an altar. On another is represented *Judæa*, kneeling in submission to the emperor, and three children imploring mercy of him. Tristan. *Comm. Hist. Adrian*; Freher. *de Num. Census*. See BARCHOCHEBAS.

The Latin verses addressed to his soul, composed by Adrian a short time before his death, have been the subject of numerous translations and imitations:—

Animula vagula, blandula
Hospes, comesque corporis
Quæ nunc abibis in loca
Pallidula, rigida, nudula,
Nec, ut soles, dabis jocos!

Ah! fleeting spirit! wand'ring fire,
That long hast warmed my tender breast,
Must thou no more this frame inspire?
No more a pleasing, cheerful guest?
Whither, ah! whither art thou flying?
To what dark undiscovered shore?
Thou seem'st all trembling, shiv'ring, dying,
And wit and humour are no more!—POPE.

ADRIEL, the son of Barzillai, married to Merab, the daughter of Saul, who had previously been promised to David. (1Sam. 18. 19.) *Adriel* had five sons, who were delivered up to the Gibeonites, to be put to death before the Lord, in revenge for the cruelty which their grandfather, Saul, had exercised against the Gibeonites.

It would appear, from 2Sam. 21. 8, that Michal, who had no child to the day of her death, had adopted the five sons of her sister, Merab, whom she is said to have "brought up for Adriel, the son of Barzillai the Gileadite."

That children do, and very frequently too, suffer and die for the sins of their parents, in which they have had no share, is evident from history, and the constant experience of all ages and nations. Thus God punished David, by the death of his first child by Bathsheba, and Jeroboam, by the death of his eldest son, who was a religious and virtuous young prince. Indeed, this is a case that not unfrequently happens, according to that Divine threatening of "visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Him."

ADULLAM, a city belonging to the tribe of Judah, situated towards the Dead Sea, in the southern territories of that tribe. (Josh. 15. 35.) It is said to have been a beautiful city. (Micah 1. 15.) Rehoboam strengthened it with fortifications. (2Chron. 11. 7.) Joshua killed the king of Adullam, in his conquering progress through the land of Canaan, and took the city. (Josh. 12. 15.) It was in a cave near this city, that David concealed himself from the rage of Saul, and his friends resorted to him there. (1Sam. 22. 1, 2.) Most of the mountains of Palestine were full of caverns, to which the people of the country betook themselves in time of war. Adullam was taken and plundered by



Dwellings in the Clefts of the Rock of Petra.

the army of Sennacherib, in the reign of Hezekiah. Judas Maccabeus passed a Sabbath-day in the plain of Adullam. (2Macc. 12. 38.) It continued to be a place of some importance even in the fourth century. Eusebius says, that, in his time, it was a very large town, ten miles east of Eleutheropolis. It has long since been reduced to ruins.

ADULTERY. By the law of Moses, *adultery* was punished with the death of both the man and the woman who were guilty of the crime. (Levit. 20. 10.)

Punishments have been annexed to adultery in all ages and nations, of various degrees of severity. The original institution of marriage appears to have been of Divine appointment, and intended for the happiness of the human race. (Gen. 2. 18-24.) The near proportion between the numbers of each sex, which has obtained in every age of the world, while it furnishes a convincing argument against the practice of polygamy, carries with it a strong intimation, independent of the positive testimony of revelation, that a promiscuous

intercourse between the sexes is both unnatural and contradictory to the will of God. Accordingly, we find the practice of *adultery* condemned in the Divine word in the most pointed manner. "Thou shalt not commit *adultery*," was an interdict delivered by God himself; and in both the Old and New Testament, the crime of *adultery* is denounced in the most explicit terms. (Heb. 13. 4.)

Adultery, even before the time of Moses (Gen. 38. 24), was reckoned a crime of a very heinous nature, and was punished with severity. In the penal code of Moses, the punishment was that of death, (Levit. 20. 10,) but the mode of being put to death is not particularly mentioned, because it was known from custom. It was not, however, as the Talmudists assert, by *strangulation*, but *stoning*, as we may learn from various parts of Scripture (for instance, Ezek. 16. 38, 40; John 8. 5), and as in fact Moses himself testifies, if we compare Exod. 31. 14, 35. 2, with Numb. 15. 35-6. Mohammed, it appears, distinctly understood that *stoning* was the punishment which the Pentateuch assigned, and thought that, in prescribing a similar punishment, he was following its authority. The Jews of his time had abolished capital punishment for *adultery* altogether, substituting stripes; and in this, Mohammed was so far from concurring, as Michaelis seems to think he was, that he reproached them with the neglect of their law. The following anecdote, which forms one of the traditions which the Mohammedans consider most authentic, will illustrate this subject:—"A Jew came to the Prophet and said, 'A man and woman of ours have committed *adultery*;' and the Prophet said, 'What do you meet with in the Bible in the matter of stoning?' The Jew said, 'We do not find stoning in the Bible, but we disgrace adulterers and whip them.' Abdullah-bin-Salam, who was a learned man among the Jews, and had embraced Islam, said, 'You lie, O Jewish tribe! verily the order for stoning is in the Bible!' Then the Bible was brought and opened; and a Jew put his hand over the revelation for stoning, and read the one above and below it; and Abdullah said, 'Lift up your hand;' and he did so; and behold the revelation for stoning was produced in the Bible, and the Jews said, 'Abdullah spoke true, O Mohammed! the stoning revelation is in the Bible.' Then his Highness ordered the man and woman to be stoned, and they were so." *Mischcat-ul-Mas'abih*.

If the adulteress were a *slave*, the *persons guilty* were both scourged with a leather whip, בקרת, the number of the blows not exceeding forty.

The adulterer, in this instance, in addition to the scourging, was subjected to the penalty of bringing a trespass offering, viz. a ram, to the door of the tabernacle of the congregation, to be offered in his behalf by the priest. (Levit. 19. 20-22.)

One of the most remarkable institutions to be found in the Mosaic economy, is the law which gave power to the husband who suspected his wife of infidelity, of exacting from her in the temple, or tabernacle, what may be termed the *ordeal oath*. (Numbers 5. 11-31.) To this oath were attached such dreadful penalties, that a person really guilty could not take it without betraying her criminality by some indications unless she possessed the extremity of hardihood. Moses appears to have substituted this oath, and the ceremonies attending it, instead of an ancient and pernicious custom, of which some traces still remain in Africa. See Oldendorp, *Geschichte der Mission*, s. 266.

Dreadful as it was, there were not wanting wives who set it at defiance; licentiousness increased, especially in the later periods of the Jewish state. The Talmudists themselves state (*Sota*, c. 9), that the law in regard to

the suspected wife was abrogated as much as forty years before the destruction of Jerusalem. The reason they assign for it is, that the men themselves were at that period generally adulterers, and that God would not fulfil the dreadful imprecations of the ordeal oath upon the wife alone, while the husband was guilty of the same crime. Comp. John 8. 1-8.

Several forms of Hindoo ordeal are mentioned in the first volume of the *Asiatic Researches*, one of which has a striking resemblance to that of the Hebrew water of jealousy. The accused party is made to drink three draughts of water, in which the images of the sun, of Devi, and of other deities, have been washed for the occasion; and if, within fourteen days, he has any sickness or indisposition, his crime is considered as proved. It would be endless to multiply instances of a mode of trial which has, in one form or another, been diffused over the world. It will be recollected that it applies exclusively to cases of suspicion incapable of proof. Michaëlis; Jahn; *Pict. Bible*.

Some have most erroneously been of opinion, that the history of the woman taken in adultery, recorded in the eighth chapter of St. John's Gospel, gives countenance to this crime. When our Saviour told the woman, "Neither do I condemn thee," we must believe, it is said, that he deemed her conduct, either not criminal, or not a crime, however, of a very heinous nature. "A more attentive examination of this case," says Paley, "will convince us that nothing can be concluded from it as to Christ's opinion concerning adultery, either one way or the other. The design of the persons, whose conduct on this occasion is recorded, and who are said to have tempted Christ, 'that they might have to accuse him,' was to draw him into an exercise of judicial authority, that they might be empowered to accuse him before the Roman governor of usurping or intermeddling with the civil government. Christ knew this to be their design, and determined to defeat it. When he asked the woman, 'Hath no man condemned thee?' he spoke, and was understood by her to speak, of a legal and judicial condemnation; otherwise her answer, 'No man, Lord,' was not true. In the same sense he uses the word *condemn* in his reply, 'Neither do I condemn thee; i. e., I pretend to no judicial character or authority over thee; it is no office or business of mine to pronounce or execute the sentence of the law. When he adds, 'Go and sin no more,' he, in effect, tells her, that she had sinned already; but as to the degree or quality of the sin, or Christ's opinion concerning it, nothing is declared or can be inferred in this way." *Moral Philos.* vol. i.

Some biblical critics have doubted the genuineness of this passage. They urge that this history is wanting in the Syriac version, as well as in the Alexandrian and Bodleian copies, and indeed in most of the oldest MSS., and that it was not acknowledged by several of the Greek fathers, which induced Beza to question, and Le Clerc, with many others, to reject its authority. In favour of this history, appeal is made to sixteen copies used by R. Stephens, to most of those consulted by Mills and Beza, to the Harmonies of Tatian and Ammonius, to the Apostolical Constitutions, and the Synopsis of Athanasius, to many of the Latin fathers, to several ancient Syriac MSS., to the Greek and Latin printed copies. Fabricius, *Codex Apocr. N. T.* vol. i.; Lardner, vol. v.

Adultery is used, symbolically, to denote idolatry, or any departure from the law, worship, or service of God, which might be construed into unfaithfulness to that covenant which God condescends to describe as equivalent to the marriage contract; a figure frequently used to signify the relation in which He was pleased to stand

to his people, speaking of them as a spouse, and of Himself as a husband. Thus in Jer. 3. 8,9; 5. 7; 13. 27. See DIVORCE; MARRIAGE.

ADUMMIM or ADUMMON, a mountain, and a city near Jericho, in the tribe of Benjamin, which some place north, and others south, of Jericho: but as the road from Jerusalem to Jericho passed through this town, it was most probably west of the latter city. It is called, in Joshua 15. 7, "going up to Adummim."

Dr. Shaw says, "that the mountain of *Adummim* belonged to Judah, and through it the road from Jerusalem to Jericho is cut." It is described as a very difficult and narrow pass, much infested by robbers, and the scene of many sanguinary murders; from hence, perhaps, it received its name, which signifies *the mountain of blood, or the bloody road*, אֶדְמוּמִים. Some think that the traveller mentioned in the parable of the Good Samaritan, who, in his way from Jerusalem to Jericho, fell among thieves, was attacked in this road. (Luke 10. 30-37.)

Chateaubriand says, "This sombre dell is still entitled to its horrible distinction; it is still the place of blood, of robbery, and of murder; the most dangerous pass for him who undertakes to go 'down from Jerusalem to Jericho.'" Jerome in *Matt.*; Lord Lindsay; *Script. Gaz.*

ADVERSARY, in Hebrew אֹיֵב *an opposer*, as in war (1Kings 11. 14,23,25). Before a court of justice. (Ps. 109. 6.) It is also understood of one that puts an impediment in the way, and obstructs our progress. (Numb. 22. 22; 2Sam. 19. 22.)

The ADVERSARY, by way of pre-eminence, *Satan*, according to the later theological views of the Jews, an evil angel or spirit, who entices men to bad deeds (1Chron. 21. 1, comp. with 2Sam. 24. 1), and accuses and calumniates them before God. (Zech. 3. 1,2; Job 1. 7; 2. 2, comp. with Rev. 12. 10.)

Those who read in Job אֹיֵב, and translate it *περιουδυνης, a spy of the world*, violate the rules of grammar, criticism, and interpretation. In the New Testament, *αντιδικος* is understood as an opponent, an accuser, e. g., the plaintiff in a suit at law, "Agree with thine adversary quickly." (Matt. 5. 25.) Also, any enemy; "Avenge me of mine adversary." (Luke 18. 3.) Gesenius.

ADVERSITY. The opposite of prosperity. (Eccl. 7. 14.) It is that state in which the train of providential circumstances is contrary to our wishes. (Gen. 42. 36.) The duties of this trying state are, fortitude (Prov. 24. 10); consideration (Eccl. 7. 14); devout acknowledgment (Prov. 3. 6); prayer (James 5. 13); submission (1Sam. 3. 18); faith in the promises, perfections, and providential government of God (Rom. 8. 28).

ADVOCATE, one who pleads the cause of another. In the Greek, *παρακλητος*, from the verb, *to call upon*, i. e., for help; hence an *advocate*, an *intercessor*, who pleads the cause of any one before a judge: "We have an advocate with the Father." (1John 2. 1.)

The accuser was denominated in Hebrew אֹיֵב, *Satan*, or the adversary. (Zech. 3. 1,2; Psalm 109. 6.) The judge or judges were seated, but both of the parties implicated stood up, the accuser standing at the right hand of the accused. The latter, at least after the captivity, when the cause was one of great consequence, appeared with dishevelled hair, and in a garment of mourning.

Of advocates, such as ours, there is no appearance in any part of the Old Testament. Every one pleaded his own cause. (1Kings 3. 16-28.)

From the Romans, the use of advocates, or patrons, who pleaded the cause of another, might have passed to the Jews. In this view, the word *παρακλητος*, or advocate, is applied to Christ, our *intercessor*, who pleads the cause of sinners with his Father, as the exclusive mediator between God and man. Jahn, *Bibl. Arch.*; Horne.

ADYTUM; a Greek word, which signifies *in-accessible*; by it is understood the most retired and secret place of the heathen temples, into which none but the priests were allowed to enter. The *adytum* of the Greeks and Romans answered to the *holy of holies* of the Jews, and was the place from whence the oracles were delivered.

ÆLIA-CAPITOLINA; a name given to Jerusalem when the Emperor Adrian, about A.D. 134, settled in it a Roman colony, and entirely banished the Jews; who were forbidden, on pain of death, to continue in the city. See **ADRIAN**.

It was called Ælia from Ælius, the name of Adrian's family, and Capitolina, from Jupiter Capitolinus, to whom the city was consecrated. It was known by this name till the reign of the Emperor Constantine, when it resumed that of Jerusalem: but the name Ælia is occasionally met with in history after that period.

Jerome observes that "the Jews were forced to purchase from the Roman soldiery the privilege of seeing Jerusalem, and weeping over its ruins. Women and old men oppressed with years, and clothed in rags, assembled on the Mount of Olives to lament the destruction of the Temple. The figure of a hog was placed on the gate towards Bethlehem to prevent the Jews from entering the city." Hieron. in *Sophon*; Jahn.

ÆEN or **AIN** עין A city belonging to the tribe of Judah, but afterwards to Simeon. (Josh. 15. 32; 1Chron. 4. 32.)

עין signifies a *fountain*. It is found combined with the names of several cities:—as

1. עין נר (*buck fountain*.) A city in the desert of the tribe of Judah, not far from the southern point of the Dead Sea, in a grove of palm trees. (Plin. *Hist. Nat.* v. 17.) See **ENGEDI**. (Josh. 15. 62; 1Sam. 24. 1; Cant. 1. 14.)

2. עין דנר A city in the tribe of Manasseh. (Ps. 83. 10; 1Sam. 28. 7.) See **ENDOR**.

3. עין משפט (*fountain of judgment*.) (Gen. 14. 7.) The name of a fountain in the desert of Sin; otherwise קדש.

4. עין עולי (*fountain of two calves*.) A place on the northern point of the Dead Sea. (Ezek. 47. 10.)

5. עין רנל (*fountain of the fuller*.) According to the Targum, "to tread with the feet as a fuller;" a fountain on the south-east side of Jerusalem, on the confines of the tribes of Judah and Benjamin. (Josh. 15. 7; 18. 16.) According to Josephus, it was situated in the royal pleasure garden.

Out of עין ורמון (Josh. 15. 32) is formed עין רמון (Nehem. 11. 29.)

עין also a place in the north-east of Palestine. (Numb. 34. 11.)

With respect to names of places it may be generally observed, that from want of local knowledge, most translators of the Holy Scriptures have in many cases combined such as should have been kept separate, and in others separated what ought to have been combined. Gesenius.

ÆENON or **ENON**, עין אינון, the place of springs, where John baptized, (John 3. 23,) a town in Samaria, not far from Salim, eight Roman miles south of Scytho-

polis, and fifty-three north-east of Jerusalem, according to Eusebius. Neither Æon nor Salim are known with any certainty; the Syriac and Persian versions read it Ain-yon, "the doves' fountain," and the Arabic renders it the "fountain of Nun." Rosenmüller.

עין חצר HAZAR-ENAN, the court of wells, (Numb. 34. 9, 10; Ezek. 48. 1,) situated in the northern borders of Palestine.

ÆONS. Valentinus, a philosopher of the Platonic school, and of the sect of the Gnostics, taught that there were thirty gods, one half of them male and the other female, from whom sprang many others. These deities he called *Æons*, and from them he pretended that the Saviour of the world proceeded, and was perfected with all good gifts, like the Pandora of Hesiod. (Tertull. *contra Valent.* cap. 3.) Valentinus admitted that the Redeemer was born of an earthly virgin, but affirmed that he derived nothing from her, having merely passed directly from God through a mortal, bringing with him from heaven the very flesh in which he was clothed. Tertull. *advers. Val.* c. 27.

Cerinthus taught that the Most High God was utterly unknown before the appearance of Christ, and dwelt in a remote heaven called *Pleroma*, with the chief spirits or *Æons*. That this supreme God first generated an only Son, *μονογενης*, who again begat the Word, or *Λογος*, which was inferior to the first-born. That Christ was a still lower Æon, though far superior to some others. That there were two higher Æons, distinct from Christ; one called *Ζωη* or life, and the other *Φως* or the light. That from the Æons again proceeded inferior orders of spirits, and particularly one Demiurgus who created this visible world out of eternal matter. That this Demiurgus was ignorant of the supreme God, and much lower than the Æons, which were wholly invisible. That he was, however, the peculiar God, and protector of the Israelites, and sent Moses to them, whose laws were to be of perpetual obligation. That Jesus was a mere man; of the most illustrious sanctity and justice, the real son of Joseph and Mary. That the Æon Christ descended upon him in the form of a dove when he was baptized, revealed to him the unknown Father, and empowered him to work miracles.

Tatian, one of the Ante-Nicene Fathers, was led astray by the Gnostics, and began publicly to depart from the simplicity of the Christian faith about the year 170. He spoke of Æons, said to have been created by the supreme God, and of a Creator of the world distinct from the latter. Irenæus *adv. Hæres.*, lib. i. c. 28; Mosheim; Goodhugh's *Biblical Lectures*; Riddle's *Christian Antiq.*

ÆRA. The ancient Jews made use of several æras in their computations. 1st. From Gen. 7. 11, and 8. 13, it appears that they reckoned from the lives of the patriarchs, or other illustrious persons.

2nd. From their departure out of Egypt, and the first institution of their polity. (Exod. 19. 1; Numb. 1. 1; 33. 38; 1Kings 6. 1.)

3rd. Afterwards, from the building of the Temple, (1Kings 9. 10; 2Chron. 8. 1,) and from the reigns of the kings of Judah and Israel.

4th. From the commencement of the Babylonian captivity, (Ezek. 1. 1; 33. 21; 40. 1,) and, perhaps, also from their return, and the dedication of the second Temple. In process of time, they adopted,

5th. The Æra of the Seleucidæ, which in the books of Maccabees is called the Æra of the Greeks, and the Alexandrian Æra; it began from the year when Seleucus Nicanor attained the sovereign power; that is, about 312 years before the birth of Jesus Christ. This æra continued in general use among the Orientals, with

the exception of the Mohammedans, who employed it together with their own æra from the flight of Mohammed. The Jews had no other epoch, until A.D. 1040, when, being expelled from Asia by the caliphs, they began to date from the Creation, though still without entirely dropping the æra of the Seleucidæ.

6th. They were accustomed also to reckon their years from the years when their princes began to reign. Thus, in 1 Kings 15. 1; Isa. 36. 1; and Jer. 1. 2,3, we have traces of their anciently computing according to the years of their kings; and in later times (1 Macc. 13. 42; 14. 27,) according to the years of the Asmonean princes. Of this mode of computation, we have vestiges in Matt. 2. 1; Luke 1. 5; and 3. 1.

Ever since the compilation of the Talmud, the Jews have reckoned their years from the creation of the world. Reland. *Antiq. Hebr.*; Schulzii *Compend. Arch. Hebr.*; Jahn, *Arch. Bib.*; Horne's *Introd.*

AFAR, joined with *off*, signifies, 1. The distance between two places (Gen. 37. 18). 2. To be estranged from friends (Psal. 38. 11). 3. Absent from God (Psal. 10. 1). 4. Ungodly, not only out of the visible Church, but alienated from God (Eph. 2. 17).

AFFINITY. The restraints by which the fathers of families were limited in making choice of wives for their children, are mentioned in Levit. 18 and 20.

These regulations, founded in wisdom, forbidding the marriages of near relations, are still the basis of the laws now in operation in most of the Christian states; the modifications which these laws have received in later times, have rather tended to increase than diminish the number of prohibitions.

It is true, in that the earliest times men married their sisters, in consequence of the small number of persons in the world. The sons of Adam must of necessity have married their sisters. The practice, however, continued, after the necessity for it had ceased. Abraham's marriage with his sister does not seem to have been considered as an extraordinary circumstance, and in Egypt, marriages between brothers and sisters were sanctioned by the laws, in times much later than the date of this transaction. No instance, however, in the history of the Patriarchs, can be found of a man marrying his full sister; even marriages with sisters not by the same mother, such as that of Abraham and Sarah, were forbidden by the law of Moses; previously to which the Jewish doctors suppose that the only marriages considered unlawful, were of a man with his own mother, or step-mother, or his sister by the same mother. There was, however, an ancient usage existing prior to the time of Moses, (Gen. 38. 6-11,) to this effect. If, in any case, the husband died without issue, leaving a widow, the brother of the deceased, or the nearest male relation, was bound to marry the widow, to give to the first-born son the name of the deceased kinsman, to insert his name in the genealogical register, and to deliver into his possession the estate of the deceased. Jahn, *Bib. Arch.*; Calmet.

AFRICA. One of the four principal divisions of the globe. It is bounded on the north, by the Mediterranean Sea, which separates it from Europe; on the south, by the Southern Ocean; on the east by the Indian Ocean, the Red Sea, and part of Asia; and on the west, by the Atlantic.

Africa was chiefly peopled by the descendants of Ham; hence it is called the "land of Ham," in several of the Psalms. Egypt, one of its most celebrated countries, was peopled by Mizraim. (Gen. 10. 6,13.) The chief countries of Africa, mentioned in the Scriptures are Egypt, Ethiopia, and Libya. Africa ranks

next after Asia and America, in size and extent; but in political, religious, and moral importance, stands by far the lowest in the scale.

The Gospel is thought to have been carried to Africa by the eunuch of Candace, whom Philip baptized; and probably also by some of those who, from different parts of it, attended the feast of Pentecost (Acts 2. 10). Africa, it has been supposed, was first peopled by the descendants of Ham, and of those tribes whom Joshua drove out of Canaan. The negroes appear to be the aboriginal inhabitants of Africa, while other nations can be traced to an Asiatic origin, having poured into the African from the Asiatic continent, by the neck of land called the Isthmus of Suez.

The Africans were distinguished by the ancients, as living beyond the Ethiopians. Some derive the name of this quarter of the globe from Fhré, the sun, in its meridian heat, otherwise the south. The Greeks generally denominated it Libya. Sallust and Pomponius Mela did not comprise Egypt and Marmarica in Africa. See EGYPT; ETHIOPIA; LIBYA; NILE.

AFTERNOON. "And they tarried until *afternoon*," (Judges 19. 8,) or, as in the margin of our version, "till the *day* declined." The Hebrews, in conformity with the Mosaic law, reckoned the *day* from evening to evening, and divided it into six unequal parts;—

1. The break of day.
2. The morning, or sunrise.
3. The heat of the day. It begins about nine o'clock. (Gen. 18. 1; 1 Sam. 11. 11.)
4. Mid-day.
5. The cool of the *day*, literally the *wind* of the *day*, from the fact that in Eastern countries, a wind commences blowing regularly for a few hours, before sunset, and continues till evening. (Gen. 3. 8.)
6. The evening. See DAY-HOURS.

AGABA. A fortress near Jerusalem, which Gales-tus, its governor, restored to Aristobulus, the son of Alexander Jannæus. Joseph. *Antiq. lib. xiii. c. 24.*

AGABUS; a prophet of the primitive Church, and one of the seventy disciples of our Saviour. (Acts 11. 28; 21. 10.) He foretold a great famine over all the Roman empire. Profane historians notice it as having happened in the reign of Claudius, A.D. 44. (Sueton. in *Claudio*, c. 18; Joseph. *Antiq. lib. xx. cap. 2.*) The Greeks assert that he suffered martyrdom at Antioch, and observe his festival, March 8. Calmet; Wolf. *Cur. ii.*; Eichhorn, *Bibl. der Bibl. Lit. vi. 20 ff.*

AGAG, אַגַּג A name which occurs at two different times, as that of a king of the Amalekites; possibly it was a title peculiar to these kings. (Numb. 24. 7; 1 Sam. 15. 8,9,20,32,33.)

One of this name, was conquered and taken prisoner, and, though condemned according to the law of the interdict, he was spared by Saul. He was put to death at Gilgal, by Samuel. The fate of Agag has called forth the pity of septs: who, while they have affected to deplore his fate, have overlooked the fact of his having been a cruel and sanguinary tyrant; and that Samuel reproached him for his cruelty, before he "hewed him in pieces before the Lord."

AGAPÆ. The Greek word *Agape* (ἀγάπη), which signifies love or charity, is used in ecclesiastical antiquities, to denote a certain feast, of which all the members of the church, of whatever rank or condition, partook together. In the New Testament, the word occurs only once in this sense of *feast of charity, or love*

feast. (Jude 12.) The observance is alluded to under other names, as *meat, tables.* (Acts 2. 46; 6. 2.)

It is certain that the feast of charity was celebrated in the earliest period of the Christian Church. (Acts 2. 46; 6. 2; 1Cor. 11. 17-34.) Some writers suppose that this custom had its remote origin in the practice of the heathen; while others regard it as derived from the Jewish synagogue.

The bishop or presbyter presided at these feasts. Before eating, the guests washed their hands; and a public prayer was offered up. A portion of Scripture was then read, and the president proposed some questions upon it, which were answered by the persons present. After this, any accounts which had been received of the affairs of other churches, were recited. (Cyprian. *Ep. de Spectac.*; Tertull. *de Coron.* c. 3.) At the close of the feast, money was collected for the benefit of widows and orphans, the poor, prisoners, and persons who had suffered shipwreck.

While the Church was exposed to persecution, these feasts were not only conducted with regularity and good order, but were made subservient to Christian edification, and to the promotion of brotherly love, and of that kind of concord and union which was specially demanded by the circumstances of the times. Tertull. *Apol.* c. 39.

The passages of the New Testament which refer to the *Agapæ*, afford no intimation of the time of day in which they are celebrated, unless, indeed, we regard Acts 20. 7, as supplying some information on this point. From Tertullian it would appear that they were held in the night, for he calls them *Cenæ* and *Cenulæ*, in contradistinction to *Prandia*, and gives us to understand that lights were required in the place in which the feast was made. But it is probable that this nocturnal celebration was more a matter of necessity than of choice.

According to the account of Pliny, in his Letter to Trajan, it would seem that in his time (in Bithynia, at least,) these feasts were held in the day time. See Chrysostom *ad* 1Cor. 11.; *Hom.* 54, and *Hom.* 22.

At first they were celebrated in private houses, or in other retired places, in which the Christians met for religious worship. After the erection of churches, these feasts were held within their walls; until, abuses having occurred, which rendered the observance inconsistent with the sanctity of such places, this practice was forbidden. Riddle's *Manual of Christian Antiquities.*

AGAPETÆ. A name given to certain virgins and widows, who, in the ancient Church associated themselves with, and attended on ecclesiastics, out of a motive of piety and charity. See **DEACONESSES.**

Αγαπητός, beloved, was a title given to baptized Christians in the primitive Church.

AGATE, אַגַּת A precious stone; Sept., ἀγάτης; Valgate, *achates.* (Exod. 28. 19; 39. 12.) Its Hebrew name is perhaps derived from the country whence the Jews imported it; for the merchants of Sheba brought to the market of Tyre, all kinds of precious stones.

(Ezek. 27. 22.) The agate was the second stone in the third row of the breastplate of the High Priest. (Exod. 28. 19; 39. 12.)

AGE, sometimes signifies an indefinite period; at others, it is used for

1. A generation of the human race, or thirty years.
2. As the Latin *sæculum*, or a hundred years.
3. The maturity of life. (John 9. 21.)
4. The latter end of life. (Job 11. 17.) See **CHRONOLOGY.**

The ancient Egyptians particularly inculcated respect for *old age*; and the fact of this being required towards strangers, necessarily argues a great regard for the person of a parent; for, we are informed that, like the Lacedæmonians, they required every young man to give place to his superiors in years, and even if seated, to rise on their approach, as with the Jews: "Thou shalt rise up before the hoary head, and honour the face of the old man." (Levit. 19. 32.)

AGEE, the father of Shammah the Hararite. (2Sam. 23. 11.)

AGES OF THE WORLD. The time preceding the birth of our Saviour has been generally divided into six ages:—

1. From the beginning of the world to the Deluge, comprehending 1656 years.
2. From the Deluge to the entrance of Abraham into the Land of Promise, comprehending 426 years.
3. From the entrance of Abraham into the Land of Promise, to the Exodus, 430 years.
4. From the Exodus, to the foundation of the Temple, by Solomon, 480 years.
5. From the foundation of the Temple of Solomon, to the Babylonish captivity, 424 years.
6. From the Babylonish captivity, to the birth of Our Lord, 588 years.

See **CHRONOLOGY**; **EPOCH.**

As this subject is one of much importance, it is well to state, that our information is chiefly derived from the Scriptures. The first accounts are supplied by genealogies which ascend to Adam. They tell us at what age he begat a son, how long after he survived, and the number of years he lived; the same information is supplied concerning his son, and so continuing through many generations. By adding these particulars together, we have a tolerably clear estimate of the whole duration of time over which they extend; and as we know the ages of particular persons, we also know the date of such events as are said to have occurred in some particular year of their lives. Information of this kind comes down to the more proper historical data, in which we compute time, by adding together the particulars which inform us successively, of the durations of captivities, wanderings, reigns, and governments.

The following table will afford materials of comparison, deserving of consideration, by such as are desirous of applying it to historical uses.

	Hebrew; Vulgar Account.			Hebrew; Usher's Account.			Samaritan.			Septuagint, Alexandrian.			Josephus, as corrected by Hales.		
	A.M.	B.C.	Inter- val.	A.M.	B.C.	Inter- val.	A.M.	B.C.	Inter- val.	A.M.	B.C.	Inter- val.	A.M.	B.C.	Inter- val.
Creation	1	3760	—	1	4004	—	1	4305	—	1	5508	—	1	5411	—
Deluge	1656	2104	1656	1656	2348	1656	1307	2998	1307	2262	3246	2262	2266	3155	2256
Call of Abraham	2618	1742	362	2083	1922	426	2384	1921	1077	3469	2039	1207	3318	2093	1062
The Exodus	2448	1312	430	2513	1491	430	2814	1491	430	3894	1614	425	3764	1648	445
Solomon's Temple founded .	2928	832	480	2992	1012	480	3294	1011	480	4495	1013	601	4184	1027	621
Solomon's Temple destroyed.	3338	422	410	3396	588	424	3718	587	424	4919	580	484	4825	586	441
Birth of Christ	3760	—	422	4004	—	588	4305	—	587	5508	—	589	5411	—	586

AGRICULTURE. In the primitive ages of the world, agriculture, as well as the keeping of flocks, was a principal employment among men. (Gen. 2. 15; 3. 17-19; 4. 2.) It is an art which has been a prominent source, both of the necessities and the conveniences of life.

Those states and nations, especially Babylon and Egypt, which made the cultivation of the soil their chief business, arose in a short period to wealth and power; to these may be added the Hebrews, who learned the value of the art while remaining in Egypt, and continued afterwards celebrated for their industry in the cultivation of the earth.

1. Moses following the example of the Egyptians made agriculture the basis of the state. He, accordingly, apportioned to every citizen a certain quantity of land, and gave him the right of tilling it himself, and of transmitting it to his heirs. The person who had thus come into possession, could not alienate the property for any longer period than the year of the coming jubilee; a regulation which prevented the rich from coming into possession of large tracts of land, and then leasing them out in small parcels to the poor; a practice which anciently prevailed, and does to this day in the East. A tenant in the East, (as remarked by a modern writer of great ability,) and more especially in Egypt, has, even in his worst estate, that of the *fellah*, enjoyed almost a freehold right in his land, from which he could not be removed by the proprietor, and which he might transmit to his heirs, and might even alienate it by gift or sale to a stranger; although, in the last case, he had to obtain the permission of the proprietor and to pay him a fine. The proprietor could only resume the occupation of the land or introduce a new tenant when the last died without heirs. Regnier de l'*Economie Publique et Rurale des Egyptiens*; Heeren, *Policy and Commerce of Ancient Nations*, sec. iii. c. 2; Salvador *Hist. des Institut. de Moïse*.

Moses further enacted that the vendor, or his nearest relative, should have a right to redeem the land sold, whenever they chose, by paying the amount of profits up to the year of jubilee. (Ruth 4. 4; Jer. 32. 7.)

2. It was also required that the Hebrews, as was the case among the Egyptians after the time of Joseph (Gen. 47. 18, *et seq.*) should pay a tax of one-fifth of their income unto God, whose servants they were to consider themselves, and whom they were to obey as their king. (Levit. 27. 30; Deut. 12. 17.)

The sovereign in almost every country of the East has from the most remote times been regarded as the paramount proprietor of the soil. The tendency of Oriental ideas is decidedly to regard him as such; and under the Jewish theocracy, God, as the king of the Hebrew people, was mindful to instruct the Israelites that the land was his (Levit. 25. 23), which they held of him as hereditary tenants, much in the same way as that in which, under the regulation of Joseph, the Egyptians held their lands of Pharaoh; the offerings and tithes which they gave for the support of His worship, being in one point of view regarded as a produce rent paid to him for the land.

3. The custom of marking the boundaries of land by stones, although it prevailed much earlier than Moses (Job 24. 2), was confirmed and perpetuated by an express law, which denounced a curse against any one, who without authority removed them.

Regulations having been made in respect to the tenure, incumbrances, &c. of landed property, Joshua divided the whole country, which he had occupied, *first* among the respective tribes, and *then* among individual Hebrews, running it out with the aid of a measuring

line. (Josh. 17. 5, 14 compared with Amos 7. 17; Micah 2. 5; Psalm 78. 55; Ezekiel 40. 3.) From this circumstance the line is frequently used by a figure of speech. (Ps. 16. 6.)

4. The soil of Palestine is very fruitful, if the dews and vernal and autumnal rains be not withheld; but the Hebrews, notwithstanding the richness of the soil, endeavoured to increase its fertility in various ways. They not only divested it of stones, but watered it by means of canals communicating with the rivers or brooks; and thereby imparted to their fields the richness of gardens. (Psalm 1. 3; 65. 10.) With the use of *manure*, the Jews were undoubtedly acquainted. Doves' dung appears to have been highly valued, as it is to this day by the Persians. "The dung of pigeons is the dearest manure which the Persians use; and as they apply it almost entirely for the rearing of melons, it is probably on that account that the melons of Ispahan are much finer than those of other cities." Morier's *Second Journey through Persia*; Sir Robert Ker Porter's *Persia*.

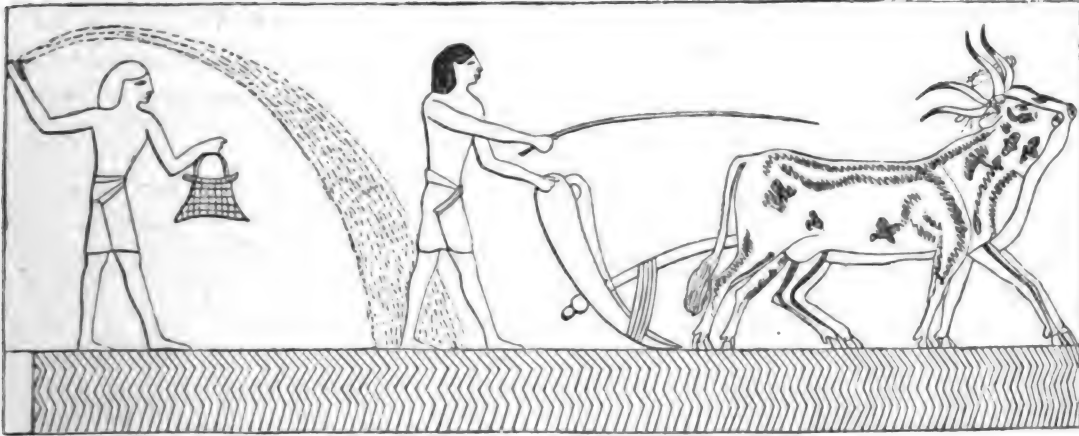
5. Salt either by itself or mixed in the dung-hill in order to promote putrefaction, is specially mentioned as an article of manure. (Matt. 5. 13; Luke 14. 35.) The soil was enriched also by means of ashes; to which the straw, the stubble, the husks, the brambles and grass, that overspread the land during the sabbatical year, were reduced by fire, which had also another good effect, *viz.*, that of destroying the seeds of the noxious herbs. (Isai. 7. 23; 32. 13; Prov. 24. 31.)

6. In Egypt, such vegetable productions as require more moisture than that which is produced by the inundation of the Nile, are refreshed by water drawn out of the river, and afterwards deposited in capacious cisterns. When, therefore, their various sorts of pulse, melons, sugar-cane, &c., require to be refreshed, they strike out the plugs which are fixed in the bottom of the cisterns; whence the water, gushing out, is conducted from one drill to another by the cultivator, who is always ready, as occasion requires, to stop and divert the torrent, by *turning the earth against it by his foot*, and at the same time opening, with his mattock, a new trench to receive it. A similar mode of irrigating lands is practised in the island of Cyprus, and also in India. Rae Wilson's *Travels*; Statham's *Indian Recoll.*

7. This method of imparting moisture and nourishment to a land, rarely, if ever, refreshed with rain, is often alluded to in the Scriptures, where it is made the distinguishing quality between Egypt and Canaan. "For the land," says Moses, "whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs; but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven." (Deut. 11. 10, 11.) Springs, fountains, and rivulets, were held in as much honour and worth by husbandmen as by shepherds. (Judges 1. 15.)

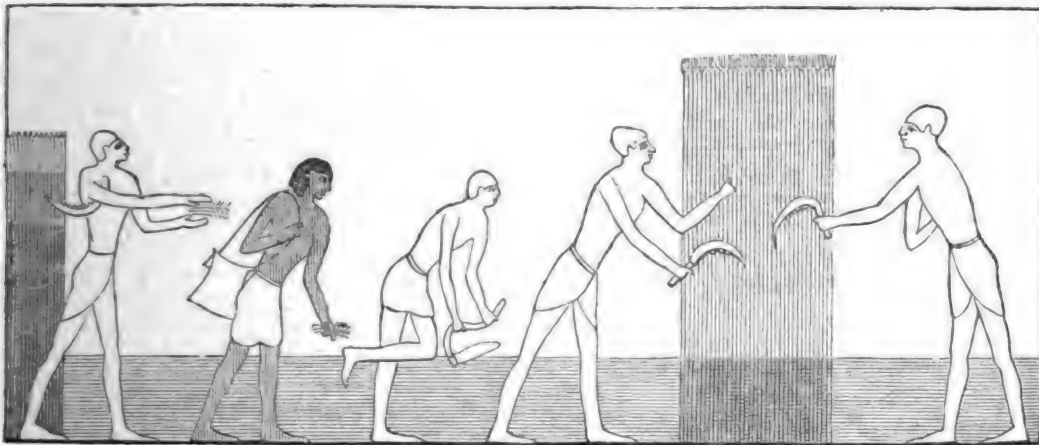
8. The culture of the soil was at first very simple, being performed with no other instruments than sharpened sticks. With these the ground was loosened, until spades and shovels, and not long after, ploughs, were invented. All these implements were well-known in the time of Moses. (Deut. 23. 13; Job 1. 14.) The first plough was doubtless nothing more than a stout limb of a tree from which projected another shortened and pointed limb. This being turned into the ground made the furrows; while at the further end of the longer branch was fastened a transverse yoke, to which the oxen were harnessed. At last a handle was added, by which the plough might be guided. So that the plough was composed of four parts; the beam, the yoke, which was attached to the beam; the handle, and what we should call

Illustrations from the Egyptian Monuments.

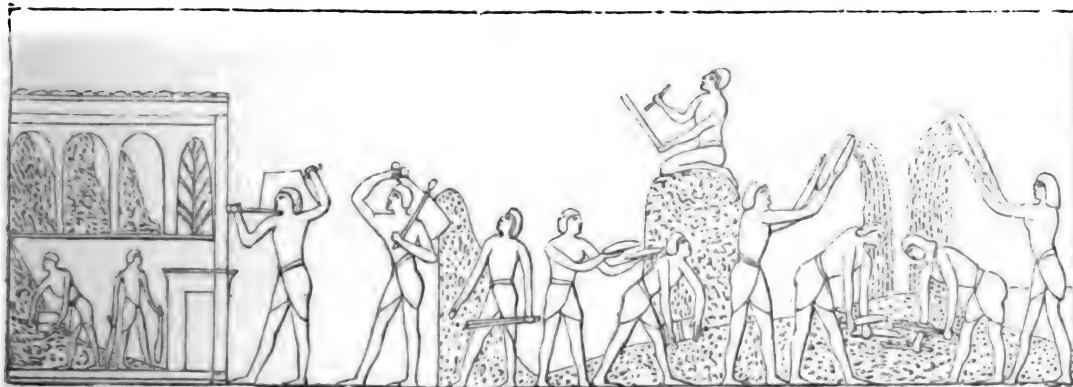


The Sower

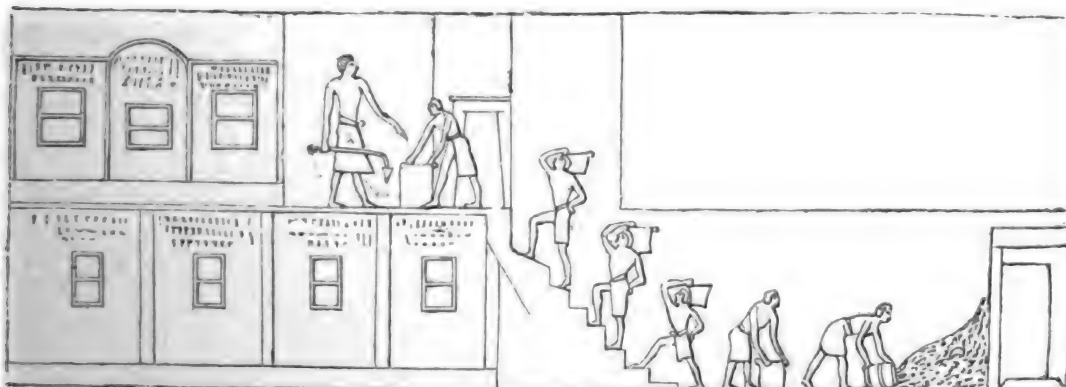
Ploughing with Oxen.



Reaping.



Winnowing.



Housing the Corn.

the coulter. (1Sam. 13. 20, 21; Micah 4. 3.) It was necessary for the ploughman constantly and firmly to hold the handle of the plough, which had no wheels, and that no spot might remain untouched, to lean forward and fix his eyes steadily upon it. (Luke 9. 62; Plin. *Hist. Nat.* xviii. 49. 2.) The staff by which the coulter was cleared, served also for an ox-goad. In the East at the present day, they use a pole about eight feet in length; at the largest end of which is fixed a flat piece of iron for clearing the plough, and at the other end a spike for spurring the oxen. Hence it appears that a goad might answer the purpose of a spear, which indeed had the same name. (Judges 3. 31; 1Sam. 13. 21.) There seems to have been no other harrow than a thick clump of wood, borne down by a weight or a man sitting upon it, and drawn over the ploughed field by oxen; the same which the Egyptians use at the present time. At a later period wicker drags came into use. (Plin. *Hist. Nat.* xviii. 43.) In Syria, the plough is still drawn, frequently by one small cow, or at most by two, and sometimes only by an ass. (Russell's *Hist. Aleppo*.) In Persia, Mr. Morier states, that it is for the most part drawn by one ox only, and not unfrequently by one ass. (*Travels in Persia*.) In Egypt they plough with two oxen, as was the practice in ancient times. (Richardson's *Travels*.) The beasts of burden employed in agriculture were bulls and cows, he-asses and she-asses. (Job 1. 14; 1Sam. 6. 7; Isaiah 30. 24.) It was forbidden to yoke an ass with an ox. (Deut. 22. 10.)

9. Those animals which in the Scriptures are called oxen, were bulls, for the Hebrews were prohibited from castrating, although the law was sometimes violated. (Malachi 1. 14.) Bulls in the warmer climates, especially if they are not greatly pampered, are not so ungovernable, but that they may be harnessed to the plough. If indeed any became obstinate by rich pasturage, their nostrils were perforated, and a ring made of iron or twisted cord was thrust through, to which was fastened a rope, which impeded his respiration to such a degree, that the most turbulent one might be easily managed. (2Kings 19. 28; Job 40. 24.) By this ring, also, camels, elephants, and lions, taken alive, were rendered manageable. When bulls became old, they were left to die a natural death.

10. The Hebrew word קִנְיָן which is variously translated by the words corn, grain, &c. is of general signification, and comprehends in itself different kinds of grain and pulse, such as wheat, millet, barley, beans, lentils, meadow cummin, pepperwort, flax, cotton; to these may be added the various species of gourd, and perhaps rice. (Isai. 28. 25.) Wheat grew in Egypt in the time of Joseph, as it now does in Africa, on stalks or branches, each one of which produced an ear. (Gen. 41. 47.) This sort of wheat is not cultivated in Palestine: the wheat there is of a much better kind, such as that of Heshbon, which accords with what is said of it in Matt. 13. 8, as yielding an hundred fold, some sixty, and some thirty.

11. In Judæa sowing commenced in the latter part of October; at which time, as well as in the months of November and December following, the wheat was committed to the earth. Barley was sown in January and February. The land was ploughed, and the quantity which might be ploughed by a yoke of oxen, in one day, is called סוּלָא a yoke, or an acre. (1Sam. 14. 14.) The yoke, affords numerous metaphors expressive of subjugation. (Hosea 10. 11; Isai. 9. 4; Matt. 11. 29, 30.)

12. The cultivated fields were guarded by watchmen, (as they still are in the East,) who sat upon a seat hung in a tree, or in a lodge, or watch-tower, made of planks, to keep off birds, beasts, and thieves. (Jer. 4. 16, 17;

Isai. 21. 5.) It was lawful for travellers to pluck ears from the standing corn in another's field, and to eat them; but they were on no account to use a sickle. (Deut. 22. 25, compared with Matt. 12. 1; Mark 2. 23; and Luke 6. 1.)

13. The corn-fields of Palestine were infested with a worthless kind of weed resembling corn, called זִיזַבְיוֹן in the New Testament, rendered tares; in Hebrew זִיזַבְיוֹן and זִיזַבְיוֹן. It is supposed to have been the *Lolium tremulentum*, a species of darnel growing among corn, to which it bears some resemblance, though the proper meaning cannot be determined; according to Celsius, the poisonous *coliquintida* or the *cicuta*. (*Hierobotan.* ii. 46.) In India at the present day, as in Judæa in the time of Our Lord, (Matt. 13. 25,) nothing is more common than for an enemy to come by night, and sow tares on the newly-ploughed land. (Robert's *Oriental Illustrations*.) When the grain has reached about a cubit in height, it is frequently so injured by cold winds and frosts that it does not come into ear. The effect thus produced is called *blasting*. Sometimes the crops are so affected by easterly winds as to turn yellow, and never come to maturity. This calamity is denominated *mildew*; רִקְקָה *rottenness*; Sept., μοχρον, *mouldiness*, or *mustiness*. (Deut. 28. 22; Amos 4. 9.) But whether the opinion that these effects are occasioned by winds is well founded, cannot, as it seems, be determined.

14. There were three months between their sowing and their first reaping, and four months to their full harvest; their barley harvest was at the Passover, and their wheat harvest at the Pentecost. The reapers made use of sickles, and according to the present custom, they filled their hands with the corn and bound it in bundles. There was a person "set over the reapers," (Ruth 2. 5.) to see that they did their work, that they had proper provision, and to pay them their wages. Women were employed in reaping as well as the men; and the reapers were usually entertained above the rank of common servants, though in the time of Boaz, we find nothing provided for them but bread and parched corn; and their sauce was vinegar (a kind of weak wine), which, doubtless, was very cooling in those hot countries. (Ruth 2. 14.) The poor were allowed the liberty of gleaning, though the landowners were not bound to admit them immediately into the field as soon as the reapers had cut down the corn and bound it up in sheaves, but after it was carried off; they might choose also among the poor whom they thought worthy or most necessitous. A sheaf left in the fields, even though discovered, was not to be taken up, but to be left for the poor. (Deut. 24. 19.) The conclusion of the harvest, or carrying home the last load, was with the Jews a season of joyous festivity, and was celebrated with a harvest feast. (Psalm 126. 6; Isaiah 16. 9, 10.) Hence the *joy in harvest* was a proverbial expression, denoting great joy. (Isaiah 9. 3.) It is also a Hindoo expression to denote great joy. (Robert's *Oriental Illustrations*.) The corn being pulled or cut, and carried in waggons or carts (Numb. 7. 3-8; Isaiah 28. 27, 28; Amos 2. 13), was either laid up in stacks (Exod. 22. 6), or barns (Matthew 6. 26; 13. 30; Luke 12. 18, 24), and when threshed out, was stored in granaries or garners. (Matth. 3. 12.) David had "store-houses in the fields, in the cities, and in the villages, and in the castles." (1Chron. 27. 25.)

15. The process of threshing was performed in various ways. Sometimes it was done by horses (Isai. 28. 28), as is the practice at this time among the Koords, (Buckingham's *Mesopotamia*), and by oxen that trod out the corn with their hoofs shod with brass. (Micah 4. 12, 13.) This mode is expressly referred to by Hosea 10. 11, and in the prohibition of Moses against muz-

sling the ox that treadeth out the corn. (Deut. 25. 4); it also obtains in Persia (Sir Robert Ker Porter's *Travels in Persia*,) and in India (Turner's *Embassy to Thibet*,) to this day, where oxen are employed, as buffaloes are in Ceylon, asses in North Africa, and horses in Crim Tartary. (Ward's *History of the Hindoos*; Davy's *Ceylon*.) Another mode of threshing was, by drawing a loaded cart with wheels over the corn backwards and forwards, so that the wheels running over it, forcibly shook out the grain (Isaiah 28. 28); but the most common mode appears to have been that which is in use in this country, viz., by flails. Thus the fitches are said to be beaten out with a staff, and the cummin with a rod. In this manner Gideon and Araunah or Ornan threshed out their wheat. (Judges 6. 11; 1Chron. 21. 20.)

16. The threshing-floor was generally in the field, in some elevated part of it; was destitute of walls and covering, and was nothing more than a circular space, thirty or forty paces in diameter, where the ground had been levelled, or beaten down. (Gen. 50. 10.) They were places of great note among the Hebrews, particularly that of Araunah the Jebusite, which was the spot of ground chosen by king David on which to build the altar of God (2Sam. 24. 25), and where the Temple of Solomon was afterwards erected. (2Chron. 3. 1.) These floors were sometimes covered at the top, to keep off the rain, but open on all sides, in order that the wind might come in freely, for the winnowing of the corn; they were shut up at night, with doors fitted to them, so that if anybody lay there he might be kept warm, and the corn be secured from robbers. (Ruth 3. 7.) The time of winnowing, or separating the corn from the chaff, was in the evening, when the heat of the day was over, and cool breezes began to rise. "Behold he (Boaz) winnoweth barley to-night in the threshing-floor." In India, "much of the agricultural labour is performed in the night." Roberts's *Oriental Illustrations*.

The grain, being threshed, was thrown into the middle of the threshing-floor; it was then exposed with a fork to a gentle wind (Jer. 4. 11,12), which separated the broken straw and the chaff; so that the kernels and clods of earth with grain cleaving to them, and the ears not yet thoroughly threshed, fell upon the ground. The clods of earth as is customary in the East at the present day, were collected, broken in pieces, and separated from the grain by a sieve; whence the operation of sifting is, in prophetic language, a symbol of misfortune. (Amos 9. 9; Luke 22. 31.) The heap thus winnowed, which still contained many ears that were broken, but not fully threshed out, was again exposed in the threshing floor, and several yoke of oxen were driven over it, for the purpose of treading out the remainder of the grain. At length the grain, mingled with the chaff, was again exposed to the wind by a fan, which bore off the chaff, so that the pure wheat fell upon the floor. (Ruth 3. 2; Isai. 30. 24.) The scattered straw, as much at least as was required for the manufacturing of bricks and for the fodder of cattle, was collected; but the residue was reduced to ashes by fire; from this custom the sacred writers have derived a figurative illustration, to denote the destruction of wicked men. (Isai. 5. 24; Nahum 1. 10; Mal. 4. 1; Matt. 3. 12.)

17. After the corn was threshed, it was dried either in the sun (2Sam. 17. 19), or by a fire, or in a furnace. This is called parched corn (Levit. 23. 14; 1Sam. 17. 17,) and was sometimes used in this manner for food without any further preparation, but generally the parching or drying of it was in order to render it more fit for grinding. This process was performed either in mortars or mills, both of which are mentioned in Numb. 11. 8.

Solomon also speaks of the former. (Prov. 7. 22.) But mills were chiefly employed for this purpose; and they were deemed of such use and necessity, that the Israelites were strictly forbidden to take the nether or upper mill-stone in pledge; the reason of which is added, because this was "taking a man's life to pledge," (Deut. 24. 6,) intimating that while the mill ceases to grind, people are in danger of being starved.

18. Grinding at mills was accounted an inferior sort of work, and, therefore, prisoners and captives were generally put to it. To this work Samson was set, while he was in the prison-house. (Judges 16. 21.) The expression in Isaiah 47. 2, "Take the millstones, and grind meal," is part of the description of a slave. In Barbary, most families grind their wheat and barley at home, having two portable mill-stones for that purpose; the uppermost of which is turned round by a small handle of wood or iron, placed in the rim. When this stone is large, or expedition is required, a second person is called in to assist; and it is in that country usual for the women alone to be thus employed, who seat themselves over against each other with the mill-stones between them. This practice illustrates the propriety of the expression of sitting "behind the mill" (Exod. 11. 5), and also the declaration of our Saviour, that "two women shall be grinding at the mill; the one shall be taken, and the other left." (Matt. 24. 41.) Those who were occupied in grinding beguiled their task by singing, as was the practice among the Egyptians, and as the Barbary women continue to this day. Shaw's *Travels*; Jahn, *Bibl. Archæol.*; Horne's *Introd.*



HASHMON WHEAT.	ENGLISH WHEAT.
Weight.	Weight.
103 gr. or 1 dr. 2 sc. 3 gr.	42 gr. or 0 dr. 2 sc. 2 gr.
Length of Straw.	
5 feet 1 inch.	4 feet 2 inches.
Number of Grains in the Ear.	
84.	41

Wheat of Hashmon.

AGRIPPA, surnamed HEROD, was the son of Aristobulus and Mariamne, and grandson of Herod the Great. After the death of his father Aristobulus, Josephus informs us that Herod, his grandfather, took care of his education, and sent him to Rome to make his court to the Emperor Tiberius. At first he resided there as a private person, and ingratiated himself into the favour of Tiberius; but being accused of wishing him dead, in order that Caligula might reign, he was thrown into prison by order of Tiberius. On the accession of Caligula to the empire, Agrippa was created king of Batanæa and Trachonitis, to which Abilene, Judæa and Samaria were subsequently added by the Emperor Claudius. He returned to Judæa and governed it much to the satisfaction of the Jews. The desire of pleasing them and a mistaken zeal for their religion, induced him to put to death the apostle James, and to cast Peter into prison with the same design; and but for a miraculous interposition, (Acts 12. 1-19,) which, however, produced no effect upon the mind of the tyrant, his hands would have been imbrued in the blood of two apostles. At Cæsarea he had games performed in honour of Claudius, and here the inhabitants of Tyre and Sidon waited on him to sue for peace. Agrippa being come early in the morning into the theatre, with a design to give them audience, seated himself on his throne, dressed in a robe of silver tissue worked in the most admirable manner. The rising sun darted his golden beams thereon, and gave it such a lustre as dazzled the eyes of the spectators; and when the king began his speech to the Tyrians and Sidonians, the parasites around him began to say, "it was the voice of a god, and not of a man." Instead of rejecting these impious flatteries, Agrippa received them with an air of complacency; "and the angel of the Lord smote him, because he gave not God the glory." (Acts 12. 21-23.) Being therefore carried home to his palace, he died at the end of five days; racked with tormenting pains in his bowels, and devoured with worms. Such was the death of Herod Agrippa, A.D. 44, after a reign of seven years. He left a son of the same name, and three daughters:

1. Bernice, who was married to her uncle Herod, her father's brother.
2. Mariamne, betrothed to Julius Archelaus; and
3. Drusilla, promised to Epiphanus, the son of Archelaus, the son of Comagena. Watson; Horne's *Int.*



Agrippa I.

AGRIPPA, AGRIPPA II., or HEROD AGRIPPA, was the son of the preceding Herod Agrippa, and was educated under the auspices of the Emperor Claudius; being only seventeen years of age, at the time of his father's death, he was judged to be unequal to the task of governing the whole of his dominions. These were again placed under a Roman procurator or governor, and Agrippa was first king of Chalcis, and afterwards of Batanæa, Trachonitis and Abilene, to which other territories were subsequently added, over which he seems to have ruled with the title of king. (Joseph. *Antiq.* lib. xix. c. 9.) Festus coming to his government, King Agrippa and Bernice his sister, went as far as Cæsarea to salute him; and as they continued there for some time, Festus talked with the king concerning St. Paul, who had been seized in the Temple about two

years before, and within a few days previous to his visit, had appealed to the emperor.

Agrippa wishing to hear St. Paul, the apostle delivered before him that masterly defence which is recorded in Acts 26, and which drew from the astonished monarch, that memorable exclamation, "Almost thou persuadest me to be a Christian." He was the last prince of the Herodian family, and survived the destruction of Jerusalem. Watson; Horne's *Introd.*



Agrippa II.

AGUE; a disease of the fever kind, in which a cold shivering fit is succeeded by a hot one. In the Hebrew קדחת, a burning or inflammatory fever. (Levit. 26. 16; Deut. 28. 22.)

AGUR, אגור The name of a wise man, to whom in Proverbs 30. 1, the contents of that chapter are attributed, otherwise unknown. He is called the son of Jakeh, and is said to have originally addressed his wise sayings to Ithiel and Ucal; but it is a remarkable circumstance, that, of the four persons whose names are introduced on this occasion, we find not the slightest mention in any other part of the inspired writings. As an appellative אגור signifies in Syriac one who applies himself to the study of wisdom; whence it has been conjectured that the name is significant and allegorical. Gesenius; Bertholdt *Eint.* 2193.

AHAB, a king of Israel, who reigned twenty-two years, and surpassed all his predecessors in impiety. He was entirely under the influence of his idolatrous wife Jezebel. He died B.C. 897, of wounds received in battle with the Syrians, according to the prediction of Micaiah, the son of Imlah. (1 Kings 22. 17.)

AHAD or ACHAD, אחד A name under which the sun was worshipped by the Syrians, and also by the Israelites when they lapsed into idolatry: it is mentioned in Isaiah 66. 17, where the rites are described.

They who sanctify themselves and purify themselves
In the gardens, after the rites of Achad;
In the midst of those who eat swine's flesh,
And the abominations, and the field mouse;
Together shall they perish, saith Jehovah.—Lowth.

AHARAH, the third son of Benjamin. (1 Chron. 8. 1.)

AHARHEL, the son of Harum, of the posterity of Judah. (1 Chron. 4. 8.)

AHASAI, the son of Meshillemoth, one of those chosen by lot to dwell at Jerusalem. (Nehem. 11. 13.)

AHASBAI, the son of the Maachathite, one of David's mighty men. (2 Sam. 23. 34.)

AHASUERUS, אחשורוש the king of Persia who advanced Esther to be queen.

AHASUERUS is a title or surname of several, evidently different, Persian kings. (Daniel 9. 1; Ezra 4. 6; Esther 1. 1.) The word is of Persian origin, and the first half of the compound is the Persian آتش *excellence, greatness*; the second part is either پارس *Persian* or پارسان *prince* (with the permutation of پ with ر) or *Zwarsch*, signifying in the *Pelvi* language, *hero*. Chronologers are greatly divided in opinion as to who was

the Ahasuerus of the sacred historian; Scaliger, who has been followed by Jahn, has advanced many ingenious arguments to show that it was Xerxes who was intended; Archbishop Usher supposes him to have been Darius, the son of Hystaspes. The most probable opinion is, that of Dr. Prideaux, (*Connexion*), who after a very minute discussion, maintains that the Ahasuerus of Esther was Artaxerxes Longimanus, agreeably to the account of Josephus, (*Antiq. Jud. lib. xi. c. 6.*) of the Septuagint version, and of the apocryphal additions to the Book of Esther. The opinion of Dr. Prideaux is adopted by Bishops Tomline and Gray, and the very accurate chronologer, Dr. Hales. (*Gray's Key*; Tomline's *Elements*; Hale's *Analysis*.) We may therefore conclude, that the permission given to Nehemiah to rebuild the walls of Jerusalem was owing to the influence of Esther and Mordecai, and that the emancipation of the Jews from the Persian yoke, was gradually, though silently, effected by the same influence. The extraordinary favour shown to the Jews by this prince, first in sending Ezra, and afterwards Nehemiah, to relieve them, and restore them to their ancient prosperity, affords strong presumptive evidence that they had near his person and high in his regard such an advocate as Esther. Gesenius; *Horne's Introd.*

AHAVA, the name of a river of Babylonia, or of Assyria, on the banks of which Ezra assembled those captives whom he afterwards brought into Judæa. (Ezra 8. 15.) It is thought to be that which ran along the Adiabene, where a river Diava or Adiava is mentioned, and on which Ptolemy places the city Abane, or Avane. Here, probably, was the country called Ava, (2Kings 17. 24), whence the kings of Assyria removed the people called Avites, into Palestine, and in their room settled some of the captive Israelites. Ezra intending to collect as many Israelites as he could, to return with him to Judæa, halted in the country of Ava or Ahava, whence he sent agents into the Caspian mountains, to invite such Jews as were willing to join him. (Ezra 8. 16.) The history of Izates, king of the Adiabeniens, and of his mother Helena, who became converts to Judaism some years after the death of Jesus Christ, sufficiently proves that there were many Jews still settled in that country.

AHAZ, Sept. *Αχαζ*; Joseph. *Αχαζης*, king of Judah, son of Jotham, whom he succeeded B.C. 741. After the customs of the heathen, he made his children to pass through the fire; he shut up the Temple, and destroyed its vessels. He became tributary to Tiglath-pileser, whose assistance he supplicated against the kings of Syria and Israel. Such was his impiety, that he was not allowed burial in the sepulchre of the kings. (2Kings 16; 2Chron. 28.)

I. AHAZIAH, king of Israel, the son and successor of Ahab; he imitated his father's impiety, and worshipped Baal and Astarte, whose rites had been introduced into Israel by Jezebel, his mother. He reigned one year conjointly with his father, and one year alone. Hence he is said (1Kings 22. 52) to have "reigned two years over Israel."

II. Ahaziah, king of Judah, the son and successor of Jehoram and Athaliah. He succeeded his father in the twenty-second year of his age. (2Kings 8. 26.) He reigned only one year, but had previously acted as viceroy to his father during his sickness for the space of two years. He received his mortal wound by command of Jehu, and died at Megiddo. (2Kings 9. 27; 2Chron. 22.)

AHBAN, the son of Abishur, of the posterity of Judah, by Tamar. (1Chron. 2. 29.)

AHER, the father of Ir and Hushim, (1Chron. 7. 12,) was chief of the Ahiramites, a family of the tribe of Benjamin, when "the sum of all Israel was taken in the plains of Moab." (Numb. 26. 38.) He is there called Ahiram, and in Gen. 46. 21, Ehi.

I. AHI, the son of Abdiel, of the tribe of Gad. (1Chron. 5. 15.)

II. The son of Shamer, or Shomer, of the tribe of Asher. (1Chron. 7. 34.)

I. AHIAH, the son of Ahitub, or Ahimelech, a descendant of Eli. (1Sam. 14. 3.)

II. The son of Shisha, one of the secretaries of Solomon. (1Kings 4. 3.)

III. The son of Ehud, of the tribe of Benjamin. (1Chron. 8. 7.)

AHIAM, one of David's mighty men; he was the son of Sharar the Hararite. (2Sam. 23. 33.)

AHIAN, the son of Shemidah, of the tribe of Manasseh. (1Chron. 7. 19.)

AHIEZER, the son of Ammishaddai, chief of the tribe of Dan, who came out of Egypt. (Numb. 1. 12.) His offering at the dedication of the tabernacle was the same as that of his fellow chiefs. (Numb. 7. 66.)

I. AHIHUD, the son of Shelomi, one of those appointed by Moses to divide the land of Canaan. (Numb. 34. 27.)

II. The son of Ehud, of the tribe of Benjamin. (1Chron. 8. 7.)

I. AHIJAH, a prophet who dwelt in Shiloh, in the reign of the first Jeroboam. He is thought by some commentators to be the person who spoke twice to Solomon from God, once while he was building the Temple, (1Kings 6. 11,) at which time he promised him the Divine protection; and again, (1Kings 11. 11,) with great threatenings and reproaches from his falling into irregularities. Ahijah was one of those who wrote the annals of this prince. (2Chron. 9. 29.) Ahijah foretold the death of Abijah, the only pious son of Jeroboam. (1Kings 14. 5. *et seq.*)

II. The father of Baasha, king of Israel. (1Kings 15. 27.)

III. One of the keepers of the sacred treasury, under David. (1Chron. 26. 20.)

IV. One of the sons of Jerahmeel, the son of Hezron. (1Chron. 2. 25.)

AHIKAM, the son of Shaphan, sent with others by Josiah, king of Judah, to Huldah the prophetess, to consult her concerning the book of the Law, found in the Temple. (2Kings 22. 12-14.) By his care, Jeremiah was preserved when it was proposed to give him into the hands of the people, to be put to death. (Jer. 26. 24.)

AHILUD, the father of Jehoshaphat, who was the remembrancer, or writer of chronicles to King David. (2Sam. 8. 16.)

AHIMAAZ, the son of Zadok, the high-priest. Ahimaaaz succeeded his father under the reign of Solomon. He rendered David a very important service, during the war with Absalom. (2Sam. 17. 17.) He was succeeded in the priesthood by Azariah. (1Chron. 6. 9.)

AHIMAN, a giant of the race of Anak, who dwelt at Hebron, when the spies visited the land of Canaan. (Numb. 13. 22.)

I. AHIMELECH, a priest of Nob, to whom David went, and whom Saul commanded to be put to death, with other priests, for assisting him.

II. A priest in the reign of David the son of Abiathar; he is likewise called Ahimelech. (1Sam. 22. 9; 2Sam. 8. 17; 1Chron. 18. 16; 24. 31.)

H

AHIMOTH, one of the sons of Elkanah, of the tribe of Levi. (1Chron. 6. 25.)

AHINADAB, the son of Iddo, one of the twelve officers set over Israel, by Solomon, to provide for his household. He was appointed to Mahanaim. (1Kings 4. 14.)

I. **AHINOAM**, the daughter of Ahimaaz, and wife to Saul. (1Sam. 14. 50.)

II. A native of Jezreel; second wife of David, and mother of Amnon. (1Sam. 25. 43; 30. 5; 2Sam. 2. 2.)

I. **AHIO**, with his brother Uzzah, sons of Abinadab, was charged with the conduct of the ark, when David removed it from their house, to place it in the tabernacle, which he had prepared for it in Jerusalem. (2Sam. 6. 3.)

II. The son of Jehiel, the ruler of Gibeon, and Maachah. (1Chron. 8. 31.)

AHIRA, the son of Enan, chief of the tribe of Naphtali, at the Exodus. (Numb. 1. 15.)

AHIRAM. See **AHER**.

AHISAMACH, father of Aholiab, a famous workman employed by Moses, in building the tabernacle. (Exod. 31. 6.)

AHISHAHAR, the son of Bilhan, of the tribe of Benjamin. (1Chron. 7. 10.)

AHISHAR, one of the principal officers over the household of King Solomon. (1Kings 4. 6.)

AHITHOPHEL, an eminent counsellor in the reign of David, so distinguished for his prudence and wisdom, that his advice obtained the confidence both of the people and the monarch. He joined the conspiracy of Absalom against his father, and as he was the father of Eliam, the father of Bathsheba, (2Sam. 23. 34; 1Chron. 3. 5,) there is every reason to think that in so doing he wished to revenge his grand-daughter; particularly when the infamous advice which he gave is considered, his eagerness for pursuing David, and the desire he expressed, to smite the king himself. Finding his counsel disregarded for that of Hushai, he went to his house at Giloh, and there hanged himself. (2Sam. 16. 21; 17. 1,2,23.)

I. **AHITUB**, the brother of Ichabod, the son of Phinehas, and grandson to Eli, the high priest. His father was slain in the engagement, in which the ark was taken by the Philistines. (1Sam. 4. 11; 14. 3.)

II. The son of Amariah, and father of Zadok, the high-priest. (1Chron. 6. 8.) It is not certain whether he ever himself exercised the office of high priest.

AHIUD. See **AHIUD**.

AHLAB, a city in the tribe of Asher, whose inhabitants were not driven out by the Israelites. (Judges 1. 31.) Its situation is now unknown.

AHLAI, the father of Zabad. (1Chron. 11. 41.)

AHOAH, one of the sons of Bela, of the tribe of Benjamin. (1Chron. 8. 4.) His descendants were called Ahohites.

AHOHITE אֲחִיטִי (2Sam. 23. 9.) "And after him was Eleazer, the son of Dodo the Ahohite, one of the three mighty men, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away." (1Chron. 11. 12.)

AHOLAH and **AHOLIBAH**, two fictitious names, employed by the prophet Ezekiel (23. 4,) to denote the

two kingdoms of Judah and Samaria: They are represented as two sisters, of Egyptian extraction; the former being put for Samaria, the latter for Jerusalem. Both devoted themselves to the Egyptians and Assyrians, by imitating their idolatrous practices; for which reason God abandoned them to those very people for whom they had evinced so improper an affection. They were carried by them into captivity, and subjected to the severest servitude.

It is supposed they were the names of abandoned women; the first is usually taken for אֲחִיטִי signifying, very appositely, *she has her own tent*, i. e., her own temple. The second is explained by אֲחִיטִי בֵּיתִי *my tent is therein*. Gesenius; Calmet.

AHOLIAB, the son of Ahisamach, of the tribe of Dan, appointed with Bezaleel, an artificer in gold and silver, to construct the tabernacle. (Exod. 35. 34.)

I. **AHOLIBAMAH**, the daughter of Anah, and one of the wives of Esau. (Gen. 36. 2.)

II. A duke of Edom. (1Chron. 1. 52.)

AHUMAI, the son of Jahath, of the tribe of Judah. (1Chron. 4. 2.)

AHUZAM, the son of Ashur and Naarah, of the tribe of Judah. (1Chron. 4. 6.)

AHUZZATH, the friend of Abimelech, king of Gerar, who came with Phicol, his chief captain, to make an alliance with Isaac. (Gen. 26. 26.)

AI, **HAI**, **AIATH** or **AIJA**, אֵי Sept. *Ayyai*; Vulgate, *Hai*, a city of the Canaanites, westward of Bethel, on the northern confines of the tribe of Benjamin, about nine miles from Jerusalem. Near it the patriarch Abraham sojourned, and built an altar. (Gen. 12. 8; 13. 3.)

Ai was a very strong place, governed by a king. After the taking of Jericho, Joshua sent 3,000 soldiers against Ai, but they were repulsed by the inhabitants with the loss of thirty-six men, which made them panic-struck, and dispirited. It was revealed by the Lord to Joshua that this loss had befallen them in consequence of the trespass of Achan. That offence having been expiated, Ai was again attacked, taken by stratagem, burnt, and the inhabitants put to the sword. (Josh. 7 and 8.)

Ai was rebuilt by the Benjamites, and afterwards taken and destroyed by Sennacherib. (Isai. 10. 28, where occurs אֵי) It was again rebuilt, after the return of the Jews from the Babylonish captivity, (Nehem. 11. 31, as אֵי) but few remains of it are now left. The country in which the old city of Ai stood, is described as being most beautiful and fruitful, well cultivated, and clothed with the richest verdure. Bethel and Ai were so near to each other, that they are frequently mentioned together in the Scriptures. (Ezra 2. 28; Nehem. 7. 32.) Gesenius; Buckingham's *Palestine*. See **BETHEL**.

ALJELETH-SHAHAR, אֵילֵת הַשָּׁחַר *The hind of the morning dawn*. The superscription of Psalm 22, supposed to be the name of a song after which the melody of this Psalm is arranged.

Under this appellation of *hind of the morning*, may be understood the sun, which the Arabs poetically call *gazelle*. Should it refer to any particular time, then the easiest explanation may be found in the Rabbinical אֵילֵת הַשָּׁחַר *the dawn of day, the break of day*. The authors of the Jerusalem Talmud divided אֵילֵת הַשָּׁחַר *the break of day* into four parts, the first of which was called אֵילֵת הַשָּׁחַר and corresponds to the phrase *λαὸν πρωτῆ*, in the New Testament. (Mark 16. 2; John 20. 1.)

Later Eastern customs may possibly afford a little illustration respecting the titles given to books. D'Herbelot mentions that a Persian metaphysical and mystic poem was called a *Rose Bush*; a collection of moral essays, the *Garden of Anemones*; another Eastern book, the *Lion of the Forest*; and that Scherfeddin al Baussiri called a poem of his, written in praise of his Arabian prophet, who, he affirmed, had cured him of a paralytic disorder in his sleep, *The Habit of a Dervesh*; and because he is celebrated for having given his sight to a blind person; this poem is also entitled by its author, *The Bright Star*. Gesenius; Jahn, *Bib. Arch.*; Harmer's *Observ.*

AIAH, mother of Rizpah, who was Saul's concubine; David delivered Rizpah's children into the hands of the Gibeonites to be put to death. (2Sam. 21. 1-14.)

AICHMALOTARCH, a Greek term, signifying the *prince of the captivity*, or *chief of the captives*. The Jews pretend that this was the title of him who had the government of their people during the captivity at Babylon, but they give no satisfactory proofs of the real existence of such an office. There was no prince of the captivity before the end of the second century, from which period the office continued till the eleventh century. The princes of the captivity resided at Babylon, where they were installed with great ceremony, held courts of justice, and ruled over the Eastern Jews, or those settled in Babylon, Chaldæa, Assyria, and Persia.

The condition of the Hebrews during the captivity was far from being one of abject wretchedness. This is manifest from the circumstance that a pious Hebrew prophet held the first office at the court of Babylon; and that three devout friends of this prophet also occupied important political stations there.

AIN. See AEN.

AIR. The air or atmosphere surrounding the earth is often meant by the word *heaven*; *the birds of the heaven*, for *the birds of the air*.

It was the opinion of Pythagoras, as Diogenes Laërtius mentions, that "all the air was full of souls or spirits, and that by them dreams were sent to men," &c.

The Jews also believed that, from the earth to the firmament all things were full of these companies or rulers, and that there was a prince over them, who was called the Governor of the world, that is of the darkness of it. "The prince of the power of the air." (Eph. 2. 2.)

"The power of the air," says Chandler, "signifies that government and dominion which is exercised by evil spirits, who are supposed to have their habitation assigned them in the air above us; and who are represented in Scripture as subject to one who is the head or prince over them; called by the Apostles 'the prince of the power of the air,' or of that government which is exercised in the regions of the air, and amongst wicked and apostate spirits who now work in or amongst the children of disobedience, influencing them to continue in their idolatry and vices."

"The sun and the air were darkened;" (Rev. 9. 2;) a just representation of great errors, such as those of Mohammed.

The air as the midst of heaven, or the middle station between heaven and earth, may symbolically represent the place where the Divine judgments are denounced, as in 1Chron. 21. 16.

In the sense of *wind* or *breath*, it denotes the office of the Holy Spirit. (John 20. 22; Acts 2. 2-4; 1Cor. 2. 11.)

AJAH, the son of Zibeon, the son of Seir. (Gen. 36. 24.)

AJALON, a city of the tribe of Dan, and assigned to the Levites of the family of Koath. It was situated between Timnath and Beth-Shemesh, and is probably the city alluded to in Joshua 10. 12.

There were three other cities of this name; one in the territory of Benjamin, another in that of Ephraim, not far from Shechem, and the third in that of Zebulun; the situation of which is not known. It is not certain over which of these places, Joshua desired the moon to "stand still." The first lay south-west, the second north-east, and the fourth north-west of where he then was.

The valley of Ajalon is contiguous to the city of the same name, in the canton allotted to the tribe of Dan. It is said to be of sufficient breadth and compass to allow a numerous host to engage therein. This valley is better inhabited and cultivated than most other places in the territory, and seems to enjoy a more equal and healthful temperature. Carne's *Recollections of the East*; Buckingham's *Travels in Palestine*.

D'Anville has placed a town of Ajalon in Benjamin, having Bethel on the north and Jerusalem on the south.

AKAN or JAKAN, one of the children of Ezer, the son of Seir. (Gen. 36. 27; 1Chron. 1. 42.)

AKIBA, a celebrated Rabbin, who lived about A.D. 130. The Jews relate that Akiba was descended from Sisera, the general of the army of Jabin, king of Canaan. (Judges 4. 7.) They say he could give a reason for the minutest letter of the Law, that what God had concealed from Moses, He revealed to him. He was in the height of his reputation and prince of the Sanhedrin, when Barchochebas appeared. Calmet.

AKKUB, one of the sons of Elieonai, a descendant of David. (1Chron. 3. 24.)

AKRABBIM, מעלה עקרבים *the hill of scorpions*, a place on the southern confines of Palestine. (Numb. 34. 4; Josh. 15. 3; Judges 1. 36.)

ALABARCHUS. This term is not in the Scriptures. The Jews who were scattered abroad after the captivity, and had taken up their residence in countries at a distance from Palestine, had rulers of their own. The person who sustained the highest office among those who dwelt in Egypt was denominated Alabarchus; the magistrate at the head of the Syrian Jews was denominated Archon. The dignity of Alabarch was common in Egypt, as may be observed in Juvenal, *Sat.* I. 129.

inter quos ausus habere
Nescio quos titulos Ægyptius aut Alabarches.
Jahn, *Bib. Archæol.*; Calmet.

ALABASTER, αλαβαστρον, probably the Onychites of Pliny, a variety of gypsum differing from the alabaster of modern times, wherein precious liquors or unguents were generally preserved. Pliny says this kind of marble was found in the neighbourhood of Thebes in Egypt and about Damascus in Syria. (lib. 28. c. 8.) It is wrought into any form or figure with ease, and is capable of a fine polish. Vases or cruses were anciently made of it; they often had a long narrow neck, the mouth of which was sealed. The druggists in Egypt at this time have vessels made of it, in which they keep their medicines and perfumes.

In Matt. 26. 6, 7, we read that Jesus being at table in Bethany, in the house of Simon the leper, a woman came thither bringing an alabaster box of ointment which she poured upon his head. St. Mark adds (14. 3,) "she brake the box," which merely refers to the seal upon the vase that closed it and kept the perfume from evaporation. Cicero (*Acad.* lib. ii.) speaks of "alabaster plenus unguenti."

Alabaster was also the name of an ancient liquid measure, containing ten ounces of wine or nine of oil. Hence some have supposed that the box mentioned in the Gospel was made of glass and denominated alabaster from holding the measure known by that name. Calmet; Watson.

ALAMETH, the ninth son of Becher, the son of Benjamin. (1Chron. 7. 8.)

ALAMMELECH, a city mentioned in Joshua 19. 26. It belonged to the tribe of Asher. Its particular situation is uncertain, but it was not far distant from Mount Carmel.

ALAMOTH, אֶלְמוֹת A kind of tune or harmony in music. (1Chron. 15. 20; Psalm 46. 1.) Perhaps the female voice or manner which the chorister imitated, or to sing in the virgin's note. (Forkel, *Gesch. der Musick*.) In the first passage it appears rather to be used relatively to a high and low tone. Gesenius.

ALARM, a broken quivering sound of the silver trumpets of the Hebrews. It warned them in their journey in the wilderness. When the people or the rulers were to be assembled together, the trumpet was blown softly, when the camps were to move forward, or the people to march to war, it was sounded with a deeper note. (Numb. 10. 1-9; Joel 2. 1.) Jahn, *Bibl. Archæol*.

ALCIMUS, JACIMUS, or JOACHIM, high priest of the Jews, died about A.M. 3844, B.C. 160. He was of the race of the priests, but not of a family of the first rank, nor whose ancestors had enjoyed the high-priesthood. (Joseph. *Antiq.*) He was guilty of idolatry during the persecution of Antiochus Epiphanes. (2Macc. 14. 3.) After enjoying the pontificate three or four years, he died of the palsy. (Joseph. *Antiq.*) Michaëlis on 1Macc. 7. 5.

ALEMA, a city in the country of Gilead beyond the river Jordan. (1Macc. 5. 26.)

I. ALEMETH or ALMON, a sacerdotal city belonging to the tribe of Benjamin. (Josh. 21. 18.) Some ancient geographers assert that Alemeth (1Chron. 6. 60,) was a distinct city from Almon, but Calmet maintains the contrary.

II. Alemeth, the son of Jehoadah, of the tribe of Benjamin. (1Chron. 8. 36.)

ALEPH, א the name of the first letter of the Hebrew alphabet.

There are several Psalms and other parts of Scripture which begin with *Aleph*; and the verses following begin with the letters of the alphabet in their order, as the 119th Psalm: these are called Acrostics

The Jews use their letters as numeral characters; א stands for one, ב for two, and so on.

ALEXANDER THE GREAT, son and successor of Philip, king of Macedon, is denoted in the prophecies of Daniel by a leopard with four wings, typifying his great strength, and the unusual rapidity of his conquests, (Dan. 7. 6,) and by a one-horned he-goat running over the earth so swiftly as not to touch it, attacking a ram with two horns, overthrowing him, and trampling him under foot, without any being able to rescue him. (Dan. 8. 4-7.) The ram prefigured Darius Codomanus, the last of the Persian kings. In the statue beheld by Nebuchadnezzar in his dream, (Dan. 2. 32, 39,) the belly of brass was the emblem of Alexander. He was the instrument in the hand of God to destroy the Per-

sian empire, and to substitute in its place the Grecian monarchy.

Alexander succeeded his father Philip A.M. 3668, B.C. 336. He was chosen by the Greeks general of their troops against the Persians, and entered Asia at the head of thirty-four thousand men. In one campaign he subdued almost all Asia Minor; and afterwards defeated in the narrow passes which led from Syria to Cilicia, the army of Darius, which consisted of four hundred thousand foot, and one hundred thousand horse. Darius fled, and left in the hands of the conqueror his camp, baggage, children, wife and mother.

After subduing Syria, Alexander came to Tyre; and the Tyrians refusing him entrance into their city, he besieged it. At the same time he wrote to Jaddua, high priest of the Jews, that he expected to be acknowledged by him, and to receive from him the same submission which had hitherto been paid to the king of Persia. Jaddua refusing to comply, under the plea of having sworn fidelity to Darius, Alexander resolved to march against Jerusalem, when he had reduced Tyre. After a long siege, this city was taken and sacked; Alexander entered Palestine, and subjected it to his obedience. As he was marching against Jerusalem, the Jews became greatly alarmed, and had recourse to prayers and sacrifices.

But Jaddua was directed in a dream, to open the gates to the conqueror; and, at the head of his people, dressed in his pontifical ornaments, and attended by the priests in their robes, to advance and meet the Macedonian king. Jaddua obeyed, and Alexander, perceiving his company approaching, hastened towards the high priest, whom he saluted. He then adored God, the ineffable name being engraven on a thin plate of gold, worn by the high priest upon his forehead. The tributary kings, and the great officers who accompanied him, could not comprehend the meaning of his conduct. Parmenio alone ventured to ask him why he adored the Jewish high priest? Alexander replied that he paid this respect to God, and not to the high priest. "For," added he, "whilst I was yet in Macedonia, I saw the God of the Jews, who appeared to me in the same form and dress as the high priest at present, and who encouraged me, and commanded me to march boldly into Asia, promising that he would be my guide, and give me the empire of the Persians. As soon, therefore, as I perceived this dress, I recollected the vision, and understood that my undertaking was favoured by God, and that, under his protection, I might expect prosperity."

Having said this, Alexander accompanied Jaddua to Jerusalem, where he offered sacrifices in the Temple according to the directions of the high priest. At his departure, Alexander bade the Jews ask of him what they would. The high priest desired only the liberty of living under his government according to their own laws, and an exemption from tribute every seventh year, because, in that year, the Jews neither tilled their ground nor reaped their fruits. With this request Alexander readily complied.

Having left Jerusalem, Alexander visited other cities of Palestine, and was everywhere received with great testimonies of friendship and submission. The Samaritans who dwelt at Sichem, and were apostates from the Jewish religion, observing how kindly Alexander had treated the Jews, resolved to say that they were also by religion Jews. For it was their practice, when they saw the affairs of the Jews in a prosperous state, to boast that they were descended from Manasseh and Ephraim; but when they thought it their interest to say the contrary, they failed not to affirm, and even to

swear, that they were not related to the Jews. They came, therefore, with many demonstrations of joy, to meet Alexander, as far, almost, as the territories of Jerusalem. Alexander commended their zeal; and the Sichemites entreated him to visit their temple and city. Alexander promised this at his return; but as they petitioned him for the same privileges as the Jews, he asked them if they were Jews. They replied, they were Hebrews, and were called by the Phœnicians Sichemites. Alexander said that he had granted exemption only to the Jews, but that, at his return, he would inquire into the affair and do them justice.

This prince, having conquered Egypt and regulated it, gave orders for the building of the city of Alexandria, and departed thence, about spring, in pursuit of Darius. Passing through Palestine, he was informed that the Samaritans, in a general insurrection, had killed Andromachus, governor of Syria and Palestine, who had come to Samaria to regulate certain affairs. This greatly incensed Alexander, who loved Andromachus. He therefore commanded all those who were concerned in his murder, to be put to death, and the rest to be banished from Samaria; and settled a colony of Macedonians in their room. What remained of their lands he gave to Jews, whom he exempted from the payment of tribute. The Samaritans who escaped this calamity retired to Sichem, at the foot of Mount Gerizim, which afterwards became their capital.

Lest the 8000 men of this nation, who were in his service, and had accompanied him since the siege of Tyre, should, if permitted to return to their own country, revive the spirit of rebellion, Alexander sent them into Thebais, the most southern province of Egypt, where he assigned them lands.

Alexander, after defeating Darius in a great battle, and subduing all Asia with incredible rapidity, gave himself up to intemperance. Having drunk to excess, he fell sick and died, after he had obliged all the world to be "quiet before him." (1Macc. 1. 3.) Being sensible that his end was near, he sent for the grandees of his court, and declared that he gave the empire to the most deserving. Some affirm that he regulated the succession by a will. The author of the first book of Maccabees says that he divided his kingdom among his generals while he was living. (1Macc. 1. 7.) This he might do; or might express his foresight of what actually took place after his death. It is certain that a partition was made of Alexander's dominions, among the four principal officers of his army, and that the empire which he founded in Asia subsisted for many ages. Alexander died A.M. 3681, and B.C. 323, in the thirty-third year of his age, and the twelfth of his reign.

Many critics have expressed doubts as to the account given of the interview between Alexander and the high priest by Josephus. But the sudden change of his feelings towards the Jews, and the favour with which they were treated by him, render the story not improbable. Calmet; Watson.

I. ALEXANDER, a man whose father, Simon, was compelled to bear the cross of Our Saviour. (Mark 15. 21.)

II. One of the council present with the high priest at the interrogation of the apostles Peter and John, concerning the healing of the man who had been lame from his birth. (Acts 4. 6.) Some have imagined that he was the brother of Philo, the celebrated Jewish writer, who flourished in the reign of Caligula.

III. A Jew of Ephesus. At the time of the sedition raised in that city by Demetrius against Paul, the populace, in their blind fury, seem to have confounded

the Christians with the Jews; and the latter, being desirous that the mob should direct their vengeance against the believers in Jesus Christ, commissioned Alexander to harangue the Ephesians, and to plead their cause, but in vain. The Ephesians, as soon as they knew that he was a Jew, refused to listen to him. Beza and others have conjectured that this was the Alexander *ὁ χαλκεύς*, (the worker in metals, or smith,) who did the apostle much evil. (2Tim. 4. 14.) As every male Jew was obliged to learn some trade, this is not improbable. Coquerel, however, thinks that he was one of those venal orators, whose eloquence was always at the command of any that would employ them.

IV. Alexander, who made shipwreck concerning the faith, (1Tim. 1. 19, 20), and whom St. Paul "delivered unto Satan;" that is, expelled him from the communion of the Christian church, to be no longer considered as a Christian, but as a subject of the kingdom of Satan. Horne's *Introd.*

ALEXANDRIA, a celebrated city of Egypt, situated between the lake Mareotis and the Canopic, or westerly branch of the Nile, near the Mediterranean sea, 125 miles west of Cairo, latitude 31° 13' N., and longitude 29° 55' E. It was built by Alexander the Great, soon after his conquest of Tyre, B.C. 333.

1. Alexandria at present exhibits no vestiges of its former magnificence, except the ruins that surround it, which are of very remote antiquity. We read in the Scriptures of a city called No, or Ammon-No, (Jer. 46. 25; Ezek. 30. 14; Nahum 3. 8,) which is held by some writers to have been the city known as Diospolis, in the Delta, between Busiris and Mendesa. It is certain that there was a city on the site of Alexandria, before that city was founded or rebuilt by Alexander the Great; and the Arabians allege that it was anciently called *Caisoun*. The opposition and efforts of the republic of Tyre, which gave Alexander so long and so severe a check in the career of his victories, led him to perceive the vast resources of a maritime power, and suggested to him an idea of the immense wealth which the Tyrians derived from their commerce, especially with the East Indies. As soon, therefore, as he had accomplished the destruction of Tyre, and reduced Egypt to subjection, he formed the plan of rendering the empire which he designed to establish, the centre of commerce, as well as the seat of dominion.

2. The ancient city stood about twelve miles from the Canopic branch of the Nile, with which river it was connected by a canal, and thus participated in the benefits of the periodical inundations. The lake Mareotis bathed its walls on the south, and the Mediterranean on the north. Its circumference, including the suburbs, according to Pliny, was about fifteen miles. One great street, running directly north and south, thus allowing free passage to the northern wind, which alone conveys refreshing coolness to Egypt, was 2000 feet wide, and must have excelled anything of the kind in the world. It began at the gate of the sea on the north, and terminated at the gate of Canopus on the south. This magnificent street was intersected or crossed by another of the same width, which at their junction formed a grand square, half a league, or a mile and a half, in circumference; and from the centre of this great square the two gates were seen at once, and the vessels arriving both south and north, with the treasures of foreign merchandize, and the wealth of distant climes. In these two streets stood various palaces, temples, and public buildings, constructed of marble and porphyry, and those far-famed obelisks. The palace and gardens of the Ptolemies, the first of whom, Ptolemy Soter, one of

Alexander's generals, began a new dynasty of Egyptian kings, were without the walls, stretching along the shores of the Mediterranean beyond a promontory called Lectreos, and occupied a space equivalent to a fourth part of the city. Each of the Ptolemies who succeeded to the Egyptian throne added to those magnificent buildings and gardens. Within their inclosures were the museum, an academy or university, a stately temple, in which the body of Alexander was deposited, and groves and buildings worthy of powerful sovereigns and an enlightened people.

The palaces, temples, theatres and buildings of Alexandria were most numerous and splendid. But its chief glory was its magnificent harbour, situated in a deep and secure bay of the Mediterranean. A neck of land about a mile in length stretched from the continent to the Isle of Pharos, opposite the city. This neck of land divided the great harbour into two—that division towards the north being styled the Great Port, and the other Eunostos, or *the safe return*. A wall drawn from the island to the rock on which the Pharos, or light-house, was built, preserved the former port from the westerly winds. "In the great harbour," says a recent writer, proceeding on Strabo's account, "was the little island of Anti-Rhodes, where stood a theatre and a royal place of residence. Within the harbour of Eunostos was a small one, called Kibotos, dug by the hand of man, which communicated with lake Mareotis by a canal. Between this canal and the palace was the admirable temple of Serapis, and that of Neptune, near the great place where the market was held. Alexandria extended likewise along the northern banks of the lake. Its eastern part presented to view the Gymnasium, with its porticos of more than 600 feet long, supported by several rows of marble pillars."

Without the gate of Canopus was a spacious circus for the chariot races. Beyond that, the suburbs of Nicopolis ran along the sea-shore, and seemed a second Alexandria. A superb amphitheatre was built there, with a race-ground for the celebration of the Quinquennialia. The celebrated light-house, or watch-tower, of Pharos, built on the isle of that name, and reckoned one of the seven wonders of the world, was begun in the reign of Ptolemy Soter, and finished in the first year of the reign of Ptolemy II., surnamed Philadelphus, his son, who also that year joined the islet of Pharos to the continent, by a causeway seven furlongs in length. This was the work of Dexiphanes, a celebrated architect, whose son, Sostratus, at the same time completed the tower. The tower, or light-house, was an immense square building of white marble, on the top of which fires were constantly kept burning for the direction of mariners. It contained several stories adorned with columns, balustrades, and galleries, to which the architect had fastened looking-glasses, that vessels at a distance might be descried. The building cost 800 talents, which in Attic money would amount to 165,000 pounds English; if in Alexandrian, to double that sum.

3. The great features of ancient Alexandria were the Necropolis, or city of the dead (its general cemetery), and Cleopatra's Baths. Two granite obelisks, called Cleopatra's Needles, one still standing, and the other lying beside it, formed the entrance to the palace of Cæsar, and are built of red granite, or Syenite. These obelisks are sixty-five feet high, and between seven and eight feet square. The one standing was cleared of the sand that had accumulated round its base, by the French, down to the foundation, to a depth of sixteen feet. Each side is covered with sculptures; those on the west are in the best state of preservation; on two of the sides the hieroglyphics are nearly effaced.

Some years since, a subscription was raised by several officers of the British service, to remove the fallen obelisk to this country; but, for some unexplained reason, the sailors of our fleet were forbidden to assist in the labour. A proposition to effect the same object was made in the House of Commons on the 15th of April, 1832, under the sanction of Government. It was then stated that the huge mass of stone weighed 284 tons, and would cost 15,000*l.* for its transport. It has not transpired whether any farther steps have been taken. The well-known Pompey's Pillar stands between the walls of the city and the lake; and it is, according to Pococke, 117 feet high; but other authorities make it only 95 feet. The pedestal and shaft are each composed of single masses of granite, and it is reckoned one of the finest pillars in the world.

Alexander expired at Babylon, from whence his body was conveyed to Alexandria in a splendid car, and deposited in a coffin of gold in a temple erected to his memory. The fate of his remains has never been ascertained; but his mausoleum was violated by Seleucus Cibiactes, who carried off the golden coffin, and put a glass one in its place.

In 1804, a sarcophagus was discovered near Alexandria, in the hold of an hospital ship, by the celebrated traveller, Dr. Clarke, which is supposed to be that of Alexander the Great. It had been removed from the mosque, formerly the church of St. Athanasius, by the French while in Egypt. Dr. Clarke relates in a memoir how he got possession of this relic of antiquity. It was brought to England, and deposited in the British Museum; but the fact of its having been the tomb of Alexander the Great has been much disputed.

4. Alexander the Great gave considerable encouragement to the Jews to settle in this city. He allowed them the free exercise of their religion, and admitted them to a share of the same franchises and liberties which he granted to his own Macedonian subjects. Not long after the death of Alexander, Ptolemy, king of Egypt, invaded Judæa, laid siege to Jerusalem, and carried 100,000 Jews captive into Egypt; to whom he confirmed all the immunities and privileges which had been formerly granted to their brethren by Alexander the Great, and spared no encouragement to allure others to settle in Egypt. The consequence was, that multitudes were continually flocking thither from Judæa and Samaria, preferring rather to live under so generous and friendly a prince in a foreign country, than to be subject to the incessant changes of government which were occasioned by so many contending tyrants in their own. Accordingly, the city of Alexandria was in a great measure peopled by Jews, and it is chiefly this circumstance which connects its history with the elucidation of the Scriptures. Hence we read (Acts 2. 10) that, among those who came up to Jerusalem to keep the feast of Pentecost, there were Jews, devout men from Egypt, and the parts of Libya about Cyrene. Of this city, Apollos, the companion of St. Paul, was a native (Acts 18. 24); and of the Jews that disputed with Stephen and put him to death, many were Alexandrians, who, it seems, had a synagogue at that time in Jerusalem. (Acts 6. 9.) But in order to form an estimate of the number of Jews that stately resided at Alexandria, it may be sufficient to mention, that about the year of Christ 67, while the quarrel was going on between that people and the Romans, which ended in the destruction of Jerusalem and its Temple, the subversion of their ecclesiastical polity, and their ruin as a nation, 50,000 of them were put to death at one time in the city of Alexandria. It is said, that at the time this terrible event took place, there were not less than a million of Jews dispersed throughout the

whole province of Egypt, in which they had numerous synagogues and oratories, which were either demolished or consumed by fire, upon their congregations refusing to set up the statues of the Roman emperor, Caius Caligula.

Christianity was planted in Alexandria at a very early period; and it is possible that it was first carried there by some of the Jews who were converted by the preaching of St. Peter on the day of Pentecost.

5. Some illustrious names in the annals of the Church are found among the bishops of Alexandria, such as Clemens, St. Athanasius, and others, particularly Origen, who flourished here. The Arian heresy, which denies the divinity of our Saviour, was first embraced by Arius, a presbyter in this diocese, and, according to some writers, a native of Alexandria. The city still continues a bishopric and patriarchate in the Greek church, but most of its present inhabitants are Mohammedans.

The system of allegorizing the Scriptures was not an invention of Origen, nor of the Christian fathers; they found it already carried to a great length by the Alexandrian Jews, who seem to have adopted it in order to establish a resemblance between the writings of Moses and those of the Greek philosophers. There was not a passage in the Scriptures, even in the books which were purely historical, which was not supposed to contain a hidden or allegorical meaning. It was laid down as a principle with expositors of that school, that every passage of Scripture contained at least three meanings; one which was the literal or historical, another which conveyed some moral lesson, and a third which was still more sublime and mystical, and which, under the semblance of something visible and earthly, was intended to reveal the truths of the invisible and spiritual world.

6. The celebrated collection of books, called the Alexandrian Library, was first formed by Ptolemy Soter, for the use of the academy, or society of learned men, which he had founded at Alexandria. It was placed within the precincts of a magnificent temple, called Serapeum, which, according to Ammianus Marcellinus, was only inferior to the Capitol at Rome. Ptolemy Philadelphus, the successor of Ptolemy Soter, made so many additions to it, that, at his death, it had increased to 100,000 volumes. The method by which these books or manuscripts were collected, was, to seize all the books which were brought by the Greeks and other foreigners into Egypt, and send them to the academy or museum, where they were transcribed by persons employed for that purpose; and those transcripts were given to the proprietors, but the originals were retained in the library.

Ptolemy Euergetes borrowed the works of Sophocles, Euripides, and Æschylus, from the Athenians, but he returned only copies of them, transcribed in a most beautiful manner, depositing the originals in his own library, at the same time presenting the Athenians with fifteen talents, for the exchange. As the museum or academy was first in that quarter of the city called Brucheon, near the royal palace, the library was also deposited there; but when the manuscripts amounted to 400,000 volumes, another library was added within the Serapeum, or temple of the god Serapis, as a branch of the original library. The books lodged in this other branch of the Alexandrian library in course of time amounted to 300,000 volumes, which, in addition to the 400,000 contained in the library at the museum, amounted in all to 700,000 volumes, which the royal library of the Ptolemies was said to comprise.

When Julius Cæsar attacked Alexandria, in his Egyptian wars, that division of the library in the suburb Brucheon, was accidentally burnt, and the 400,000 volumes it contained were consumed; but the library in the temple of the Serapeum was preserved. Cleo-

patra also deposited in it 200,000 volumes of the Pergamean library, which had been presented to her by Mark Antony. These, and other additions from time to time, made the Serapean library more considerable than the former, and amply repaired the losses of the Brucheon; and though it was often afterwards plundered, it was continually restored, and filled with the same number of books. In this state it continued for centuries, long after Egypt had passed from the sceptre of the Ptolemies, who swayed it for 293 years, of great fame and use, till about the middle of the seventh century of the Christian æra, when Alexandria was stormed and taken by the Saracen general Amrou Ebn-al-Aas. At that period there resided in the city a famous peripatetic philosopher and grammarian, named John Philoponus, who, apprehensive of the fate of the library, from the well-known disposition of the Saracens, and being in high favour with Amrou, ventured to request its preservation. The Saracen general, in whose eyes such a request was of trifling importance, was inclined to accede to his wishes, but his rigid integrity scrupled to alienate the least object without the consent of the caliph. He accordingly wrote to Omar, whose laconic answer has been often quoted:—"If these writings of the Greeks agree with the Koran, or book of God, they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed." Nevertheless, the above story is disputed by several writers, and denied by Gibbon, who has placed his own simple negative against the concurrent testimony of antiquity; but whether true or not, it may be questioned if the loss to learning has been so great as is represented by some writers, who have enthusiastically deplored the destruction of those works of ancient times; for we must bear in mind that books then differed greatly from those in our days.

Although much interesting information was undoubtedly lost by the stern decree of the Arabian caliph, we may conclude that much of what is really valuable has been transmitted to us by other channels. The sentence of destruction was executed with blind obedience. The volumes of the Alexandrian library were distributed as fuel to the baths in the city, of which there were no less than 4000. Among the valuable books then destroyed, were an ancient copy of the Old Testament, the works of many of the ancient poets, historians, and philosophers, and others now unknown. Such was their number, that six months were hardly sufficient for their consumption.

7. Alexandria, when in its glory, was extremely populous. Diodorus Siculus relates, that in his time, B.C. 44, it contained 300,000 free inhabitants, and if, as has been well conjectured, the slaves were as numerous, the whole population would then amount to 600,000.

On the fall of the Ptolemies, Alexandria became a provincial city of the Roman empire; it was, A.D. 615, taken by the Persians, but recovered by Heraclius, the Emperor of the East; at length it fell, A.D. 640, into the hands of the Saracens. Amrou, the Saracen general, thus wrote to the caliph Omar:—"I have taken the city of the west. It is of immense extent. I cannot describe to you how many wonders it contains. There are 4,000 palaces, 4,000 baths, 12,000 dealers in fresh oil, 12,000 gardeners, 40,000 Jews who pay tribute, 400 theatres, or places of amusement."

8. From the consequences of this event Alexandria has never recovered, though during the middle ages it enjoyed some importance as the centre of the limited trade then carried on with the East by the nations of Europe. The discovery of the passage to India round the Cape of Good Hope, however, destroyed its commerce, and the city sank into apparently total ruin.

But another change has at length taken place, and it now stands a phenomenon in the history of a Turkish dominion. It appears once more to be raising its head from the dust. The Pacha of Egypt has made great efforts to restore its commercial prosperity, which have been attended with marked success. It is also the station of his fleet, is provided with fortifications, dockyards, and arsenal, and has a population three times as great as it was twenty years ago.

"It would be difficult," says a most intelligent and entertaining female traveller, (Baroness von Minutoli, in her *Recollections of Egypt*), "to express the sensations I experienced, when, for the first time, I passed through the streets of Alexandria. It would require the talents of a Hogarth, to paint all the various scenes of this magic lantern. What bustle, what confusion, is in these narrow streets, continually blocked up with an innumerable multitude of camels, mules, and asses! The cries of the drivers, incessantly calling to the passengers to take care of their naked feet; the vociferations and grimaces of the jugglers, the splendid costumes of the Turkish functionaries, the picturesque habit of the Bedouins, their long beards, and the grave and regular countenances of the Arabs; the nudity of some santons, round whom the crowd throngs; the multitude of negro slaves; the howlings of the female mourners, accompa-

nying some funeral procession, tearing their hair and beating their breasts by the side of a noisy train of a marriage; the cries of the muezzins from the top of the minarets, summoning the people to prayers; lastly, the afflicting picture of wretches dying with misery and want, and troops of savage dogs which pursue and harass you; all this every moment arrests the progress and attracts the attention of the astonished traveller."

Count Dumas says, "Donkeys are the vehicles of this country, and it is almost impossible to dispense with them in the midst of the mud. It is necessary to water the streets five or six times a day, on account of the heat. This measure of police is intrusted to the fellahs, who go about with a leathern bag under each arm; they press these alternately to force out the water, accompanying the alternate squeeze with a double Arabic phrase, which they pronounce in a monotonous voice, 'Have a care to the right—have a care to the left.' Thanks to this system of portable irrigation, which gives these fine fellows the appearance of Highland pipers, the sand and water form a kind of Roman cement, from which asses, horses, and dromedaries can alone extricate themselves with honour; Christians in some degree protect themselves by boots, but the Arabs leave their slippers behind them." Calmet; *Anc. Univ. Hist.*; Stephens' *Incidents of Travel*; Dumas' *Egypt and Sinai*.



Modern Alexandria.

ALEXANDRIAN VERSION. Nothing is so necessary to theologians as a close acquaintance with the Greek translation of the Old Testament, as it is undeniably a much older version of the Bible than any other now extant. On this account, the Alexandrian must be considered as the second best help to the explanation of the Old Testament; the more so, as the manuscripts from which this translation was made, are of uncommonly high antiquity. It is, besides, exceedingly literal in most passages, and the proper signification of Hebrew words can, therefore, be better learned from this, than from a more free translation. Seiler, *Bibl. Hermeneutik*. See SEPTUAGINT.

ALEXANDRIAN MANUSCRIPT, or CODEX ALEXANDRINUS. This celebrated copy of the Scriptures is now preserved in the British Museum, where

it was deposited in 1753. It consists of four folio volumes; the first three contain the whole of the Old Testament, together with the apocryphal books, and the fourth comprises the New Testament, the first epistle of Clement to the Corinthians, and the Apocryphal Psalms ascribed to Solomon.

In the New Testament there is wanting the beginning as far as Matt. 25. 6; likewise from John 6. 50 to 8. 52, and from 2Cor. 4. 13 to 12. 7. The Psalms are preceded by the epistle of Athanasius to Marcellinus, and followed by a catalogue containing those which are to be used in prayer for each hour, both of the day and of the night; also by fourteen hymns, partly apocryphal, partly biblical, the eleventh of which is the hymn of the Virgin Mary, usually termed the Magnificat. (Luke 1. 46-55.) The arguments of Eusebius are annexed to the Psalms, and his canons to the Gospels.

This manuscript was sent as a present to Charles I. from Cyrillus Lucaris, a native of Crete, and patriarch of Constantinople, by Sir Thomas Rowe, ambassador from England to the Grand Seignior in the year 1628. Cyrillus brought it with him from Alexandria, where probably it was written. In a schedule annexed to it, he gives this account; that it was written according to tradition by Thecla, a noble Egyptian lady, about thirteen hundred years ago, shortly after the council of Nice. He adds, "that the name of Thecla, at the end of the book was erased; but that this was the case with other books of the Christians, after Christianity was extinguished in Egypt by the Mohammedans; and that recent tradition records the fact of the laceration and erasure of Thecla's name."

Bishop Marsh observes, "Some centuries after the Codex Alexandrinus had been written, and the Greek subscriptions, and perhaps those other parts where it is more defective, already lost, it fell into the hands of a Christian inhabitant of Egypt, who not finding the usual Greek subscription of the copyist, added in Arabic, his native language, the tradition, either true or false, which had been preserved in the family or families to which the manuscript had belonged, 'Memorant hunc codicem scriptum esse calamo Theclæ Martyris.' In the seventeenth century, when oral tradition respecting this manuscript had probably ceased, it became the property of Cyrillus Lucaris."

Various disputes have arisen with regard to this manuscript. Some critics have bestowed upon it the highest commendation, whilst it has been equally depreciated by others. Of its most strenuous adversaries, Wetstein appears to have been the principal. Its antiquity also has been the subject of much controversy. Dr. Woide, who transcribed and published a fac-simile of it in 1786, containing the New Testament, with types cast for the purpose, concludes that it was written between the middle and the end of the fourth century; this has been objected to by Spohn. Schulze has given an opinion that it was written before the year 364; Wetstein thinks that it must have been written before the time of Jerome, before the Greek text of this manuscript was altered from the Old Italic; and Dietelmaier, who has more recently investigated this question, is of opinion that it was written towards the close of the fourth, or early in the fifth century; which view is also adopted by the Rev. H. H. Baber, one of the librarians of the British Museum, who printed a fac-simile edition of the Old Testament from the Codex Alexandrinus at London, 1816-28, in four volumes folio.

The manuscript is written in uncial or capital letters, without any accents or marks of aspiration; but with a few abbreviations, which are described by Dr. Woide. See SEPTUAGINT.

ALEXANDRIUM, a castle built by Alexander Jannæus, king of the Jews, on the top of a mountain near *Corea*. We do not know distinctly where *Corea* was, but it was the principal city of Judæa on the side of Samaria in the way to Jericho. Gabinius demolished this castle, but Herod rebuilt it. Joseph. *Antiq. lib. xiii. c. 24*; Calmet.

ALGUM, אֶלְגֻּם as transposed, (2Chron. 2. 8.) from אֶלְמֻג. See **ALMUG**.

ALIAH, one of the dukes of Edom. (1Chron. 1. 51.)

ALIAN, the eldest son of Shobal, a descendant of Seir the Horite. (Gen. 36. 23; 1Chron. 1. 40.)

ALIEN. The wisdom and humanity of the Mosaic code in reference to aliens and the poor will be found not unworthy of a divinely inspired legislator.

There were two classes of persons denominated strangers: (1) גֵּרִים those who were strangers generally, and who possessed no landed property, though they might have purchased houses. (2) גֵּרֵי אֲרָצִים which means strangers dwelling in another country without being naturalized. (Levit. 22. 10; Ps. 39. 12.) Both of these classes were to be treated with kindness, and were to enjoy the same rights with other citizens. (Levit. 19. 33, 34; Deut. 10. 19; 23. 7; 24. 17.) Strangers might be naturalized or permitted to enter into the congregation of the Lord, by submitting to circumcision and renouncing idolatry. (Deut. 23. 1-8.)

The Edomites and Egyptians were capable of becoming citizens of Israel after the third generation. Doeg the Edomite (1Sam. 21. 7; Psal. 52) was thus naturalized, and, on the conquest of Idumæa by the Jews, about 129 years before the birth of Christ, the Jews and Idumæans became one people. It appears also that other nations were not entirely excluded from being incorporated with the people of Israel; for *Uriah the Hittite*, who was of Canaanitish descent, is represented as being a fully naturalized Israelite. But the Ammonites and Moabites, in consequence of the hostile disposition which they had manifested to the Israelites in the wilderness, were absolutely excluded from the right of citizenship. Michaëlis.

In the earlier periods of the Hebrew state, persons who were natives of another country, but who had come either from choice or necessity to take up their residence among the Hebrews, appear to have been placed in favourable circumstances. At a later period, viz., the reigns of David and Solomon, they were compelled to labour on the religious edifices which were erected by those princes. (2Chron. 2. 1, 17, 18, comp. with 1Chron. 22. 2.) Jahn, *Bibl. Archaeol.*

ALLEGORY. A figurative mode of speech or composition, which consists in selecting something analogous to a subject, instead of the subject itself. It may be compared to an emblematical painting, in which we are left to discover the intention of the artist by our own meditation, with this difference, that in the one, colours and forms are employed, in the other, words only. Both exercise the judgment as well as the imagination by pointing out some striking relation between objects which may nevertheless be very different in many respects; but which agree so well in the circumstances brought before us, that though the representative object is alone placed in our view, the resemblance leads us at once to apply all the particulars to the subject represented. Of this species of figure, Bishop Lowth (*Lect. on Hebrew Poetry*), has three kinds, viz.:

1. The *Allegory* properly so called, and which he terms a continued metaphor;
2. The *Parable*, or similitude, and
3. The *Mystical Allegory*, in which a double meaning is couched under the same words, or when the same prediction, according as it is differently interpreted, relates to different events, distant in time, and distinct in their nature.

"In most allegories the immediate representation is made in the form of a narrative; and since it is the object of an allegory to convey a moral, not an historical truth, the narrative itself is commonly fictitious. The immediate representation is of no further value, than as it leads to the ultimate representation. It is the application or moral of the allegory which constitutes its worth." Bishop Marsh's *Lectures*.

The admirable allegorical delineation of old age by Solomon (Eccl. 12. 2-6) is perhaps one of the finest allegories of the Old Testament; the inconveniences of

increasing years, the debility of mind and body, the torpor of the senses, are expressed most forcibly and elegantly, but with some degree of obscurity, by different images derived from nature and common life. By this enigmatical composition, Solomon, after the manner of the Oriental sages, intended to put to trial the acuteness of his readers. It has on this account afforded much exercise to the ingenuity of the learned to explain the passage.

There is also in Isaiah 28. 23-29, an allegory, which, with no less elegance of imagery, is perhaps more simple and regular, as well as more just and complete in the colouring, than the one above cited. In the passage referred to, the prophet is examining the design and manner of the Divine judgments, and is inculcating the principle that God adopts different modes of acting in the chastisement of the wicked, but that the most perfect wisdom is conspicuous in all; that He will, as before noticed, "exact judgment by the line, and righteousness by the plummet;" that He ponders with the most minute attention, the distinctions of times, characters, and circumstances, as well as every motive to lenity or severity. All this is expressed in a continued allegory, the imagery of which is taken from the employments of agriculture and threshing, and is admirably adapted to the purpose. Bishop Lowth's *Prælect.*

The heathen philosophers and poets were also accustomed to explain things allegorically, believing it to be the most proper method of expounding religious doctrines; and the Christian writers of the early ages were excessively fond of allegories, upon which they reared a mystical theology, and turned even the historical passages of Scripture into such, where the literal sense is most clear and obvious.

ALLELUIAH or **HALLELU-JAH**, הללוייה *Praise or glorify God.* This expression of joy and praise occurs at the beginning or at the end of many Psalms, and was transferred from the Synagogue to the Church. At the funeral of Fabiola, says Jerome, "several Psalms were sung with loud alleluias."

Gregory the Great (*Epist.* lib. ix. ep. 12) affirms that it was used first by Christians in the church at Jerusalem, where it was appointed for Easter, and the interval succeeding until Whitsuntide. The custom of confining the use of this doxology in the Church to those stated times long prevailed. Since the eleventh century there has been a formal suppression of the Hallelujah during Lent in the Roman Church. Calmet; Riddle's *Christ. Antiq.*

ALLON, the son of Jedaniah, and father of Shiphi, of the tribe of Simeon. (1Chron. 4. 37.)

ALLON-BACHUTH, אלון בכות *the oak of weeping*; the spot where Rebekah's nurse was buried. (Gen. 35. 8.) The tree here termed an oak is supposed to be the Terebinth tree, *Pistacia terebinthus*, Linn., a high tree common in Palestine, with evergreen leaves, and fruit growing like grapes; it attains a very great age, and the earliest historical accounts mention such trees, especially those standing singly by themselves, by particular names, for topographical determinations. (Gen. 35. 4; 35. 8; Judges 6. 11, 19.) Gesenius.

ALLOPHYLI, αλλοφυλοι; a Greek term which signifies properly, strangers; but the Hebrew term to which it corresponds, is generally taken in the Old Testament to signify the Philistines.

ALMAH, אלהמה *a virgin*; Syriac, *Pa* and *Ethpa*, to grow up. This word is to be understood of an unmarried, but marriageable young woman.

St. Jerome, in his commentary on the passage in Isaiah 7. 14, "Behold, a virgin shall conceive, and bear a son," observes, "that the prophet declined using the word בתולה which signifies any young woman." In Joel 1. 8, the latter word is used of a new married woman.

The Septuagint and the Chaldee paraphrast translate *Almah, a virgin*; also the quotation in Matthew 1. 23, is rendered παρθενος, a virgin. Rabbi Akiba, who lived in the second century, understands it in the same manner. The apostles and evangelists explained it in a similar sense, and understood it of a Messiah, born of a virgin.

The Jews, in order to obscure this plain text, and to weaken the testimony of the Christian religion, pretend that the Hebrew word signifies merely a young woman, and not a virgin. But this corrupt translation is easily confuted:

1st. Because this word uniformly denotes a virgin, in all other passages of Scripture in which it is used.

2nd. From the intent of the passage, which was to confirm their faith by a strange and wonderful sign.

In the primary, but lower sense of the prophecy, the sign given, was to assure Ahaz that the land of Judæa would speedily be delivered from the kings of Samaria and Damascus, by whom it was invaded. But the introduction of the prophecy, the singular stress laid upon it, and the exact sense of the terms in which it was expressed, make it evident that it had another and more important purpose; and the event has clearly proved, that the *sign given* had, secondarily and mystically, a respect to the miraculous birth of Christ, and to a deliverance much more momentous than that of Ahaz from his then present distressful situation. Randolph's *Prælectiones Theol.*; Horne; Jones; Gesenius.

ALMIGHTY, אלוהים an epithet of Jehovah, sometimes combined with אל, as in Genesis 17. 1; 28. 3; Exod. 6. 3. Sometimes used alone, as in Job 5. 17.

The form אלוהים is the plural, from the singular, אלו mighty. The Septuagint mostly renders it Παντοκράτωρ; the Vulgate in the Pentateuch, *Omnipotens*.

Of the Omnipotence of God we have a most ample revelation in the Scriptures, expressed in the most sublime language, and nothing in the finest writings of antiquity, even were all their thoughts collected, as to the majesty and power of God, can bear any comparison with the views presented to us by Divine Revelation.

ALMODAD, אלמוד (Gen. 10. 26.) The son of Joktan, the ancestor of an Arab tribe, probably the *Αλλουμαιωται* of Ptolemy. (Bochart, *Phaleg.* 2. 16.) Arabic authors speak of a descendant of Kachtan, or Joktan, by the name of מודר *modar*. *Al* may be the Arabic article, and it may then be supposed, with the admission of an old orthographical error, (ד for ר) that the same is here meant. Gesenius; Winer, *Biblisches Realwörterbuch*; Michaëlis, *Spicel.*

ALMON, a sacerdotal city belonging to the tribe of Benjamin. (Josh. 21. 18.) See **ALEMETH**.

ALMON-DIBLATHAIM, or **BETH-DIBLATHAIM**, עמון דבלתימה The name of an encampment of the Israelites. (Numb. 33. 46.)

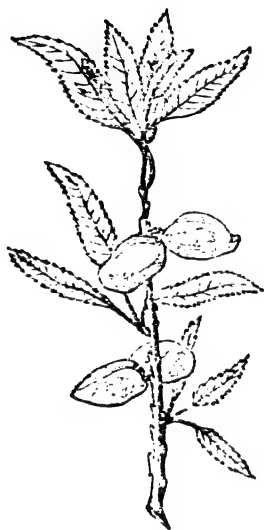
Beth-Diblathaim was a small town on the borders of the territory of the Moabites. It was destroyed by Nebuchadnezzar, king of Babylon. (Jer. 48. 22.)

Almon-Diblathaim is supposed to have stood near the Arnon. *Bib. Topog.*; Gesenius.

ALMOND TREE, אלון an almond tree, (Gen. 30. 37.) Arabic جوز Celsii *Hierobot.* Translated in the above passage *hazel*.

אֶשְׁכּוֹ an almond tree. (Eccles. 12. 5; Jer. 1. 11.)

Rendered *almond*. (Gen. 43. 11; Exod. 25. 33,34,37; Numb. 17. 8.)



The almond tree bears a general resemblance to the peach tree in the leaves and blossoms, but its fruit is longer and more compressed, the outer green coat is thin and drier when ripe, and the shell of the stone is not so rugged. This stone or nut contains a kernel which is the only esculent part. The whole arrives at maturity in September, when the outer tough cover splits open, and discharges the nut.

From the circumstance of its blossoming the earliest of any of the trees, and before it is in leaf, it has its Hebrew name *תָּשׁוּ* from a verb signifying to make haste, to be

in a hurry, to watch, or to awake early. Thus, in Jer. 1. 11, when the Prophet is shown the rod of an *almond tree*, (in the Vulgate, *virgam vigilantem*, a waking rod,) God means to indicate to him by it, that as this tree makes haste to bud, so He would hasten his judgment upon the people.

"There is here," says Dr. Blayney, "at once an allusion to the property of the almond tree, and in the original a *paronomasia*, which makes it more striking there, than it can be in a translation."

It was a practice, in early times, to place an object for an idea, having the same sound. This was the mode adopted by the Egyptian priests, in communicating ideas. Upon this principle, it will appear that many of the hieroglyphics are the representations of words or syllables, having the same, or very nearly the same sounds as the objects intended to be represented. Thus, in the Pentateuch, the word for unleavened bread, is *מַצֶּה* and *מַצֵּה* a word closely agreeing in sound, is a noun, signifying a going forth, or out of, derived from *מָצָה* to go forth.

In like manner, when Solomon, speaking of an old man, (Eccles. 12. 5,) says, *the almond tree shall flourish*, he intends to express by it, the quickness with which old age surprises us; while the snow-white blossoms upon the bare boughs of the tree, aptly illustrate the hoary head, and the defenceless state of age.

Aaron's rod which budded, and by this means secured to him the priesthood, was a branch of this tree. (Numb. 17. 8.) *Bible Nat. Hist.*

ALMUG TREE, אֶלְמִי The name of a costly wood which Solomon received from the East, by way of Ophir. (1 Kings 10. 11, 12.)

It is to be explained most probably, as by several Rabbins, by *red sandal wood*, which in India and Persia is worked up into a variety of costly utensils. Others take it for corals, and *אֶלְמִי* is certainly used in the Rabbinical writings for corals; this, however, may be considered as a more extended use of the word than its original sense seems to warrant. (See Celsii *Hierobot.*) Jerome and the Vulgate render it *ligna thyina*, and the Septuagint *ξύλα πελεκητα*, *wrought wood*. Several critics understand it *gummy wood*; (Hiller. *Hierophyt.*) but a wood abounding in resin must be very unfit for the uses to which this is said to be applied.

Josephus, (*Antiq.*) describes it particularly:—"The ships from Ophir," says he, "brought precious stones

and pine trees, which Solomon made use of for supporting the Temple and his palace, as also for making musical instruments: the harps and psalteries of the Levites."

Dr. Shaw supposes that the almug tree was the cypress; and he observes that the wood of this tree is still used in Italy and other places, for violins, harpsichords, and other stringed instruments.

ALOE, αλοη. Aloes or aloe, in the Linnæan system of botany, is a genus of the *Hexandria monogynia*.

The aloe is a plant with broad leaves, nearly two inches thick, prickly and chamfered; about two feet high. A very bitter gum is extracted from it, used for medicinal purposes, and anciently in embalming dead bodies. Nicodemus is said (John 19. 39,) to have brought one hundred pounds weight of myrrh and aloes, to embalm the body of Our Lord. The quantity has been exclaimed against by certain Jews, as being enough for fifty bodies, but, instead of *εκατον*, it might originally have been *δεκατον*, *ten* pounds weight. However, at the funeral of Herod, there were *five hundred αρωματοφορους*, spice-bearers, (Josephus *Antiq.*); and at that of Rabbi Gamaliel, eighty pounds of opobalsamum were used. Talmud.

The tree used by Moses to sweeten the waters of Marah, (Exod. 15. 25,) is supposed to have some relation to the aloe; and several interpreters are of opinion, that Moses used a bitter sort of wood, that the power of God might be more evidently displayed.

Bruce mentions a town or large village, by the name of El-vah. It is thickly planted with trees, and the last inhabited place to the west, under the jurisdiction of Egypt. He also observes, that the Arabs call a shrub or tree, not unlike our hawthorn, either in wood or flower, by the name of *El-vah*. "It was this," they say, "with which Moses sweetened the waters of Marah, and with this too, did Kalib Ibn el Walid sweeten those of El-vah, once bitter, and gave the place the name, from this circumstance."

It will not from hence follow, that Moses really used a bitter wood; but, as Providence usually works by the proper and fit means to accomplish its ends, it seems likely that the wood he made use of, was, in some degree at least, corrective of that quality which abounded in the water. This appears to have been the opinion of the author of Ecclesiasticus, (38. 5.) "*Arbor aquatica amarissimo flore magno roseo nomine* (Hirdophne)." Targum Jonath; Forskal.

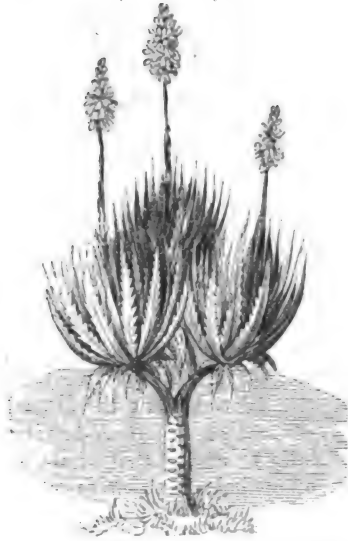
There is a custom in Egypt, in respect to the water of the Nile, which, though somewhat muddy, is rendered pure and salutary, by being put into jars, the inside of which is rubbed with a paste made of bitter almonds. (Niebuhr's *Travels*.) This method might have been familiar to Moses, as it appears to be of great antiquity.

The first discoverers of the Floridas are said to have corrected the stagnant and fetid water they found there, by infusing in it branches of sassafras; and it is understood that the first inducement of the Chinese to the general use of tea, was to correct the waters of their ponds and rivers. *Bible Nat. Hist.*; Calmet; Harmer.

ALOE, אֶלְיָה The LIGN-ALOE, or AGAL-LOCHUM, *ξύλα αγαλλοχον* of the Greeks. (Numb. 24. 6; Psal. 45. 9; and Cantic. 4. 14.) An aromatic and much esteemed wood growing in India, bearing a red fruit, resembling the pepper-corn, *Ercacaria Agallocha*, Linn. It is spoken of in several passages as a perfume. In Rumphius *Herbarium Amboinensis*, is a particular description and an engraving of the tree.

At the top of the aloe tree is a large bunch of leaves, which are thick, and indented; broad at the bottom, but growing narrower towards the point, and about four

feet in length. Its blossoms are red, intermixed with yellow, and double, like a pink; from the blossom comes the fruit, or pod, which is oblong and triangular, with three apartments filled with seed.



The Lign Aloe.

That the flower of this plant yields a fragrance, is assured to us, in the following extract from Swinburne's *Trav.*: "This morning, like many of the foregoing ones, was delicious. The sun rose gloriously out of the sea, and all the air around was perfumed with the effluvia of the aloe, as its rays sucked up the dew from its leaves."

This extremely bitter plant contains under the bark, three sorts of wood. The first is black, solid, and

weighty; the second is of a tawny colour, of a light spongy texture, very porous, and filled with a resin extremely fragrant and agreeable; the third kind of wood, which is the heart, has a strong aromatic odour, and is esteemed in the East, more precious than gold itself. It is used for perfuming garments and apartments, and is administered as a cordial, in fainting and epileptic fits. Pieces of this wood called *calumbac* and *goro*, are carefully preserved in pewter boxes, to prevent their drying. When they are used, they are ground upon a marble, with such liquids as are best suited to the purpose for which they are intended. Lady Montagu's *Letters*; Hasselquist.

This wood, mentioned in Cantic. 4. 14, in conjunction with several other odoriferous plants there referred to, was in high esteem among the Hebrews, for its exquisite exhalations.

The scented aloe, and each shrub that showers,
Gum from its veins, and odours from its flowers.

Thus, the son of Sirach (Eccles. 24. 15): "I gave a sweet smell like the cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle." *Bible Nat. Hist.*; Sprengel *Hist. rei Herbariæ*; Celsii *Hierobot.*; Gesenius.

ALPHA, the name of the first letter of the Greek alphabet, answering to our A. As a numeral, it stands for one, or the first of any thing. It is particularly used among ancient writers, to denote the chief, or first man of his class, or rank, and in this sense, the word stands contra-distinguished from *Beta*, which denotes the second person. Plato was called the Alpha of the wits; Eratosthenes, keeper of the Alexandrian library, whom some called a second Plato, is frequently named Beta.

Alpha is also used to denote the beginning of any thing; in which sense it stands opposed to *Omega*, which denotes the end; hence the title which Our Lord appropriates to himself. (Rev. 1. 8, 11; 21. 6; 22. 13.) These two letters were made the symbol of Christianity, and accordingly, were engraven on the tombs of the ancient Christians, to distinguish them from those of idolators. Moralez, a Spanish writer, imagined that this custom only commenced since the rise of Arianism; but

there are tombs prior to the age of Constantine, whereon the two letters were found.

ALPHABETICAL POEMS. There are, in the Old Testament, twelve of these poems in the acrostic form: three of them perfectly alphabetical, in which every line is marked by its initial letter; the other nine less perfectly alphabetical, in which every stanza only is so distinguished. Horne. See **HEBREW POETRY**.

ALPHEUS, the father of James the Less, (Matt. 10. 3; Mark 3. 18; Luke 6. 15; Acts 1. 13,) and the husband of Mary, the sister of the mother of Jesus. He is the same person who is called Cleophas, in John 19. 25; but not the same who in Mark 2. 14, is said to be the father of Levi, or Matthew.

ALTAR, denotes a place, or pile, upon which sacrifices were offered to the Deity, whether by the patriarchs and their seed, or by the idolatrous nations of antiquity.

Cain and Abel must have erected altars when they presented the first sacrifice after the Fall, and Noah built an altar after the deluge had subsided, the earliest of which we have any account. (Gen. 8. 20.) Altars, therefore, were used before temples were erected; they were built sometimes in groves, sometimes on the highways, and sometimes on the tops of mountains. Nothing was more ancient in the East, than altars surrounded by groves and trees, which made the place very shady and delightful, in those hot countries. The patriarchs generally built their altars near a grove of trees, which, if nature denied, were usually planted by the religious in those days. When Abraham dwelt at Beersheba, in the plains of Mamre, it is said, "he planted a grove there, and called on the name of the Lord, the everlasting God." (Gen. 21. 33.)

The idolators in the first ages of the world, who generally worshipped the sun, appear to have thought it improper to straiten and confine the supposed infinity of this imaginary deity within walls, and therefore they generally made choice of woods and mountains, as the most convenient places for their idolatry; and when, in later times, they had brought in the use of temples, yet for a long time they kept them open-roofed. With such a form of worship, notions of gloomy sublimity were associated, and so prevalent was the custom, that the phrase "worshipping on high places," is frequently used to signify idolatry in the Old Testament. The worshipping on high places was strictly forbidden to the Jews; not merely because the custom had a tendency to produce idolatry, but also because the customary form of that idolatry was the worst, the most cruel, and the most debasing. It was before these altars, in groves and mountains, that human sacrifices were most frequently offered, that parents whose natural affections were blighted and destroyed by dark superstitions, made their children to pass through the fire to Moloch; and it was in such places that licentiousness and depravity were systematically made a part of public worship. On this account, therefore, God expressly commanded the Israelites utterly to destroy all the places wherein the nations of Canaan, whose land they should possess, served their gods upon the high mountains and upon the hills; and to pay their devotions and bring their oblations to that place only which God should choose. (Deut. 2. 12-14.) In order to prevent every approach to the idolatrous customs of the heathen, they were forbidden to plant any trees near the altar of the Lord. (Deut. 16. 21.)

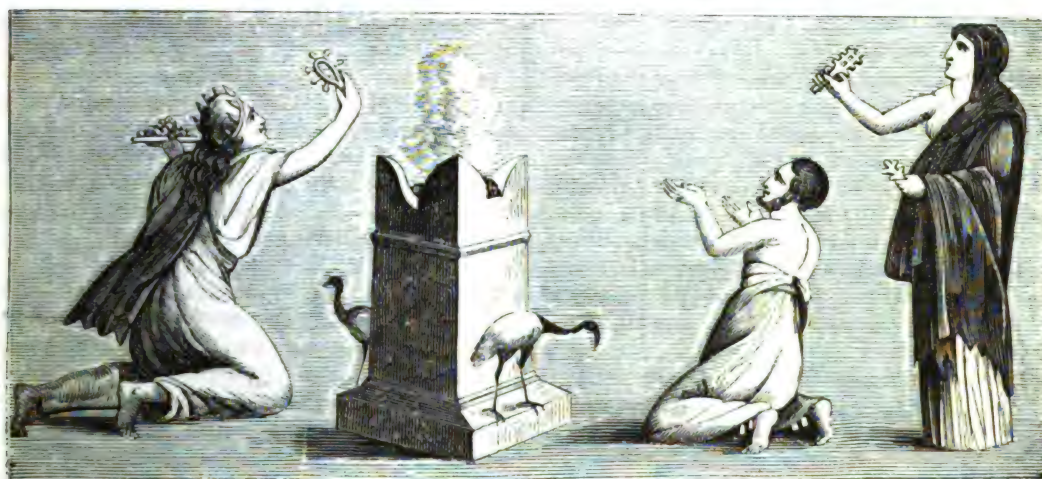
It does not appear from the monuments, that altars on high places were common in Egypt, though there are some traces of worship in groves.



Egyptian Altar. From the Monuments.



Altars on High Places. From Sir Robert Ker Porter's *Ternia*.



Greco-Egyptian Altar. From the Monuments.

The altars used by the patriarchs are generally supposed to have been of stone, and of rude construction; thus, the altar which Jacob set up at Bethel was the stone which had served him for a pillow, and the altar of Gideon, was a stone before his house. The first altars which Moses was commanded to raise, were of earth or rough stones—iron was forbidden to be used in constructing them. (Exod. 20. 24, 25.) The altar which Moses enjoined Joshua to build on Mount Ebal, was to be of unpolished stones, (Deut. 27. 5; Josh. 8. 30, 31,) and it is probable that such also were those built by Samuel, Saul, and David.

The heathens at first made their altars only of turf, afterwards of stone, marble, wood, and other materials. They differed in form as well as material, some being round, some square, and others triangular. All their altars turned towards the East, and stood lower than the statue of the god, and were adorned with sculptures, representing the deity to whom erected, or the appropriate symbols, but the Jews were strictly forbidden carvings on the altar. These altars were of two kinds, the higher and the lower; the higher were intended for the celestial gods, and were called by the Romans, *altaria*; the lower were for the terrestrial and infernal gods, and were called *aræ*. Those dedicated to the heavenly gods were raised a great height above the ground; those of the terrestrial gods were almost even with the surface, and those for the infernal deities were only holes dug in the ground, called *scrobiculi*.

Most of the ancient Greek altars were of a cubical form; and hence, when the oracle of Apollo at Delphi commanded that a new altar should be prepared exactly double the size of that which already stood in the temple, a problem was given surpassing the powers of science in those days, which is well known to mathematicians under the name of *the duplication of the cube*.

The great temples of Rome generally contained three altars; the first, in the sanctuary at the foot of the statue, for incense and libations; the second, before the gate of the temple, for the sacrifice of victims; and the third, like the table of shew-bread, was a portable one for the offerings and vessels to lie upon.



Altars represented on Roman Coins.

In the place where public worship was held amongst the Jews, from the time of Moses till Solomon, viz. the Tabernacle, in the centre of the outer court was the ALTAR OF BURNT-OFFERING. (Exod. 40. 29.) It was a kind of coffer, three cubits high, five long, and five broad, made of shittim wood, which is supposed to have been either the acacia or the cedar, both of which grow in Egypt and Syria. This wood united two great requisites, lightness and durability; it was probably the same as that of which the mummy-cases are composed, a species of wood, which has continued undecayed for nearly thirty centuries. The lower part rested on four short columns or feet, on the sides of which were grates of brass, through which the blood of the victim flowed out. The sides of the upper part of the altar were of wood covered with brass, and the interior space

was filled with earth, upon which the fire was kindled. The four corners of the altar projected upwards, so as to resemble horns, by which name they are frequently mentioned. (1 Kings 1. 51; 2. 28.) At the four corners were rings, through which poles were placed, for the purpose of transporting it from place to place. On the south side there was an ascent to it, made of earth heaped up.

The appurtenances of the altar, were the urns for carrying away the ashes, the shovels for collecting them together; the skins for receiving and sprinkling the blood of the victims; a sort of tongs for turning the parts of the victims in the fire; the censers for burning incense, and other instruments of brass. The fire on the altar of burnt-offering was considered sacred, and was therefore to be kept constantly burning. (Levit. 6. 13.)

Between the altar and the tabernacle, a little to the south, stood a circular laver, which, together with its base, was made of the brazen ornaments which the women had presented for the use of the tabernacle. (Exod. 30. 8; 40. 7.) The priests, when about to perform their duties, washed their hands in this laver.

TABLE OF SHEW-BREAD. In the first apartment of the tabernacle, on the north side, was a table made of acacia wood; two cubits long, one broad, and one and a-half high, and covered over with leaves of gold. The top of the leaf of this table was encircled with a border or rim of gold. The frame of the table, immediately below the leaf, was encircled with a piece of wood, of about four inches in breadth, around the edge of which there was a rim or border, the same as around the leaf. A little lower down, but at equal distances from the top of the table, there were four rings of gold, fastened to the legs of it, through which, staves, covered with gold, were placed for the purpose of carrying it. (Exod. 25. 23.)

Twelve unleavened loaves were placed upon this table, which were sprinkled over with frankincense, and, it is stated in the Septuagint, with salt likewise. They were placed in two piles, one above another, were changed every Sabbath day by the priests, and were called *the bread of the face*, because it was exhibited before the face or throne of Jehovah,—*the bread arranged in order*, and *the perpetual bread*. (Levit. 24. 5-9; 1 Chron. 23. 29.)

Wine was placed upon the table in bowls, some larger and some smaller, also in a sort of vessel that was covered, and in cups, which were employed in pouring in and taking out the wine from the other vessels.

THE ALTAR OF INCENSE was situated between the table of shew-bread and the golden candlesticks, towards the veil, which enclosed the interior apartment of the tabernacle, or the *Holy of Holies*. It was constructed of shittim or acacia wood, one cubit long and broad, and two high. It was ornamented at the four corners, and overlaid throughout with leaves of gold; hence it was called the golden altar, also the interior altar, in contradistinction from the altar for the victims, which was in the large court. The upper surface of this altar was encircled by a border, and on each of the two sides were fastened, at equal distances, two rings for the admission of the rods of gold, by which it was carried. Incense was offered on this altar daily, morning and evening. (Exod. 30. 34-37.) Josephus, iii. 6. 8.

After the captivity, and the building of the second temple by Zerubbabel, the altars were, in some respects, different.

The Jews seem to have made the altar a privileged place, (Exod. 21. 14,) so that both in the wilderness and afterwards in Canaan, the altar continued a sanctuary for those who fled unto it; and very probably it was the

horns of this altar (then at Gibeon), that Adonijah and Joab took hold of, (1 Kings 1. 50; 2. 28,) for the Temple of Solomon was not then erected.

The heathen nations also recognised the right of sanctuary, and they used to swear upon the altar on solemn occasions, such as confirming alliances, and treaties of peace; and the Romans, in their veneration for altars, used the motto, *Pro aris et focis*, when engaged in defensive warfare.

Jerome supposes the altar at Athens, mentioned by the apostle Paul, was dedicated, not *To the unknown God*, but to the gods of Asia, Europe, and Africa, *unknown and strange gods*; and that the apostle has not quoted the inscription exactly, but dexterously applied it to his own purpose. Theophylact and Ecumenius, are also of opinion, that the inscription was to *gods*, in the plural number. Dr. Doddridge observes: "The express testimony of Lucian proves that there was such an inscription at Athens, and shows how unnecessary, as well as unwarrantable, it was in Jerome to suppose that, the apostle to serve his own purpose, should give this turn to an inscription, which bore on its front, to a plurality of deities. Whence this important phenomenon arose, or to what it particularly referred, it is more difficult to say. Witius, with Heinsius, understood it of Jehovah, whose name not being pronounced by the Jews themselves, might give occasion to this appellation."

Diogenes Laertius, in his *Life of Epimenides*, assures us, that in the time of that philosopher there was a terrible pestilence at Athens, in order to avert which, when none of the deities to whom they sacrificed appeared able or willing to help them, Epimenides advised them to bring some sheep to the Areopagus, and letting them loose from thence, to follow them till they lay down, and then to sacrifice them to the god near whose temple or altar they then were, and so occasioned, what the historians call, anonymous altars, each of which had the inscription, *To the unknown God*; meaning thereby the deity who had sent the plague.

The opinion of Kuinoël that there were several altars at Athens, on which the inscription was written,—*To the unknown God*,—in the plural number, seems, upon the whole, best founded, and in this, Bishop Pearce acquiesces, and remarks, that the case between St. Paul and Jerome, is this: Paul, who was on the spot, says, that he saw at Athens, an altar with this inscription, *To the unknown God*, and Jerome, who never was there, and who lived several hundred years after St. Paul, says that the inscription which St. Paul saw was not, *To the unknown God*, but, *To the unknown Gods*.

The early Christians scrupled to employ the words, *vaos*, temple, or *βωμος*, altar, with reference to their worship, on account of the use of those terms by the heathen. It was their boast, indeed, that they had neither temples nor altars. Minut. Fel. Octav. x. 32.

In the early church, there was a table set apart for the celebration of the eucharist, and placed in the middle of the chancel or choir, which in course of time was variously denominated, *the altar of the most holy place*; *the sacred, mysterious, or spiritual table*; *the sacred or awful table*. It stood in an open space, quite detached, so that there was a passage all round it; with reference, perhaps, to Psalm 26. 6.

On one side of the altar (usually on the right), stood the side table, sometimes called also, *paratorium oblationarium*, and sometimes *sacrarium*, or *secretarium*, on which the oblations were placed, after they had been collected by the deacons before the beginning of the eucharist. Calmet; Horne; Riddle's *Christ. Antiq.*

ALUSH, the name of an encampment of the Israelites in the wilderness of Shur, when they departed from Dophkah. (Numb. 33. 13.) Eusebius and Jerome fix it in Idumæa, about Gabala or Petra; Ptolemy places it among the Idumean cities. Some geographers are of opinion that *Alush* also signifies *a tongue*, which would therefore indicate a tongue of land, or a cape, or a bay (according to the Talmud, *Turba hominum*). (Josh. 15. 2, 5.) Gesenius.

Professor Robinson says, "that the stations where the Israelites rested are supposed to have been in the great valley El Sheikh and Feiran. Feiran is a continuation of the valley El Sheikh, according to Burckhardt, and was considered the first valley in the whole Arabian peninsula. From the upper extremity a row of gardens and date plantations extend downward for four miles. In almost every garden is a well, by means of which the gardens are irrigated the whole year round. This is the valley described by Niebuhr, under the name of Faran, through which the Israelites doubtless passed on their way to Sinai, after leaving the desert of Sin; but which they probably did not pass through on their way from Sinai to Kadesh, as some have ventured to suppose. Here they could not want for water; nor did they murmur on this account until they came to Rephidim, which was most probably higher up among the mountains, and near the western base of Sinai itself." *Biblical Repository*.

ALVAH, the name of the wood wherewith it is supposed Moses sweetened the waters of Marah. (Exod. 15. 25.) The name does not occur in Scripture; but the Mohammedans maintain, that Moses received a piece of this wood by succession from the patriarchs, Noah having kept it in the ark and delivered it to his posterity: (D'Herbelot, *Bibl. Orient.*) Josephus says, that Moses used the wood which he found lying next him. See ALOE.

ALVAN, one of the children of Shobal, the son of Seir. (Gen. 36. 23.)

AMAD, a town belonging to the tribe of Asher. (Josh. 19. 26.)

AMAL, one of the sons of Helem, of the tribe of Asher. (1 Chron. 7. 35.)

AMALEK, or THE AMALEKITES, MOUNT OF, in the territory of the tribe of Ephraim, on which the city of Pirathon was built. Abdon, Judge of Israel, was of this city, and was buried in it. (Judges 12. 13-15.) See PIRATHON.

AMALEK, the son of Eliphaz, by Timnah, his concubine, and the grandson of Esau. (Gen. 36. 12; and 1 Chron. 1. 36.) He is reputed the father of the Amalekites, but this probably is erroneous.

AMALEKITES, a powerful people who dwelt in Arabia Petrea, between the Dead Sea and the Red Sea, or between Havila and Shur (1 Sam. 15. 7); south of Idumæa, and east of the northern part of the Red Sea. Their mode of life was probably little different from that of the possessors of their country at the present day, for no city of theirs is mentioned by name; and they appear to have dwelt chiefly in small hamlets and in caves or in tents.

The Amalekites are generally supposed to have been the descendants of Amalek, the son of Eliphaz and grandson of Esau. But Moses speaks of the Amalekites long before this Amalek was born; i. e., in the days of Abraham, when Chedorlaomer, king of Elam, devastated their country (Gen. 14. 7); from which it may be

inferred that there was some other and more ancient Amalek from whom this people sprung. The Arabians have a tradition that this Amalek was a son of Ham; and when we consider that so early as the march from Egypt the Amalekites were powerful enough to attack the Israelites, it is far more probable they should derive their ancestry from Ham, than from the then recent stock of the grandson of Esau.

The Amalekites probably knew that the Israelites were advancing to take possession of the land of Canaan. Hence they did not wait for their near approach to that country, but came down from their settlements on its southern borders to attack them at Rephidim. Moses commanded Joshua with a chosen band to attack the Amalekites; while he, with Aaron and Hur, went up to the mount of Horeb. During the battle Moses held up his hands to heaven; and as long as they were maintained in this attitude, the Israelites prevailed, but when through weariness they fell, the Amalekites prevailed. Aaron and Hur seeing this, held up his hands till the latter were entirely defeated with great slaughter. (Exod. 17. 8-13.)

Under the Judges, we see the Amalekites united with the Midianites and Moabites, in a design to oppress Israel; but Ehud delivered the Israelites from Eglon, king of the Moabites, (Judges 3.) and Gideon (ch. 7 and 8.) delivered them from the Midianites and Amalekites.

Saul marched against the Amalekites, and put many to the sword, but spared Agag, their king, and the best of the cattle and the moveables, contrary to the divine command.

After this, the Amalekites scarcely appear any more in history. A troop of Amalekites, however, subsequently came and pillaged Ziklag, which belonged to David, (1Sam. 30.) where he had left his two wives, Ahinoam and Abigail; but he returned from an expedition which he had made in the company of Achish into the valley of Jezreel, pursued them, overtook and dispersed them, and recovered all the booty which they had carried off from Ziklag.

We meet again with the name of Amalek in the history of Esther, in the person of Haman.

The Arabians relate of the Amalek destroyed by Saul, that he was the father of an ancient tribe in Arabia, which contained only Arabians called pure, the remains of whom were mingled with the posterity of Joktan and Adnan. D'Herbelot, *Bibl. Orient.*; Relandi, *Palestine*; Michaëlis, *Spicel.*; *Encyc. Brit.*; Calmet.

AMAM, a town of Judea, in the southern part of the tribe of Judah. (Josh. 15. 26.)

AMANA, the name of a mountain in Palestine, in the half-tribe of Manasseh, beyond the Jordan, mentioned in Canticles 4. 8, and by some writers taken to be Mount Amanus, in Cilicia. Jerome and the Rabbins describe the land of Israel as extending northward to that mountain, whither they suppose the government of Solomon reached. It was most probably, however, a part of Mount Libanus, as Shenir and Hermon, which are mentioned in the same passage, were parts of the same mountainous range. *Horne's Introd.*

AMARANTHINE, *αμαραντινος*. From, *α*, negative, and *μαραινομαι*, to fade, wither. That cannot fade away, not capable of fading.

This word occurs in 1Peter 5. 4, in the term "that fadeth not away;" where the apostle seems to allude to those fading garlands of leaves which crowned the victors in the heathen games, and were consequently in high esteem among them. (1Cor. 9. 25; 1Peter 1. 4.)

Stephens, in his Greek Thesaurus, thinks it improba-

ble that Peter should use *αμαραντινος* for *αμαραντος*, since *αμαραντινος* is not formed from the adjective *αμαραντας*, as signifying unfading, but from the substantive *αμαραντος*, the name of a flower, Amaranth, so called from its not speedily fading. *Αμαραντινος* will, therefore, properly signify amaranthine, but will be equivalent to unfading.

AMARANTH.

Immortal amaranth! a flower which once
In Paradise, fast by the tree of life,
Began to bloom: but soon, for man's offence,
To heaven removed, where first it grew, there grows,
And flowers aloft, shading the fount of life;
And where the river of bliss, through midst heaven,
Rolls o'er Elysian flowers her amber stream:
With these, that never fade, the spirits elect
Bind their resplendent locks, inwreathed with beams.

MILTON.

I. AMARIAH, eldest son of Meraioth, and father of the high priest, Ahitub, was high priest in the time of the Judges; but it is difficult to fix the date of his pontificate. His name occurs 1Chron. 6. 7.

II. One who separated from his foreign wife, after the return from the Babylonish captivity. (Ezra 10. 42.)

III. The grandfather of the prophet Zephaniah, and father of Gedaliah. (Zeph. 1. 1.)

AMASA, a nephew of David, whom Absalom appointed general of his army. (2Sam. 17. 25.) After the defeat of that prince, David pardoned Amasa, and offered him the command-in-chief of his forces, in the room of Joab, by whom he was treacherously murdered. (2Sam. 20. 9.)

AMASAI, a chief of the captains who joined David with thirty brave men, while in the desert, flying from Saul. David went to meet them, and said, "If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it." Then said Amasai, "Thine are we, David, and on thy side, thou son of Jesse: peace be unto thee, and peace be to thine helpers." David, therefore, received them; and gave them commands. (1Chron. 12. 18.) Calmet.

AMASHAI, the son of Azareel, one of those chosen by lot to dwell at Jerusalem. (Nehem. 11. 13.)

AMASIS. This name does not occur in the Scriptures, yet he is supposed to be referred to in sacred history as a king of Egypt. He is probably the Pharaoh whose house in Tahpanhes is mentioned in Jerem. 43. 9, and who reigned about B.C. 588; he was the successor of Apries, or Pharaoh Hophra. Amasis, unlike his predecessors, courted the friendship of the Greeks; and, to secure their alliance, he married Laodice, the daughter of Battus, the king of the Grecian colony of Cyrene. He also contributed a large sum towards the rebuilding of the Temple of Delphi, and is said to have been visited by Solon.

AMATHI-DOR, or EMATH, or HAMMOTI-DOR, a town of Naphtali, belonging to the Levites, and given to the family of Gerson. (Josh. 21. 32.) *Encyc. G. A.*

AMATH or HAMATH, a city of Syria, and the capital of a province of the same name. (Numb. 13. 21.) Amath in Hebrew commences with an aspirate, and is therefore often written Chamat or Kamat; the word signifies heat, and enters into composition with certain local names, where hot-springs existed; whence many towns were called Amath. Eusebius; *Encyc. G. A.* See ΑΜΑΘΙΟΤΗ and ΗΑΜΑΤΗ.

K

AMATHA, a place in Judæa, which possessed hot-springs or baths; it was east of the Jordan, and was given to the half-tribe of Manasseh. It was situated to the S.E. of the lake of Tiberias or Gennesareth, having Gamala on the S.W. and Gadara on the N.E. St. Jerome says it was founded by a colony of Amathæans, or Hamathites, called in the Septuagint *Αμαθι*. (Gen. 10. 18.)

I. AMAZIAH, the eighth king of Judah, who succeeded Joash B.C. 839. The commencement of his reign was auspicious; but after he had subdued the Edomites, (2Kings 14,) he carried off their idol gods, and acknowledged them for his own, by making adoration and offering incense. (2Chron. 25. 14.) He then proclaimed war against Joash, king of Israel, who defeated his forces, and took him prisoner. He reigned ingloriously fifteen years after the event; and at length, hated by his subjects, and abandoned by the Almighty, he was assassinated by conspirators at Lachish, whither he had fled.

II. AMAZIAH, a priest to the golden calves in Bethel, who complained of the prophet Amos to Jeroboam, and procured his banishment. (Amos 7. 10.)

AMBASSADOR, a public minister sent from one sovereign prince, as a representative of his person, to another.

At Athens, ambassadors mounted the pulpit of the public orators, and there opened their commission, acquainting the people with their errand. At Rome they were introduced to the senate, and there delivered their commissions.

In the Old Testament, the word is sometimes used for *Interpreter*, (2Chron. 32. 31,) also for *Messenger*, (Isai. 18. 2.)

Ministers of the Gospel in the New Testament are called *Ambassadors*, because they are appointed by God to declare his will to men, and to promote a spiritual alliance with Him. (2Cor. 5. 20.)

AMBER, *חַשְׁמַל* A yellow-coloured inflammable mineral, divided by Werner into two sub-species, viz. white and yellow, which are distinguished from each other by colour, external surface, lustre, fracture, and transparency.

The word *חַשְׁמַל* in the Old Testament, though rendered by our translators *amber*, denotes a bright shining metal composed of gold and silver, (Plin. xxiii. 4.) which was much esteemed among the ancients. The usual etymology from *חַשְׁמַל* or *חַשְׁמַל* *brass* and *מַלְלָה* *gold*, has a similar import, hence gold ore, *aurichalcum*, (Plin. xxxiii. 4.) which by some authors is accounted more valuable than gold. The ancients were acquainted with several sorts of copper, to which the intermixture of gold, either natural or artificial, gave a peculiar lustre. Bochart, *Hieroz.*

From the manner in which the prophet Ezekiel speaks of *חַשְׁמַל* (1. 4, 27 and 8. 2,) it would appear that he did not intend the bituminous substance now so well known under this name. The Septuagint renders the Hebrew word, *Ηλεκτρον*, the Vulgate, *electrum*, a mixed metal of gold and silver. From our version of Ezekiel 1. 4, "Out of the midst thereof, (the whirlwind,) as the colour of amber, out of the midst of the fire," it appears that the translators by *Ηλεκτρον*, could not mean either amber or crystal; the former of which grows dim as soon as it feels the fire, and shortly dissolves into a resinous or pitchy substance; the latter is scarcely ever put into a fire, and if it were, could hardly contract anything from it but soot and dimness. It must be then, that they understood it as the mixed metal, which was much esteemed by the ancients for its beautiful lustre, and

which, when exposed to the fire, does, like other metals, grow more bright and shining. Hence they seem to have come very near the true meaning of the Hebrew word; for as Ezekiel prophesied among the Chaldeans after Jehoiachim's captivity, so here, as in other instances, he seems to have used a Chaldee word; and considered as such, *חַשְׁמַל* may be derived from *חַשְׁמַל* *copper*, dropping the initial *ח* and the Chaldee *מַלְלָה* *gold*, as it comes from the mine, and so denotes either a mixed metal of copper and gold, such as the *Æs pyropum*, mentioned in the ancient Greek and Roman writers, and thus called from its fiery colour, and the noted *Æs Corinthum*, or Corinthian brass; or else it may signify *χαλκος χρυσοειδης*, a fine kind of copper, such as Aristotle says was in colour and appearance not distinguishable from gold, and of which it is probable the cups of Darius, mentioned by the same author, and the two vessels of fine copper, (yellow or shining brass,) *precious as gold*, of which we read in Ezra 8. 27, were composed.

Scheuchzer, who, of the various interpretations of *חַשְׁמַל* prefers this last, adds, that this kind of fine copper is still known in the East Indies by the name of *Suasse*, that it is used for making rings, and cups for great men, and is composed of equal parts of gold, and of the reddest copper. *Bible Nat. Hist.*; Gesenius.

AMBIVIVUS, (MARCUS,) succeeded Caponius in the government of Judæa. Annius Rufus was his successor, A.D. 13. Josephus. *Antiq.*, lib. xviii. c. 3.

AMEN, *אָמֵן* occurs usually at the end of a sentence, where it serves to confirm the words which precede, and to invoke the fulfilment of them. *So be it; certainly; really*. In this sense it is used in 1 Kings 1. 36; Jer. 11. 5; 28. 6, also when an individual or a whole people ratified a covenant or oath administered to him or them, (Numb. 5. 22; Deut. 27. 15; Nehem. 5. 13,) and at the end of the doxology of a song or prayer. (Psal. 41. 13; 89. 52; Matt. 6. 13.)

It was also adopted in the public worship of the primitive churches, as appears from 1 Cor. 14. 16, and was continued in the Church in later times. St. Jerome says that in his time, at the conclusion of every public prayer, the united Amen of the people sounded like the *fall of water*, or the *noise of thunder*.

At the Lord's supper, after the officiating minister had pronounced the words of distribution, the communicants said Amen, in testimony that they believed themselves to be partakers of the body and blood of Christ. Pseudo-Ambros. *de Sacram.*; Augustin *contr. Faust.*

In the *Apostolical Constitutions*, the communicant is directed to say on each occasion of the delivery of the elements, Amen. This answer was universally given in the ancient Church, and was regarded as of considerable importance. (Tertull. *de Spectac.*) By degrees it was omitted by the people and pronounced by the clergy alone. Riddle's *Christ. Antiq.*; Gesenius.

AMETHYST, *אֶמֶתְסֵט* (Exod. 28. 19.) The name of a stone which the Septuagint renders by *αμεθυστος*. It was the ninth stone in the breast-plate of the High Priest. (Braunius, *de Vest. Sacerd. Hebr.*) It is also mentioned as the twelfth in the foundations of the New Jerusalem. (Rev. 21. 20.)

The Rabbins say that the amethyst has the power of producing dreams; its name is derived from *אֶמֶתְסֵט* *to dream*. It seems composed of a strong blue and deep red in colour, thus, according as either prevails, affording different tinges of purple, sometimes approaching to violet, and sometimes fading even to a rose colour. The gem called Amethyst by the ancients, was evidently the same

with that now generally known by this name; it was supposed to be an antidote against drunkenness.

The oriental amethyst possesses great brilliancy, and is said to be as hard as the ruby and sapphire. It comes from Persia, Arabia, Armenia, and the East Indies. Those that generally pass for amethysts are merely pieces of quartz tinged with a rosy or vinous colour. Calmet; Gesenius; *Bible Nat. Hist.*

AMI, the chief of a family which returned from Babylon. (Ezra 2. 57, 58.)

AMITTAI, father to the prophet Jonah. (2Kings 14. 25; Jonah 1. 1.)

I. AMMAH, the name of a hill opposite Giah, not far from Gibeon, where Asahel was slain by Abner. (2Sam. 2. 24.)

II. AMMAH or UMMAH, a city belonging to the tribe of Asher. (Josh. 19. 30.) See UMMAH.

AMMI, a name bestowed on the ten tribes after their rejection, which denoted their final restoration and prosperity. (Hosea 2. 1.)

I. AMMIEL, the son of Gemal, of the tribe of Dan, one of the twelve sent to examine the land of Canaan. (Numb. 13. 12.)

II. The father of Machir, and of Bathsheba, the mother of Solomon. (1Chron. 3. 5; 2Sam. 9. 4, 5.)

III. The son of Obadedom, the Levite. (1Chron. 26. 5.)

I. AMMIHUD, a son of Ephraim. (Numb. 1. 10; 1Chron. 7. 26.)

II. The father of Shemuel, of the tribe of Simeon. (Numb. 34. 20.)

III. The father of Pedahel, of Naphtali. (Numb. 34. 28.)

IV. The father of Talmai, king of Geshur. (2Sam. 13. 37.)

I. AMMINADAB, of the tribe of Judah, son of Aram, and father of Naasson and Elisheba, the wife of Aaron. (Exod. 6. 23; Numb. 1. 27.)

II. The son of Kohath, a brother of Korah. (1Chron. 6. 22.)

III. The chariots of Amminadib are mentioned (Cantic. 6. 12), as being extremely light; he was probably a celebrated charioteer.

AMMISHADDAI, the father of Ahiezer, of Dan. (Numb. 1. 12; 10. 25.)

AMMIZABAD, son of Benaiah, who was a principal officer in David's armies. Ammizabad held a command under him. (1Chron. 27. 6.)

I. AMMON or BEN-AMMI, the son of Lot, by his younger daughter. (Gen. 19. 38.) His abode was east of the Dead Sea and Jordan, in the mountains of Gilead. He was the father of the Ammonites, a people connected with the Moabites, and almost always at enmity with Israel.

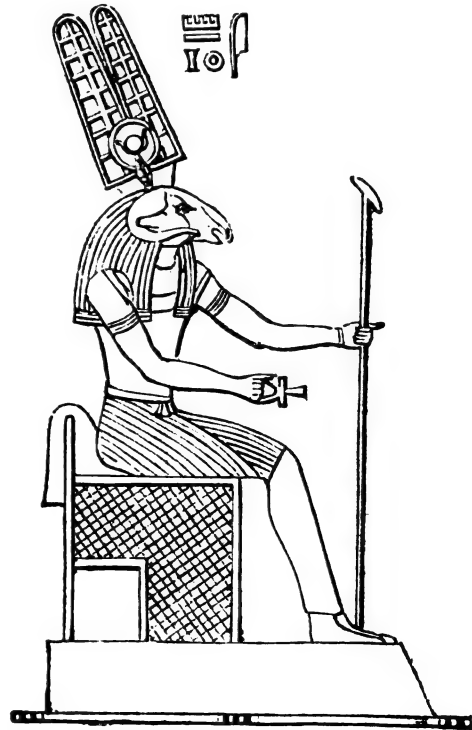
II. Ammon. See NO-AMMON.

III. Ammon, anciently a city of Marmorica. (Ptolemy.) Arrian calls it a place, not a city, in which stood the temple of Jupiter Ammon, entirely surrounded by sandy wastes. Pliny states that the oracle of Ammon was twelve days' journey from Memphis; and, among the *Nomi* of Egypt, he reckons the *Nomos Ammoniacus*. Diodorus Siculus remarks that the district where the temple stood, though surrounded with deserts, was watered by dews which fell nowhere else but in that country; it was adorned with fruitful

trees and springs, and full of villages. In the middle stood the acropolis, or citadel, encompassed with a triple wall; the first and inmost of which contained the palace; the others, the apartments of the women, the relations, and children, as also the temple of the god, and the sacred fountains for lustrations.

IV. Ammon, or HAMMON, or JUPITER AMMON, a god of the Egyptians. Ammon had a celebrated temple in Africa, where he was worshipped under the symbolic figure of a ram, or of a man with a ram's head.

The figure of Ammon in the accompanying illustration, bears in the right hand the sacred *tau*, supposed to have been the symbol of vital energy, and in the left a rod or sceptre.



The Egyptian Idol, Ammon.

AMMON or RABBATH-AMMON, the chief city of the Ammonites, was one of the most ancient cities recorded in Jewish history. It was afterwards named Philadelphia, having been rebuilt by Ptolemy Philadelphus, but is now a heap of ruins. The principal ruins lie along the banks of a small river, called Moiet (*water*), running through a valley, bordered on both sides by barren hills of flint. This stream, after passing underground several times, empties itself into the river Zerka. Robinson's *Palestine*.

Situated as it was on the borders of a plentiful stream, encircled by a fruitful region, strong by nature and fortified by art, nothing could have justified the suspicion or warranted the conjecture, in the mind of an uninspired mortal, that the royal city of Ammon, whatever disasters might befall it in the fate of war or change of masters, would ever undergo so total a transmutation as to become a desolate heap. Its ancient name is still preserved by the Arabs; and its site is now "covered with the ruins of private buildings, nothing of them remaining, except the foundations and some of the doorposts. The buildings, exposed to the atmosphere, are all in decay; so that they may literally be said to form 'a desolate heap.'" Burckhardt's *Travels in Syria*.

"Yet these broken walls and ruined palaces, which

attest the ancient splendour of Ammon, can now be made subservient, by means of a single act of reflection, to a far nobler purpose than the most magnificent edifices on earth can be, when they are contemplated as the monuments on which the historic and prophetic truth of Scripture is blended in one bright inscription." Keith *on the Evidence of Prophecy*.

"The dreariness of its present aspect is quite indescribable; it looks like the abode of Death: the valley stinks with dead camels; one of them was rotting in the stream, and, though we saw none among the ruins, they were absolutely covered in every direction with their dung. That morning's ride would have convinced a sceptic: how runs the prophecy?—'I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks; and ye shall know that I am the Lord!'"

"There are many ruins in the valley of Ammon, but in such utter decay that it is difficult to say what they have been. Such is the state of ancient Ammon, or, rather, of Philadelphia, for no buildings there can boast of a prior date to that of the change of name. Let me again cite the prophecy; how runs it?—'Ammon shall be a desolation! Rabbah of the Ammonites shall be a desolate heap! I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks; and ye shall know that I am the Lord!'" Lord Lindsay's *Travels*.

AMMONITES, a people descended from Ammon, the son of Lot, who dwelt on the east side of Judæa, beyond Jordan, in a region which ran from south to north, not far from Lake Asphaltitis, forming a portion of Arabia Petræa. The Ammonites destroyed its original inhabitants, a gigantic race, called Zamzummims, (Deut. 2. 19-21,) and seized upon their country. God forbade Moses to attack the Ammonites, (Deut. 2. 19,) because their land was not to be possessed by the children of Israel, it having been bestowed on the children of Lot for a possession; but most of the country belonging both to the Ammonites and the Moabites was conquered by the Amorites during the journeyings of the Israelites in the Wilderness. The Ammonites and Moabites afterwards joined together against the Israelites, and held them in bondage for seven years, until delivered by Jephthah, who took twenty of their towns, and "subdued them before the children of Israel." (Judges 11. 33.)

In the reign of Saul, Nahash their king laid siege to the city of Jabesh, or Jabesh Gilead; but Saul defeated them and relieved the place. (1Sam. 11. 11.) David punished Hanan, the son and successor of Nahash, for a gross and wanton affront put on some ambassadors whom he sent; took Rabbah, their capital, and subjected them to his authority. They remained tributary to Solomon, but afterwards occupied the towns of Reuben and Gad, when abandoned by those tribes who were taken captive by Tiglath Pileser, King of Assyria. Before this period, when the Syrians were oppressing the kingdom of Israel, the Ammonites committed the most inhuman excesses in Gilead, putting to death pregnant women and little children, (Amos 1. 13,) and afterwards during the persecution by Antiochus Epiphanes, they manifested their hatred to the Jews, and exercised great cruelties against those who dwelt near them. (1Macc. 5. 6-45.)

We know little of their government and pursuits, except that they were ruled by kings, and were chiefly engaged in agriculture. Jeremiah styles them uncircumcised: and it seems that they had by degrees abandoned the religion of their forefathers, and fallen into idolatry. Moloch was worshipped by them—an idol whose rites were particularly cruel and bloody—and

they caused their children to pass through fire in his honour. They were excluded from the congregation of Israel to the tenth generation, because they did not come to the relief of the Israelites when attacked in the Wilderness by the Amalekites; and because they were involved in the transgression of Balaam.

As their chief city bears awful marks of the fulfilment of prophecy, so also does the fate of the people. Justin Martyr, in the second century of the Christian era, says, that there were still many Ammonites remaining; but Origen, in the fourth, assures us that, in his day, they were known only under the general name of Arabians. In this manner was the prediction of Ezekiel (25. 10) accomplished, that the Ammonites may not be remembered among the nations, "being given in possession" to "the men of the east." It is generally supposed that this occurred about five years after the destruction of Jerusalem by the Chaldeans, B.C. 583, when Nebuchadnezzar ravaged the whole country round Judæa, and burnt Rabbah, carrying its inhabitants captive to Babylon. Cyrus probably released them; for we see them afterwards in the lands of their former settlement. The country was still populous when the Romans became masters of Syria, and some of the ten allied cities, called Decapolis, stood within its boundaries. Robinson's *Palestine*; Horne's *Introd.*

AMNON, the son of David and Ahinoam. Having conceived a criminal passion for his father's daughter Tamar, he violated her; and, two years after, when he was intoxicated at a feast made by Absalom, the brother of Tamar, the servants of the latter assassinated him. (2Sam. 13.)

AMOK, a priest; one who returned from Babylon. (Nehem. 12. 7, 20.)

I. AMON, king of Judah, son of Manasseh and Meshullemeth, daughter of Haruz of Jotbah. He began to reign A.M. 3362, at the age of twenty-two, and reigned but two years. (2Kings 21. 19, 21.) He forsook Jehovah and worshipped idols. His servants conspired against him, and slew him in his own house, B.C. 640. Calmet.

II. The governor of Samaria, who kept the prophet Micaiah in custody, by King Ahab's order. (1Kings 22. 26.)

AMORITES, אַמֹּרִי A people descended from Amor, the fourth son of Canaan, who gave his name to the country. (Gen. 10. 16.) They first peopled the mountains west of the Dead Sea, and had likewise establishments to the east of the same sea, between the brooks of Jabbok and Arnon, from whence they forced the Ammonites and Moabites. (Josh. 5. 1; Judges 11. 19-22.) Moses conquered their kings, Sihon and Og, in the year B.C. 1452. (Numb. 21.)

The prophet Amos, in speaking of their gigantic stature and valour, compares them to cedars, and their strength to that of the oak. The name Amorite, is often taken in Scripture for Canaanites generally. The lands which the Amorites possessed on this side Jordan, were given to the tribe of Judah, and those which they had enjoyed beyond this river, were divided between the tribes of Reuben and Gad. Calmet; *Encyc. Brit.*

I. AMOS, the fourth of the lesser prophets, who in his youth, had been herdsman at Tekoa, a small town about four leagues southward of Jerusalem.

The prophet was sent to the "king of Bashan," that is, to the people of Samaria, or the kingdom of Israel, to call them to repentance; having returned to Tekoa, he continued to prophesy, and he complains of the violent

endeavours made to force him to silence. He boldly remonstrates against the prevailing sins of the Israelites—idolatry, oppression, wantonness, and obstinacy, and warns them that their sins will at last end in the ruin of Judah and Israel, which he illustrates by the visions of a plumb-line, and a basket of summer fruit.

Amos was called to the prophetic office in the time of Uzziah, king of Judah, and Jeroboam, the son of Joash, king of Israel, "two years before the earthquake," (Amos 1. 1,) which, according to the Rabbins, and most of the modern commentators, happened in the twenty-fourth or twenty-fifth year of Uzziah, or in the year of the world, 3219, when this prince usurped the priest's office, and attempted to offer incense to the Lord. The first of the prophecies of Amos, in the order of time, are those of the 7th chapter. He there foretells the misfortunes which should befall the kingdom of Israel after the death of Rehoboam II. who was then living: he likewise predicts the death of Zechariah; the invasion of Israel by Pul and Tiglath Pileser, kings of Assyria; and the captivity of the ten tribes. The time and manner of the prophet's death are unknown.

St. Jerome calls Amos, "rude in speech, but not in knowledge;" (*Pref. Com. in Amos.*) applying to him what St. Paul modestly professes of himself. (2Cor. 11. 6.) The matter, however, as Bishop Lowth remarks, is far otherwise:—"Let any person who has candour and perspicuity enough to judge, not from the man, but from his writings, open the volume of his predictions, and he will, I think, agree that our shepherd is not a whit behind the very chief of the prophets. (2Cor. 11. 5.) He will agree, that as, in sublimity and magnificence, he is almost equal to the greatest, so in splendour of diction, and elegance of expression, he is scarcely inferior to any. The same celestial Spirit, indeed, actuated Isaiah and David in the court, and Amos in the sheep-folds; constantly selecting such interpreters of the Divine will, as were best adapted to the occasion, and sometimes 'from the mouth of babes and sucklings perfecting praise,' constantly employing the natural eloquence of some, and occasionally making others eloquent." Bishop Lowth's *Lectures*.

II. AMOS or AMOZ, the father of the prophet Isaiah, was said to be the son of King Joash, and brother to Amaziah. The Rabbins assert, that the father of Isaiah was also a prophet, according to a rule among them, that when the father of a prophet is called in Scripture by his name, it is an indication that he also had the gift of prophecy. (Clem. Alex. lib. 1. *Stromat.*) St. Augustin conjectured, (*De Civit. Dei*, lib. 18. c. 27,) that the prophet Amos was the father of Isaiah; but the names of these two persons are written differently. Besides, the father of Isaiah, as well as Isaiah himself, was of Jerusalem.

III. AMOS, son of Naum, and father of Mattathias, in the genealogy of our Saviour. (Luke 3. 25.)

AMPHIPOLIS, a city of Thrace, called in the time of the Byzantine empire, Chrysopoli. It was nearly surrounded by the river Strymon, whence its name. (Thucyd. iv. 102.) It was built by Cimon, the Athenian, about 470 years before the Christian era, and peopled with a colony of Athenians, to the number of 10,000. (Plin. iv. 17.) This city was a source of great annoyance to Philip, king of Macedonia, who drove the Athenians from it, and allowed the citizens to form a republic. Paul and Silas passed through this city after their deliverance from the prison at Philippi, on their way to Thessalonica. (Acts 17. 1.) The spot on which the ruins of Amphipolis are still to be traced, is called Jenikevi. Colonel Leake observes, "The position of

Amphipolis is one of the most important in Greece. It stands in a pass which traverses the mountains bordering the Strymonic Gulf, and it commands the only easy communication from the coast of that gulf, into the great Macedonian plains, which extend for sixty miles from beyond Meleniko to Philippi." There is a miserable place near it called Emboli by the Turks. Winer, *Biblisches Realwörterbuch*; Horne's *Introd.*



Coin of Amphipolis, with the Head of Apollo.

AMPHORA, a liquid measure among the Greeks and Romans, is often taken in the Vulgate in an appellative sense, for a *pitcher*, or vessel, to hold wine or water. Thus the passage in Luke 22. 10, is rendered, "There shall a man meet you bearing a *pitcher* of water,"—(*κεραμειον*) *amphoram aquæ portans*. At other times it is taken for a certain measure. The Roman amphora contained forty-eight sextaries, equal to about seven gallons one pint, English wine measure; and the Grecian or Attic amphora contained one-third more. Amphora was also a dry measure used by the Romans, and contained about three bushels.

AMPLIAS, mentioned by St. Paul, as one whom he particularly loved. (Rom. 16. 8.) It is not known, with certainty, who Amplias was; but the Greeks say that he was ordained Bishop of Odypopolis, in Mœsia, by St. Andrew; and was an apostolical person, at least one of the seventy-two disciples, and a martyr. His festival, in the Greek Kalendar, is observed Oct. 31. Calmet.

I. AMRAM, the son of Kohath, the son of Levi, married Jochebed, "his father's sister," by whom he had Aaron, Miriam, and Moses. He died in Egypt. (Exod. 6. 20.) Before the giving of the Law, it was permitted to marry a father's sister, but this was afterwards forbidden. (Levit. 18. 12.)

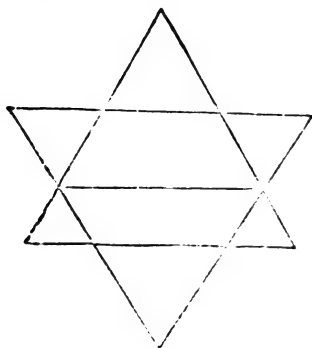
II. A descendant of Bani, one who, after the return from Babylon, separated from his wife, as he had married contrary to the law. (Ezra 10. 34.)

AMRAPHEL, king of Shinar, confederated with Chedorlaomer, king of Elam, and two other kings, to make war against the kings of Pentapolis, (viz.) Sodom, Gomorrah, and the three neighbouring cities, which they plundered; among the captives whom they carried off, was Lot, Abraham's nephew; but Abraham pursued them, retook Lot, and recovered the spoil. (Gen. 14.)

AMULET, an appended remedy; a thing put about the neck for preventing or curing.

That amulets were known, even in patriarchal times, is manifest from the instance of the ear-rings, which being instruments of superstition, Jacob obliged his people to deliver up to him, and which he buried under the oak near Shechem. (Gen. 35. 2-4.) Moses also, it is now well understood, alluded to the previous use of talismans and amulets, when he commanded the Israelites to bind his words for a sign upon their hands, and that they should be as frontlets between their eyes. (Exod. 13. 9.)

The amulets of the Jews were sometimes certain small roots hung about the neck; but more generally certain words in writing,—being, in the simpler form, extracts from the law supposed to be applicable to the case; but often mysterious names and characters disposed according to the rules of cabalistic art, frequently within the well-known hexagonal figure called the *shield of David*



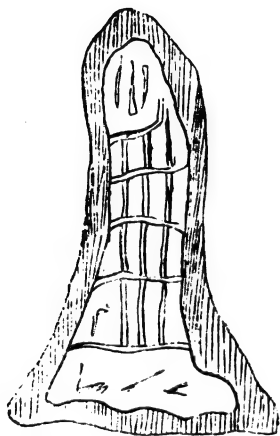
or the seal of Solomon. This, with some other Jewish practices, appears to have arisen from the misapprehension, or gross perversion, of the passage in the law, Deut. 6. 7, 8.

Amulets were considered efficacious in the prevention or cure of diseases, and, indeed, the medical practice of the Jews consisted of little else. Lightfoot says, "There were hardly any people in the whole world, that more used or were more fond of amulets, charms, mutterings, exorcisms, and all kinds of enchantments." Their only difficulties respected the use of them on the Sabbath day; and the decision was, according to the Mishna, that a man should not go abroad with his amulet on the Sabbath, unless it had been prescribed by an approved "physician,"—that is, by one who was known to have cured at least three persons previously by the same means.

The forms of amulets were as much diversified as their objects, among the Orientals. Almost every different kind of gem had its virtue as an amulet, and besides these, amulets among the Egyptians, Greeks, and Romans, often bore the form of an ornament, such as crowns of pearls, necklaces of shells, gems, coral, &c.; with the heads and figures of gods, heroes, lions, horses, dogs, rats, birds, fish, and various grotesque and obscure objects.

Among the early Christians, amulets, against disease, were formed of materials having an imaginary connexion with the distemper; thus red against all morbid affections of a fiery or febrile character, crystal or glass against those that were watery or dropsical, and so of others.

The images and figures of different materials are mentioned by Irenæus, and some of the mysterious words engraven on them, are described and explained by contemporary historians. (Irenæus *Hæres*, c. 24; Hieron. c. 3. 1.) They were called amulets from their supposed efficacy in allaying evil, *quod malum amolitur*. Some derive the word from *amula*, a small vessel of lustral water carried about by the Romans.



A leather Amulet found in a mummy, stained red.

It is a term also used by Pliny.

See DIVINATION; TALISMAN; TERAPHIM. Also Selden *de Diis Syriis*; Carpozov *de Teraphimis*; Jahn, *Bibl. Archæol.*; Winer, *Bibl. Worterbuch*.

I. AMZI, an ancestor of Ethan, one of those set

over the service of song in the house of the Lord. (1 Chron. 6. 46.)

II. The ancestor of Adaiah, one of those chiefs who dwelt at Jerusalem. (Nehem. 11. 12.)

ANAB, a city in a chain of mountains of the tribe of Judah, near which Joshua put to death some Amorites of gigantic stature. (Josh. 11. 21; 15. 50.) It lay south of Jerusalem; four miles east of Diospolis.

ANAH, son of Zibeon the Hivite, and father of Aholibamah, the wife of Esau. (Gen. 36. 2, 20, 24.) While feeding asses in the desert he discovered *springs of warm water*, not mules, as the English translators, and several others, understand the Hebrew word. Professor Robinson remarks, "that five or six miles south-east of the Dead Sea, and consequently in the neighbourhood of Mount Seir, is a place celebrated among the Greeks and Romans for its *warm baths*." There is some difficulty in the representation in Gen. 36. v. 2, of Anah being the daughter of Zibeon, for afterwards in v. 24, Anah is spoken of as a son. Rosenmüller thinks that a son and daughter of the same name are given.

ANAHARATH, a city belonging to the tribe of Issachar. (Josh. 19. 19.)

ANANIAH, one of the scribes who stood beside Ezra when he expounded the law. (Nehem. 8. 4.) He was also one of those that sealed the covenant. (Nehem. 10. 22.)

ANAK, עַנֶּק ANAKIM, בְּנֵי עַנֶּק sons of Anak. (Numb 13. 33; Deut. 9. 2.) The Anakim were an ancient gigantic people, who inhabited before the invasion of the Israelites the neighbourhood of Hebron and some of the adjacent regions (Josh. 11. 21), but were destroyed, with the exception of a few traces in the Philistine towns of Gaza, Gath, and Ashdod. The word appears to be originally an appellative; *عنان* *homines principes*. Gesenius.

According to Bochart, the Beneanak, or Anakim, retired to the territories of Tyre and Zidon, and gave them the general name of Phœnicia.

ANAMIM עֲנַמִּים (Gen. 10. 13,) a people of Egyptian origin. Bochart was of opinion that these Anamim dwelt in the countries around the temple of Jupiter Ammon, and in the *Nasamonitis*.

The Septuagint in Genesis has *Ενεμετιμ*, or *Ανεμετιμ*, but in the Chronicles *Αναμιμ*. From these it is conjectured were descended the Amians and Garamantes, or foreign and wandering Anams.

ANAMMELECH, עֲנַמֶּלֶךְ an idol of the Sepharvites. (2Kings 17. 31.) It appears to be compounded from עֵצ = *image, statue*, and מֶלֶךְ *king*. The first part occurs also in *Ενεμεσσαρ*. (Tobit 1. 2, 13, 15, 16.) i. e. עֲנַמְסָר It is supposed to have signified the moon. Gesenius; Winer, *Bibl. Worterbuch*. See ADAMMELECH.

ANAN, one of those who sealed the covenant. (Nehem. 10. 26.)

ANANI, one of the sons of Elioenai. (1Chron. 3. 24.)

I. ANANIAH, the ancestor of Azariah, one of those who rebuilt the walls of Jerusalem. (Nehem. 3. 23.)

II. A city of Palestine, where the Benjamites dwelt after the captivity. (Nehem. 11. 32.)

I. ANANIAS, the son of Nebedæus, who was high priest, A.D. 47. He was sent as a prisoner to Rome by

Quadratus, governor of Syria, and Jonathan was appointed in his place; but being discharged by Claudius, in consequence of the protection of Agrippa, he returned to Jerusalem, where, as Jonathan had been murdered through the treachery of Felix, the successor of Quadratus, Ananias appears to have performed the functions of the high priest, as Sagan or substitute, until Ismael, the son of Phabæus, was appointed to that office by Agrippa. Before this Ananias St. Paul was brought; and the Apostle's prediction that God "would smite him," (Acts 23. 3,) was subsequently accomplished, when he was murdered in the palace by a body of mutineers, at the head of whom was his own son.

II. A Jew of Jerusalem, the husband of Sapphira, who, on being convicted of falsehood by St. Peter, fell dead at the feet of the apostle. (Acts 5. 1-5.)

III. A Christian of Damascus, who restored the sight of St. Paul, after his vision. (Acts 9. 10-18; 22. 12, 13.)

ANANUS. See ANNAS.

ANATH, the father of Shamgar, judge of Israel. (Judges 3. 31.)

ANATHEMA, a Greek word which denotes an excommunication attended with curses, and is of two kinds, judiciary and abjuration. By the judiciary anathema, the offender is not merely excommunicated, but is totally separated from all intercourse with the faithful, and is delivered over soul and body to Satan. The abjuration anathema is prescribed to converts who are obliged to anathematize their former heresy. In the New Testament, and in the censures of the primitive Church, we meet with an extraordinary form of curse, "anathema maranatha," which signifies "the Lord is come," and the denunciation "Let him be, anathema maranatha," may be interpreted, "Let him be accursed at the coming of our Lord." This was the most dreadful imprecation among the Jews; and has been thus paraphrased, "May he be devoted to the greatest of evils, and to the utmost severity of the Divine judgment: may the Lord come quickly to take vengeance upon him."

1. Excommunication in the slightest degree was separation from the Synagogue, and the suspension of intercourse with all Jews whatever. This separation continued for thirty days. Buxtorf, *Lex Chald.*; *Talm. Rabb.*

2. The second degree was denominated *חרם* the curse. It was pronounced with imprecations in the presence of ten men, and so thoroughly excluded the guilty person from all communion whatever with his countrymen, that they were not allowed to sell him any thing, not even the necessities of life. Buxtorf, *Lex. Chald.*; *Talm. Rabb.*; comp. John 16. 1, 2; 1 Cor. 5. 2-9.

3. The third degree of excommunication, which was more severe in its consequences than either of the preceding, was denominated *שם אתה* *Shem-atha*, or *אתה מרן* *Maran-atha*. It was a solemn and absolute exclusion from all intercourse and communion with any other individuals of the nation; the criminal was left in the hands and to the justice of God.

Whether the word *שמותה* be the same with *שם אתה* the Name (i.e. God) comes, and with *אתה מרן* our Lord cometh, is a question on which there is a difference of opinion. The latter is a Syro-Chaldaic phrase, and occurs nowhere else in the Bible, nor in any of the Rabbinical writers. It is very probable that in the time of Christ, the second degree of excommunication was not distinguished from the third, and that both were expressed by the phraseology which is used in 1 Cor. 5. 5, and 1 Tim. 1. 20, viz.: "unto deliver to Satan for the destruction of the flesh."

What the Apostle demands of the Corinthians respecting the offender "who loves not the Lord Jesus Christ," is, that they should exclude him from their society, that he should cease to be regarded as a member of the Church; he does not pretend to pronounce any further judgment upon him, but expressly refers to the judgment of God. (1 Cor. 16. 22.) Riddle's *Christ. Antiq.*; Jahn, *Bibl. Archæol.*

ANATHOTH, a city in the tribe of Benjamin, supposed to have been so named from Anathoth, the son of Becher, and grandson of Benjamin. (1 Chron. 6. 69.) According to Eusebius and Jerome, it was situated about three miles north of Jerusalem; Josephus says it was twenty furlongs distant. It is memorable as being the birth-place of the prophet Jeremiah. It was one of those towns allotted to the priests, (1 Chron. 6. 60,) and was also a city of refuge; Abiathar, the deposed high-priest, was confined at Anathoth by the order of Solomon. It was severely harassed by the Assyrians under Sennacherib, and only one hundred and twenty-eight of the men of Anathoth returned from Babylon. (Nehem. 7. 27; Ezra 2. 23.) It was a mean village in the time of Jerome, and is now a mass of ruins. Horne's *Introd.*

ANDREW, the apostle, the son of Jonas, and brother of the apostle Peter, was an inhabitant of Bethsaida, a town situated on the shore of the lake of Genesareth; and was by occupation a fisherman. He was first a disciple of John the Baptist by whom he was directed to our Saviour, and carried the joyful tidings to his brother Simon, and conducted him to the Messiah. The two brothers, however, did not remain long with Jesus at this time, but returned to their own home, and continued their former occupation, till, about a year afterwards, our Lord passing through Galilee, found them fishing upon the sea of Tiberias, where he gave them a miraculous draught of fishes, and thus made them fully sensible of his Divine power. Availing himself of the conviction, which that event had produced in their minds, our Lord told them that he was to make them "fishers of men," by employing them in preaching and propagating the Gospel; and they immediately left their nets and followed him.

When the miraculous powers of the Holy Ghost had descended upon the apostles to qualify them for the duties of their sacred mission, Scythia and the neighbouring countries were assigned to the apostle Andrew. In his way he travelled through Cappadocia, Galatia, Bithynia, and along the banks of the Euxine sea, instructing the inhabitants in the Christian faith. (Euseb. lib. iii. c. 1.) He afterwards travelled over Thrace, Macedonia, Thessaly, and Achaia, preaching and propagating the Gospel, and confirming, by various miracles, the truth of the doctrines which he taught. It is supposed that he founded a Christian church in Constantinople; and that he ordained the person named by St. Paul, (Rom. 16. 9,) the beloved Stachys, the first bishop of that place.

At length he came to Patræ, a city of Achaia, where he gave his last and greatest testimony to the truth of the Gospel. Ægeas, the proconsul, enraged at his boldly persisting to preach the doctrine of a crucified Saviour, commanded him to join in offering sacrifices to the heathen gods; and upon the apostle's refusal, he ordered that he should be severely scourged, and then sentenced to death on the cross. That death he cheerfully endured; his cross was shaped like the letter X, which from that circumstance commonly bears the name of St. Andrew's cross. To make his death the more painful

and lingering, he was fastened to the cross, not with nails but with cords. Having hung two days, praising God for his martyrdom and exhorting the spectators to a faith in those doctrines for which he suffered, he is said to have expired on the 30th of November, but in what year is uncertain. The Emperor Constantine caused his body to be removed to Constantinople, and to be interred with much solemnity in a church which he had built in honour of the Apostles. Epiphanius mentions the *Acts of St. Andrew*, a spurious book, which was used by the Encratites and Origenians. Lipsius *de Cruce*; *Cave's Lives of the Apostles*; *Horne's Introd.*

ANDRONICUS, a Jewish Christian, a kinsman and fellow-prisoner of St. Paul, who says that he was of note or in reputation among the apostles; by which expression we are not to understand that he was one of the number of the apostles, but that he was one of those early converts who were highly esteemed before the dispersion occasioned by the death of Stephen. (Rom. 16. 7.)

I. ANEM. See ENGANNIM.

II. A Levitical city in the tribe of Issachar. (Josh. 19. 21; 21. 29.)

I. ANER. Aner, Eshcol, and Mamre, were three Canaanite chieftains, who joined their forces with those of Abraham in pursuit of Chedorlaomer, Amraphel, and their allies, who had pillaged Sodom, and carried off Lot, Abraham's nephew. (Gen. 14. 24.) Calmet.

II. Aner, a Levitical city of the tribe of Manasseh. (1Chron. 6. 70.) It is said by Eusebius to be the same place as Taanach.

ANGEL, a spiritual intelligent substance, the first in rank and dignity among created beings. The word Angel is Greek, and signifies a messenger. The Hebrew מַלְאָכִים (from מָלַךְ in Arabic and Ethiopic, to send,) signifies the same thing. The angels are in Daniel (4. 13, &c.) called "watchers," from their vigilance; for the same reason they are in the remains of the Prophecy of Enoch named Egregori, which word imports the same in the Greek.

The term angel, therefore, in the proper signification of the word, does not import the nature of any being, but only an office; in which sense Angels are called the ministers of God and ministering spirits. That there are such beings invisible and imperceptible to our senses, endued with understanding and power superior to those of human nature, created by God and subject to Him, ministering to his Divine providence in the government of the world, are truths fully attested by Scripture. Nay, the existence of such invisible beings was generally acknowledged by the heathen, though under different appellations; the Greeks called them *demons*, and the Romans *genii* or *lares*. Epicurus seems to have been the only one among the ancient philosophers, who absolutely rejected them.

2. The Fathers who believed angels had bodies, were Clemens Alexandrinus, Origen, Cæsarius, Tertullian, and several others. Athanasius, St. Basil, St. Gregory Nyssen, St. Cyril, and St. Chrysostom, held them to be spirits only. Ecclesiastical writers make an hierarchy of nine orders of angels; others have distributed angels into nine orders, according to the names by which they are called in Scripture, and reduced these orders into three hierarchies; to the first of which belong Seraphim, Cherubim, and thrones; to the second, dominions, virtues, and powers; and to the third, principalities, archangels, and angels. The Jews reckon four orders or companies of angels, each headed by an arch-

angel; the first order being that of Michael; the second, of Gabriel; the third, of Uriel; and the fourth, of Raphael.

3. Though the Jews in general believed the existence of angels, there was a sect among them who denied the existence of all spirits whatever, God only excepted. (Acts 23. 8.) Before the Babylonish captivity, the Hebrews seem not to have known the names of any angel; the Talmudists say they brought the names of angels from Babylon. Tobit, who is thought to have resided in Nineveh some time before the captivity, mentions the angel Raphael, (Tobit 3. 17; 11. 2, 7,) and Daniel, who lived at Babylon some time after Tobit, has taught us the names of Michael and Gabriel. (Dan. 8. 16; 9. 21; 10. 21.) In 2Esd. 4. 1, the angel Uriel is mentioned. In the New Testament we find only Gabriel and Michael. (Luke 1. 19; Rev. 12. 7.)

4. The notion which we ordinarily attach to the word Angel is that of a created spirit, of greater purity, understanding and power, than belong to human nature, subjected to the Supreme Governor of the Universe, and ministering to his Providence, by his appointment in the government of the world; yet invisible and imperceptible to our senses, unless assuming a corporeal form, for the manifestation of some particular act of power. That beings of such a nature exist, has been an article of faith in almost every religion of the world, and it is a belief extremely consistent with the natural dictates of reason. In the works of creation with which we are acquainted, we find a regular gradation pervading the whole, from the rudest specimen of brute matter up to man, the lord and ruler of the lower world. Minerals, vegetables, and animals, rise regularly in dignity one above the other; the lowest species of these kingdoms of nature, ascends but little above the highest in that immediately beneath it; and nowhere do we find wide transitions or gaps in the scale of existence. It can scarcely therefore be believed that the interval between man and the Supreme Being, which presents so wide a chasm, is totally unpeopled. It is more natural to suppose that the interval is filled up by numerous orders of intelligent creatures, to whom the blessing of existence has been imparted by the Creator, and who are in a variety of ways subservient to the accomplishment of the purposes of his Providence.

5. The doctrine of an evil as well as a good genius, influencing the fate of every member of the human race, seems to have been borrowed from the Persian school, and did not prevail among the earlier Greeks and Romans. We hear only of the evil genius of Brutus, which appeared to him before the battle of Philippi. The words of Our Saviour (Matt. 18. 10,) are supposed to give countenance to the belief in guardian angels. "Take heed," says he to his disciples, "that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." This seems to imply, that children at least are under the protection of these divine beings; and, with this limitation, the doctrine may be considered as by no means inconsistent with the dictates of reason.

6. On the question of guardian angels, Bishop Horsley observes, "That the holy angels are often employed by God in his government of this sublunary world is indeed to be clearly proved by Holy Writ. That they have power over the matter of the universe analogous to the power over it which men possess, greater in extent but still limited, is a thing which might be reasonably supposed, if it were not declared. But it seems to be confirmed by many passages of Holy Writ. That the evil angels possessed before their fall the like powers,

which they are still occasionally permitted to exercise for the punishment of wicked nations, seems also evident. That they have a power over the human sensory, which they are occasionally permitted to exercise, and by means of which they may inflict diseases, suggest evil thoughts, and be the instruments of temptations, must also be admitted."

7. The word which our translators have rendered Lucifer after the Vulgate, is in the original לילי Sept. *εωσφορος*, and means *the shining, glittering star*; thus, by a remarkable allegory, a term which imports the harbinger of light, and which was in that sense applied to the beautiful planet that ushers in the morning, the *Eosphorus* and *Phosphorus* of the Greeks, became the appellation of the prince or leader of those apostate spirits who rebelled against their Maker. The term Satan, by which also he was distinguished, occurs first in the Book of Job, and seems to have been of Chaldean original. Beelzebub, another appellation of the prince of darkness, was of still later origin among the Jews.

On the subject of the fall of the angels, but slight information can be gleaned from Scripture. Yet this doctrine is so in unison with the fundamental tenets of the Sacred Writings and the leading principles both of the Mosaic and Gospel dispensations, that it has been almost universally admitted as an article of belief both by Jews and Christians; who have generally considered the serpent or tempter, by whom the sin of our first parents was accomplished, as the chief of this impious and rebellious host. A doctrine entirely analogous is preserved in the traditions of the ancient Persians, Babylonians, and Arabians. In the Shasta, one of the most ancient of the sacred writings of the Brahmins, the fall and punishment of certain of the angels is minutely detailed.

8. In the prophetic style, everything is called an angel that notifies a message from God, or executes the will of God. A prophetic dream is an angel. The pillar of fire that went before the Israelites, is called God's angel. The winds and flames of fire are angels to us, when used by God as a voice to teach us, or as rods to punish us. So that God is properly said to reveal by his angel, what He makes known either by voice, dream, or vision, or any other manner of revelation.

The angel of a nation denotes its king or ruler. Ecclesiastical officers are named angels; in the epistles to the Seven Churches, the chief pastor of each being addressed by that title. Simply taken, the name sometimes signifies any visible agent made use of by God in bringing about the designs of his Providence.

"Angel of the waters." (Rev. 16. 5.) Rivers and fountains of waters may not unaptly signify the original countries or seats of empires, in distinction from the provinces; and the angel here denotes the minister or instrument employed in executing the judgment of God upon the kingdom of the beast.

"Angel who had power over fire," (Rev. 14. 18,) signifies the minister of God's vengeance, fire being taken as the emblem of his wrath. So the priest in the Temple service, who had the charge of the fire on the altar, was called the priest over fire.

Rulers have the same name given them in Rev. 13. 6 as is given to angels in Heb. 1. 14, with the necessary exception of the term spirits. "The angel of the bottomless pit." (Rev. 9. 11.) These figurative locusts are represented as having a king, though the natural locusts as Agur observes (Prov. 30. 27) have none; and this king is that evil spirit, who, from the constant mischief he is doing in the world, is called the Destroyer.

"Michael and his angels fought against the dragon." (Rev. 12. 7.) This state of the Church is described under the form of a severe contest between faithful

Christians and the abettors of idolatry, wickedness, and error, which is to terminate in a complete victory over the enemies of true religion. Calmet; Buck; Watson; Robert Hall; Dwight.

ANGER. A painful emotion or passion excited in the human mind, on receiving any injury or affront, and which prompts us to repel the injury, and to avenge it on the offending person. When moderate in degree, anger is more commonly known by the name of resentment; and when it degenerates into excessive violence, and takes a firm and lasting hold of the mind, it is called revenge.

Anger is either instinctive or deliberative. The first is a rash and ungovernable emotion, which we have in common with the brutes; it is exercised without reflection, and seems implanted in us for the immediate purpose of self-preservation, and the repelling of injury, when reason might come too late to our assistance. It may be excited by the lower animals, and even by inanimate objects; for we not only feel resentment at the dog that bites, and the ox that gores, but at the stone that strikes us, or the knife that hurts us. But this is an emotion that soon gives way to reflection, and ceases immediately when the danger is removed. It is only a rational being, capable at once of inflicting an injury, and of wilfully purposing to do us harm, and who may be made sensible of the punishment we intend to inflict in return, that can become an object of permanent and deliberate resentment. St. Paul himself, as Bishop Butler remarks, has justified the moderate indulgence of resentment, in the well known precept, "Be ye angry, and sin not." (Eph. 4. 26.) "Which," says that author, "though it is by no means to be considered as an encouragement to indulge ourselves in anger, the sense being certainly this, Though ye be angry, sin not; yet here is evidently a distinction made between anger and sin; between the natural passion and sinful anger." Yet, certainly, resentment is but too liable to exceed its due limits, and to degenerate into the most violent and culpable malevolence.

Anger is often used for its effects, *i. e.* punishment, chastisement. The magistrate is "a revenger to execute wrath." (Rom. 13. 4; Numb. 16. 46.) "The weapons of his indignation," or anger, (Jer. 50. 25,) are the instruments God uses in punishment, such as war, famine, barrenness, diseases, &c., but particularly war, which is the conjunction of all misfortunes, and the fulness of the cup of God's wrath. Calmet; Paley's *Moral Philos.*; Bishop Butler's *Sermons*.

ANGLE. (Isai. 19. 8; Habak. 1. 15.) From the prophet Isaiah, we learn that the Egyptian fisheries were in his day reckoned among the most valuable possessions of the nation, and that they knew the art of catching fish, not only with the line, and by spearing, but also with the net. This is fully confirmed by the monuments, on which we find all these modes of fishing delineated. The severe denunciation of Isaiah of the Divine wrath, includes little more than a portion of the first plague actually inflicted by Moses.

In the Scripture account of the first plague, it is mentioned that "the fish that was in the river died;" (Exod. 7. 21;) this was a fearful aggravation of the plague, for fish was a favourite article of food in Egypt, and few employments are more frequently depicted on the monuments, than those connected with catching and curing fish on the river.

We are informed that the ancient Egyptians had a religious scruple against using any of the produce of the sea; hence, the fisheries of the Nile were peculiarly

valuable to them. There were numerous varieties of fish, so as to gratify every palate; and hence, when the Israelites began to murmur against Moses, in the wilderness, one of their chief complaints was, "We remember the fish, which we did eat in Egypt freely." (Numb. 11. 5.)

Some writers have rashly asserted, that fresh-water fish do not abound in Egypt, but their error has arisen from having visited the country when the waters of the Nile were at the lowest. Advantage has been taken of their authority, to impugn the Scripture narrative; but a reference to the work of M. Michaud will set the question at rest, where he gives an account of the present state of the fisheries on the lake Menzaleh.

ANI, a Levite, a musician, when David brought the ark from the house of Obadedom. (1Chron. 15. 18.)

ANIAM, the son of Shemidah, of Manasseh, mentioned in the genealogy of that tribe. (1Chron. 7. 19.)

ANIM, a town belonging to the tribe of Judah, mentioned as situated "in the mountains," but its site is unknown. (Josh. 15. 50.)

ANIMAL, an organized living body, endowed with sensation. The Hebrews distinguished animals into pure and impure, clean and unclean; or those which might be eaten and offered, and those whose use was prohibited. The sacrifices which they offered, were (1.) of the beeev kind: a cow, bull, or calf. The ox could not be offered, because it was mutilated. Where it is said in our version oxen were sacrificed, we are to understand *bulls*. (Exod. 20. 24.) (2.) Of the goat kind: a he-goat, a she-goat, or kid. (Levit. 22. 21.) (3.) Of the sheep kind: a ewe, ram, or lamb. When it is said sheep are offered, rams are chiefly meant, especially in burnt offerings, and sacrifices for sins. Besides these three sorts of animals used in sacrifices, many others might be eaten, wild or tame. All that have not cloven hoofs, and do not chew the cud, were esteemed impure, and could neither be offered nor eaten.

Commentators on the Scriptures are much divided with relation to the legal purity, or impurity of animals. It would appear that this distinction obtained before the Flood, since God commanded Noah, (Gen. 7. 2,) to carry seven couple of clean animals into the ark, and two of unclean. Some are of opinion that this distinction is symbolical, and that it denotes the moral purity which the Hebrews were to aim at, and the impurity which they were to avoid, according to the nature of these animals. Cyril; Origen.

Others believe, that God intended to preserve the Hebrews from the temptation of adoring animals, by permitting them to eat the generality of those which were regarded as gods in Egypt, and leading them to look with horror on others, to which likewise divine honours were paid. Tertullian (*cont. Marcion*) thought that God proposed by this method, to accustom the Jews to temperance; by enjoining them to deprive themselves of several sorts of food.

Nothing separates one people from another, more than that one should eat what the other considers unlawful, or rejects as improper. Those who cannot eat and drink together, are never likely to become intimate. We see an instance of this in the case of the Egyptians, who, from time immemorial, had been accustomed to consider certain animals as improper for food; and therefore, to avoid all intercourse with those who ate, or even touched, what they deemed defiling. (Gen. 43. 32.) Hence they and the Hebrews could not eat together. Accordingly, they assigned that people, when they had come down to

dwell in their country, a separate district for their residence: for some of the animals which the Hebrews ate, were among them, not indeed unclean, but sacred, being so expressly consecrated to a deity, that they durst not slaughter them. *Bible Nat. Hist.*

The Vulgate has been consulted principally in the following enumeration of unclean animals; for more ample details, see Bochart, *Hieroz.*

UNCLEAN ANIMALS.

Quadrupeds.

The Camel.	The Hare.
The Porcupine, or Hedgehog.	The Hog.

Birds.

The Eagle.	The Screech Owl.
The Ossifraga.	The Cormorant.
The Sea eagle.	The Ibis.
The Kite.	The Swan.
The Vulture, and its species.	The Bittern.
The Raven, and its species.	The Porphyryon.
The Ostrich.	The Heron.
The Owl.	The Curlew.
The Moor hen.	The Lapwing.
The Sparrow-hawk.	

Creeping Quadrupeds.

The Weasel.	The Cameleon.
The Mouse.	The Eft.
The Shrew Mouse.	The Lizard.
The Mole.	The Crocodile.

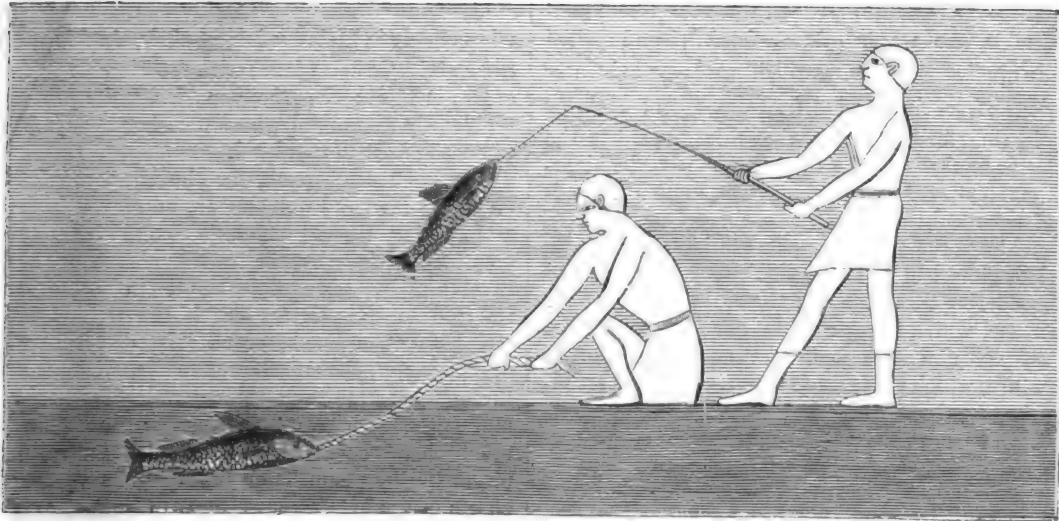
"That in so early an age of the world we should find a systematic division of quadrupeds, so excellent, as never yet, after all the improvements in Natural History, to have become obsolete, but on the contrary, to be still considered useful by the greatest masters of the science, cannot but be looked upon as truly wonderful." Michaelis.

ANIMAL WORSHIP. The reasons of the choice of animals consecrated to receive worship among the Egyptians, the great practisers of this superstition, are now involved in much "obscurity; some, as an able writer states, are probably connected with the beasts themselves, some with astronomical allegories, and some perhaps with now lost historical facts. The ox, the sheep, and the ichneumon were held in almost general veneration; the cat and the asp had their distinguishing homage; and the Egyptian custom of selecting some in preference to others, as the objects of veneration by different cities, extended to other countries, and was adopted by the Lemnians and Thessalians. The bloody wars occasioned by the variety of homage paid to animals, such as that caused by the inhabitants of Cynopolis eating the oxyrinchus, and the Oxyrinchians the dog, prove how fiercely the superstition was cherished. Herodotus says, that the hippopotamus was sacred only in the Papremitic Nome, and he adds the *ερχελευς* and *εννυρις* to the list of hallowed fishes, and the *χηναλαπης* to that of hallowed birds. Sacred serpents were kept at Thebes, and in the mysteries and many other pagan rites they were pre-eminently conspicuous. "The cats," Herodotus observes, "when dead are carried to sacred buildings, and after being embalmed, are buried in the city Bubastis. Dogs and ichneumons are buried wherever they happen to die. The shrew-mouse and the hawk are removed to Buto; the ibis to Hermonopolis; bears and wolves are buried in whatever place they die, but not like the dogs in consecrated chests."

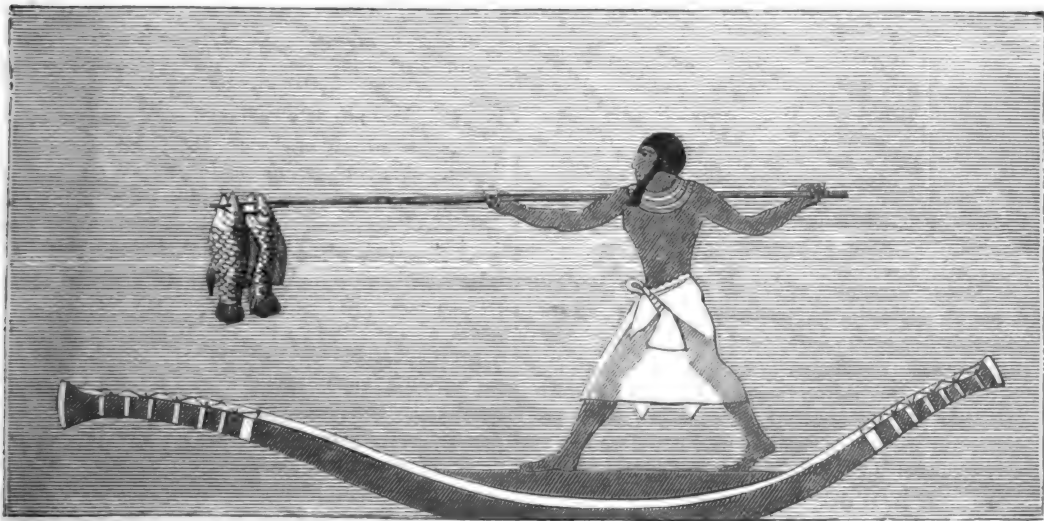
The solar deities of the Egyptians are usually represented with the head of a hawk. In the procession at Dendera, several of these hawk-headed divinities appear with an ornament upon the head, composed of the circle,

ANGLE.

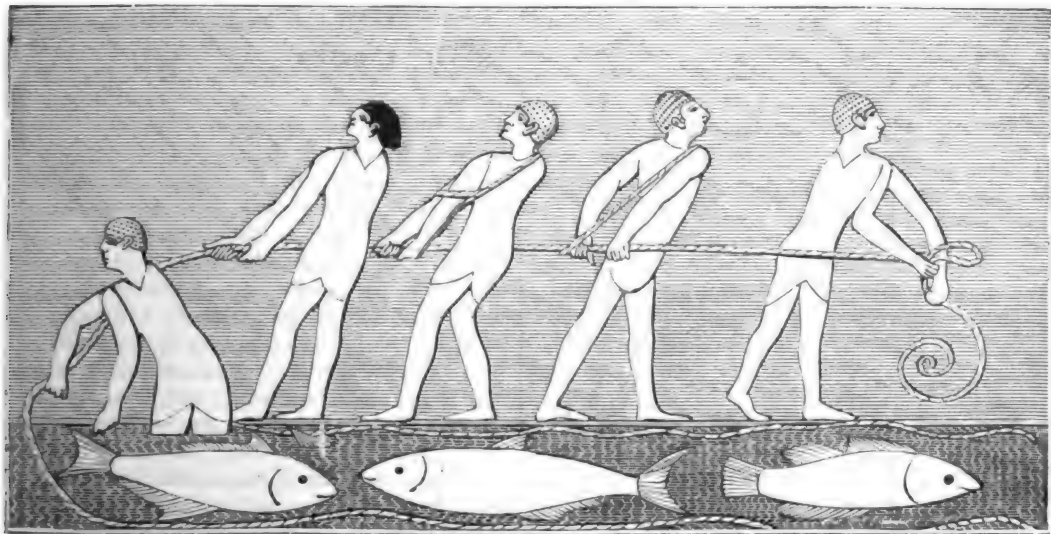
From the Egyptian Monuments.



Angling.



Spearing.



Fishing with the Net.

and a serpent with an inflated neck, or, as it is usually termed, a basilisk. Burton's *Excerpt. Hieroz.*

The serpent or basilisk, in Coptic, is called ouro; and in Arabic, the words حريش *harish*, and اركش *arkash*, are applied to serpents, which words are evidently combinations of حر *har*, and ار *irr*, *fire, light*; Hebrew אור *Or*. It is, therefore, supposed that this serpent is the representative of that sound, and consequently, the hieroglyphical emblem of *Hor* or *Horus*, the deified personification of solar light and heat.

The worship of the serpent appears to have been at an early period, almost universal; which may be accounted for, by considering that reptile as the earliest type of the solar influence, which in later times gave place to other emblems, possibly on account of the venomous properties of the creature, which rendered it an unsuitable represen-

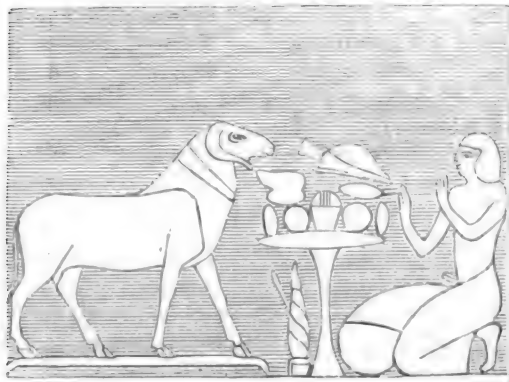
tation of that, from which it was supposed all good proceeded.

Hence the substitution of the bull as the solar emblem whose name in Hebrew is שׁוֹר *shoir*, Arabic ثور *tsawr*, or *sawr*, giving in accordance with the hieroglyphical emblem of Hor or Horus, the *Sheor* or *Sior*, "the prince of light," typified by an animal whose race has always been of the utmost benefit to mankind.

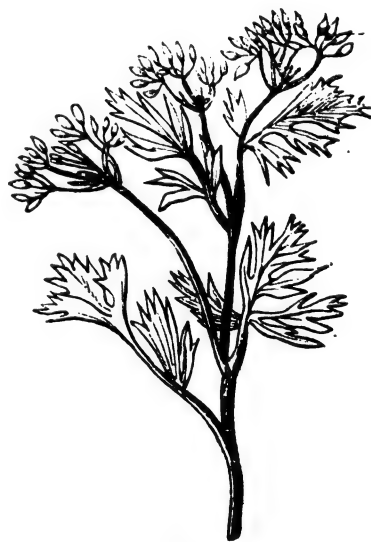
Lands were set apart for the support of the sacred animals; men and women were employed in feeding and maintaining them. If a person killed any of these creatures designedly, he was punished with death; if involuntarily, his punishment, in some cases, was referred to the priests: but if the animal killed were either a cat, a hawk, or an ibis, and that whether by design or not, the culprit was to die, without mercy, and the enraged multitude seldom waited even for the formalities of a trial. A Roman, in the time of one of the Ptolemies, who killed a cat accidentally, was torn in pieces by the populace on the spot, in spite of all the efforts of the king's guard to save him. When any of these animals died, great lamentation was made, and vast sums expended on their funeral. We are told that in the beginning of the reign of Ptolemy Philadelphus, the bull Apis dying, his keeper expended more than fifty talents of silver, or 13,000*l.*, on his interment.

The Israelites often debased themselves by an imitation of this demonolatry, for which they were severely punished by God, because it was one grand design of the Mosaic law to keep their theology free from these gross appendages. Wait's *Jewish Antiq.*; Young; Williams. See APIS; CAT; CROCODILE; IBIS; ICHNEUMON; SERPENT.

ANISE, an annual, umbelliferous plant, the seeds of which have an aromatic smell, a pleasant warm taste, and a carminative quality. By *Ανηθον*, translated anise, (Matt. 23. 23) the dill is meant, as in the margin. No other versions have fallen into the error. Our translators seem to have been first misled by a resemblance of the words; the Greek of anise, is *ανισον*; but of dill, *ανηθον*. *Bibl. Nat. Hist.*; Celsii *Hierobot.*



Animal Worship. From the Egyptian Monuments.



Anise.

ANKLETS. The "tinkling ornaments about their feet," mentioned by the Prophet Isaiah (3. 18), speaking of the Jewish women, are supposed to be anklets, which are thus described by Mr. Lane in his *Modern Egyptians*.

"Anklets of solid gold or silver are worn by some ladies, but are more uncommon than they formerly were. They are of course very heavy, and knocking

together as the wearer walks, make a ringing noise; hence it is said in a song, 'The ringing of thy anklets has deprived me of reason.'

Mr. Roberts, in his *Oriental Illustrations*, has the following passage in reference to this subject.

"From the sixteenth to the twenty-fourth verses of this chapter (Isai. 3.) we have an accurate description of the ornaments and manners of a Hindoo dancing girl.

"'Walk with stretched-forth necks.' When the females dance, they stretch forth their necks, and hold them awry, as if their heads were about to fall off their shoulders. 'And wanton eyes;' the margin, 'deceiving with their eyes.' As the votaries glide along, they roll their eyes (which are painted), and cast wanton glances on those around. 'Walking and mincing;' margin, 'tripping away.' Some parts of the dance consist of a tripping or mincing step, which they call *tatte tatte*. The left foot is put first, and the inside of the right keeps following the heel of the former, 'making a tinkling with their feet.' This sound is made by the ornaments which are worn round their ankles. The first is a large silver curb, like that which is attached to a bridle; the second is of the same kind, but surrounded by a great number of small bells; the third resembles a bracelet; and the fourth is a convex hoop, about two inches deep."

ANNA, a prophetess, the daughter of Phanuel, of the tribe of Asher. This pious widow constantly attended the morning and evening service at the Temple; and, at the advanced age of eighty-four years, when the venerable Simeon was uttering his hymn of thanksgiving at the presentation of Christ in the Temple, likewise began to praise God, and to speak of the Messiah to all those who were waiting for the redemption of Israel. (Luke 2. 36-38.)

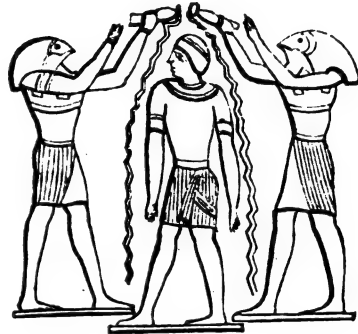
ANNAS, or, according to Josephus, ANANUS, was a high priest of the Jews. He obtained the pontificate under Quirinus, proconsul of Syria, but was deprived of it during the reign of Tiberius by Valerius Gratus, governor of Judæa. The dignity was transferred, first to Ismael, the son of Phabæus, and shortly after to Eleazar, who held the office one year, and was then succeeded by Simon; he, after another year, was followed by Joseph or Caiaphas, the son-in-law of Annas, A.D. 26. As Caiaphas continued in office until A.D. 35, Annas appears to have acted as his substitute, or sagan, and enjoyed great influence jointly with him; hence we read in Luke 3. 2, "Annas and Caiaphas being the high priests." (John 18. 13,24; Acts 4. 6.)

ANNUNCIATION, the tidings brought by the angel Gabriel to the Virgin Mary, of the incarnation of Christ. A festival called the Annunciation is kept by the Church on the 25th of March, in commemoration of these tidings. The festival is undoubtedly of great antiquity, as there is mention made of it in a sermon which goes under the name of Athanasius; others carry it up to the time of Gregory Thaumaturgus, because there is a sermon likewise attributed to him upon the same subject; but the best critics reject both these writings as spurious. There is no doubt that this festival was observed before the time of the Council of Trullo, A.D. 692, in which there is a canon forbidding the celebration of all festivals in Lent, except the Lord's-day and the feast of the Annunciation. In the Romish church on this feast, the pope performs the ceremony of marrying or christening a certain number of maidens, who are presented to him in the church, clothed in white serge, and muffled up from head to foot.

With regard to the mode of celebrating this festival

in early times, the records of antiquity furnish very scanty information; notwithstanding that Bernard, after Chrysostom, entitles it *radix omnium festorum*,—"the root of all festivals." We find, however, many homilies which were composed expressly for this day; and some hymns, in the works of John of Damascus, and of his contemporary, Cosmus of Jerusalem. Riddle's *Christ. Antiq.*

ANOINT. Anointing, or unction, was a ceremony in frequent use among the Hebrews, and to sanctify by unction was a practice observed by the ancient Egyptians. The Jews anointed from principles of health and cleanliness, as well as religion. They anointed the hair, head, and beard. (Psalm 133. 2.) At their feasts



Anointing.

and rejoicings, they anointed the whole body, but sometimes only the head or feet. (John 12. 3; Luke 7. 38; Matt. 6. 17.) The anointing of dead bodies was practised to preserve them from corruption, (Mark 14. 8.) and they also anointed kings and high priests at their inauguration. The private anointings which we learn to have been performed by the prophets, (2Kings 9. 3; 1Sam. 10. 1; 16. 13,) were only prophetic symbols or intimations that the persons, who were thus anointed, should eventually receive the kingdom. The sacred vessels of the tabernacle and temple were also anointed. (Exod. 30. 26,28.)

Anointing in general was emblematical of a particular sanctification, a designation to the service of God, to a holy and sacred use. God prescribed to Moses the manner of making the oil, or the perfumed ointment, with which the priests and the vessels of the tabernacle were to be anointed; it was composed of the most exquisite perfumes and balsams, and was prohibited for all other uses. Ezekiel upbraids the people for having made a like perfume for their own use, ch. 23. 41.

Under the law, persons and things set apart for sacred purposes, were anointed with the holy oil; which appears to have been a typical representation of the communication of the Holy Ghost to Christ and to his Church. Hence the Holy Spirit is called an unction or anointing (1John 2. 20,27); and Our Lord is called the Messiah, or the Anointed One, to denote his being called to the offices of mediator, prophet, priest, and king, to all of which he was consecrated in our nature by the anointing of the Holy Ghost. (Matt. 3. 16,17.)

ANOINTING OIL. The *holy anointing oil* to be used for the consecration of the priests and other religious purposes, (Exod. 30. 23-25,) was composed of the following ingredients:—

Pure myrrh	500 shekels.
Sweet cinnamon	250 —
Sweet calamus	250 —
Cassia	500 —
Olive oil	1 hin.

Dr. Adam Clarke makes the following computation:—

	lbs.	oz.	dwt.	gr.
500 shekels of the first and last, make .	48	4	12	21½
250 of the cinnamon and calamus .	24	2	6	10½

There is an allusion to the ingredients of this sacred perfume in Eccles. 24. 15. The use of aromatics in the East may be dated from the remotest antiquity. "Ointment and perfume," says Solomon, "rejoice the heart." (Prov. 27. 9.) They are still introduced, not only upon every religious and festive occasion, but as one essential expression of private hospitality and friendship. *Bible Nat. Hist.*

ANSWER. This word has other significations, besides the common one in the sense of reply. Moses having composed a thanksgiving after the passage of the Red Sea, Miriam, it is said, *answered*; meaning, that Moses with the men on one side, and Miriam with the women on the other side, sung the same song, as it were, in two choruses or divisions; of which one *answered* the other. (Exod. 15. 21.) So also 1Sam. 29. 5, where they sung in distinct choruses.

This word is likewise taken for, to *accuse*, or to *defend judicially*. (Gen. 30. 33.)

To *answer* is likewise taken in a bad sense; as when it is said that a son *answers* his father insolently, or a servant his master. (John 18. 22; Rom. 9. 20; 2Cor. 1. 9.)

To *answer*, is also used in Scripture for the commencement of a discourse, when no reply to any question or objection is intended. This mode of speaking is often used by the Evangelists; "And Jesus *answered* and said." It is a Hebrew idiom. Watson.

ANT, נמלה (Prov. 6. 6; 30. 25.) A small insect known in the earliest times for its social habits, its economy, unwearied industry, and prudent foresight. It has offered a pattern of commendable frugality to the profuse, and of unceasing diligence to the slothful. (Prov. 6. 6.)

Solomon calls the ants "exceeding wise," for though "a people not strong, yet they prepare their meat in the summer." He therefore sends the sluggard to these little creatures, to learn wisdom, foresight, care, and diligence. (Prov. 6. 6; 30. 25.)

That the ant hoarded up grains of corn against winter for its sustenance, was very generally believed by the ancients, (Plin., Ælian., Ovid *Metam.*) though modern naturalists seem to question the fact. Boerner, *Sammungen aus der Naturgeschichte*.

Bochart, in his *Hieroicozon*, has cited numerous passages from ancient naturalists, all concurring in opinion that ants cut off the heads of grain, to prevent their germinating; and it is observable that the Hebrew name of the insect is derived from נמל to cut off, and is the word used for cutting off ears of corn in Job 24. 24.

"Till the manners of exotic ants are more accurately explored, it would be rash to affirm that no ants have magazines of provisions; for although, during the cold of our winters in this country, they remain in a state of torpidity, and have no need of food, yet in warmer regions, during the rainy seasons, when they are probably confined to their nests, a store of provisions may be necessary for them. Even in Northern climates, against wet seasons, they may provide in this way for their sustenance, and that of the young brood, which, as Mr. Smeatham observes, are very voracious, and cannot bear to be long deprived of their food; else why do ants carry worms, living insects, and many other such things, into their nests? Solomon's lesson to the sluggard has been generally adduced as a strong confirmation

of the ancient opinion; it can, however, only relate to the species of a warm climate, the habits of which are probably different from those of a cold one; so that his words, as commonly interpreted, may be perfectly correct and consistent with nature, and yet be not at all applicable to the species that are indigenous to Europe. But I think if Solomon's words are properly considered, it will be found that this interpretation has been forced upon them, rather than fairly deduced from them. He does not affirm that the ant which he proposes to his sluggard as an example, laid up in her magazine stores of grain; but that, with considerable prudence and foresight, she makes use of the proper seasons to collect a supply of provisions sufficient for her purposes. There is not a word in them implying that she stores up grain or other provision. She prepares her bread, and gathers her food, namely, such food as is suited to her—in summer and harvest—that is, when it is most plentiful; and thus shows her wisdom and prudence by using the advantages offered to her. The words thus interpreted, which they may be without any violence, will apply to the species among us, as well as to those that are not indigenous." Kirby and Spence, *Introd. to Entomology*; Roget's *Bridgewater Treatise*. Huber on the *Ant*.

ANTEDILUVIANS. Little can be known of the mode of life, manners, and institutions of the primeval race of mankind. Scripture alone furnishes such authentic history, as Moses was inspired to record of the Antediluvians; of which geology affords a corroboration. Their stature and duration of life is only to be gathered from circumstantial evidence; and chronologists differ as to the length of days, weeks, years, recorded in Scripture, which bear upon the span of ancient man's existence. The life of Noah is an intermediate criterion; the greater portion of which was passed before the Deluge; and his wisdom handed down to his posterity, whatever of education, of religion, of science, the new race of man could have derived from their forefathers. It is not to be supposed that a native principle of virtue did not appertain to the social state of the Antediluvians, although their general depravity was punished by an overwhelming infliction of Almighty power. That men were strong and martial, perhaps gigantic and ferocious, as well as long-lived, before the Flood, is to be presumed. The vestiges of animal nature, in a fossil state in our national collections, are huge, as well as greatly various, in dimension, according to the nature of every object, and that some of the human genus consisted of giant tribes, may be presumed from the testimony of the Sacred History. This is also confirmed by the Greek and Latin poets, as well as the historians, particularly by Pausanias and Philostratus. That the great beasts of the waters, shores, and forests were of extreme dimensions, the names leviathan, behemoth, mammoth, sometimes of positive signification, and at others figuratively as types of the evil power, are sufficiently evident. The ivory in fossils, the vast skeleton remains uncrumbled on the shore, or dug up from excavations and mines, and to be viewed in modern collections, attest the fact. That beasts became predatory before the Deluge, was a consequence of the fall of man, and that man himself was in many cases little better than a savage, and a robber, is also to be presumed. His pursuits were probably nomade and agricultural, without great principalities, but under patriarchal authority, wherein the head of each hamlet governed his own family of children, and his descendants of several generations, the robust, scarcely-clothed sinews, and undaunted soul of the juvenile members of the petty society, keeping in check the

outrages of invidious colonies; and the wide expanse of a scantily peopled world, affording the barriers of desert and mountain and river to shield each community from surprise, the patriarch being, as it were, a petty king. The only thing we know of their religious rites is, that they offered sacrifices both of the fruits of the earth and of animals; but whether the blood and flesh of the animals, or only their milk and wool, were offered, is a disputed point.

The Antediluvians spent their time in luxury and wantonness, to which the abundant fertility of the first earth invited them, rather than in discoveries or improvements, which probably they stood much less in need of than their successors. Some authors have supposed astronomy to have been cultivated by the Antediluvians, though this is probably owing to a mistake of Josephus; but it is to be presumed that the progress they made therein, or in any other science, was not extraordinary, it being even very doubtful whether letters were so much as known before the Flood. As to their polity and civil constitutions, we have not any circumstances whereon to build conjecture. It is probable that the patriarchal form of government, which certainly was the first, was set aside much sooner among the race of Cain than among that of Seth, and that then their communities were but few, and consisted of vastly larger numbers of people than any formed since the Flood; or rather, it is a question whether, after the union of the two great families of Seth and Cain, there were any distinction of civil societies, or diversity of regular governments at all. It is more likely that all mankind then made but one great nation, though living in a kind of anarchy, divided into several disorderly associations; which, as it was almost the natural consequence of their having, in all probability, but one common language, so it was a circumstance which greatly contributed to that general corruption which otherwise perhaps could not have so universally overspread the Antediluvian world. And for this reason, chiefly, it seems, so soon as the posterity of Noah were sufficiently increased, a plurality of tongues was miraculously introduced, in order to divide them into distinct societies, and thereby prevent any such total depravation for the future.

Many reasons have been given for the Antediluvian longevity, and for the subsequent abridgment of human life; but they all fail in some point or other. How the Deluge may have produced such a change, is another question into which we need not enter.

ANTHEDON or **AGRIPPIAS**, a city on the sea-coast of Palestine, in the land of the Philistines, near Gaza. Herod gave it the name of Agrippias, in honour of the favourite of the Emperor Augustus. The name Carianthodon, in the *Chronicon Paschale*, means simply, the town of Anthedon. *Encyc. G. A.*

ANTHROPOPATHY. A metaphor, by which things belonging to creatures, and especially to man, are ascribed to God. Instances of this abound in the Scriptures, by which they adapt themselves to human modes of speaking, and to the limited capacities of men.

In the consideration of *anthropopathies*, the two following important rules must be constantly kept in mind.

1. That we understand them in a way and manner suitable to the nature and majesty of the Almighty, refining them from all that imperfection with which they are debased in the creatures, and so attribute them to the Deity.

2. When human affections are attributed to Jehovah,

we must be careful not to interpret them in a manner that shall imply the least imperfection in Him; but must thereby conceive (1) either, a pure act of his will, free from all perturbations to which men are liable, or else, (2) the effect of such human affections, the antecedent being put for the consequent,—that is, one thing being expressed while another thing is understood, which is usually its effect, or at least follows it,—a figure of very frequent occurrence in the sacred writings. Bishop Lowth; Jones; Horne's *Introd.*

ANTICHRIST, the name of that man of sin who is expected to precede the second coming of our Saviour; and who is represented in Scripture, and in the Fathers, as the epitome of everything impious, cruel, and abominable. Nebuchadnezzar, Cambyzes, Antiochus Epiphanes, and Nero, were so many antichrists or forerunners of antichrist. (Jerome in Dan. 11. 24.)

St. John informs us, that, in his time, there were many antichrists, (1 John 2. 18,) meaning heretics and persecutors. But the term is generally employed to denote a great power, that was to arise at a period subsequent to the days of the Apostles, and which, in an extraordinary degree, was to corrupt the doctrine, blaspheme the name, and persecute the followers of Christ. (2 Thess. 2. 3-10.) Bishop Hurd very justly observes, that the word signifies, "a person of power, actuated with a spirit opposite to that of Christ." For, to adopt the illustration of the same learned writer, "As the word Christ, is frequently used in the apostolic writings, for the doctrine of Christ, in which sense we are said 'to put on Christ,' to 'grow in Christ,' or, to 'learn Christ,' so antichrist, in the abstract, may be taken for a doctrine subversive of the Christian; and when applied to a particular man, or body of men, it denotes one who sets himself against the spirit of that doctrine." *Sermons.*

The Romanists imagine they view in the prophetic picture of antichrist, imperial Rome, elated by her victories, exulting in her sensuality and her spoils, polluted by idolatry, persecuting the people of God, and finally falling, like the first Babylon; whilst a new and holy city, represented by their own communion, filled with the spotless votaries of the Christian faith, rises out of its ruins, and the victory of the cross is completed over the temples of Paganism. This scheme has had its able advocates, at the head of whom may be placed, Bossuet, Grotius, and Hammond. Irenæus intimates, (but rather obscurely,) his own opinion, that by antichrist was meant the Roman empire, and especially one particular emperor who would fill the throne. But he observes, very wisely, that it is far better and safer to wait for the accomplishment of the prophecies contained in that book, (the Revelations,) than to frame conjectures respecting their meaning and application.

With respect to the commonly received opinion that the Church of Rome is antichrist, Mede and Newton, Daubuz and Clarke, Lowman and Hurd, Jurieu, Vitranga, and many other eminent Protestants, who have written upon the subject, concur in maintaining that the prophecies of Daniel, St. Paul, and St. John, point directly to this church. This was likewise the opinion of the first Reformers; and it was the prevalent opinion of Christians in the earliest ages, that antichrist would appear soon after the fall of the Roman empire. Gregory the Great, in the sixth century, applied the prophecies concerning the beast, in the Revelations, the man of sin, and the apostasy from the faith, mentioned by St. Paul, to him who should presume to claim the title of universal priest, or universal bishop in the Christian church; and yet, his immediate successor, Boniface III.,

received from the tyrant Phocas, the precise title which Gregory had thus censured. At the synod of Rheims, held in the tenth century, Arnulphus, bishop of Orleans, appealed to the whole council, whether the Bishop of Rome was not the antichrist of St. Paul, "sitting in the temple of God," and perfectly corresponding with the description of him given by St. Paul. In the eleventh century, all the characters of antichrist seemed to be so united in the person of Pope Hildebrand, who took the name of Gregory VII., that Johannes Aventinus, a Romish historian, speaks of it as a subject in which the generality of fair, candid, and ingenuous writers agreed, that at that time was the reign of antichrist. The Albigenses and Waldenses, who may be called the Protestants of the twelfth and thirteenth centuries, expressly asserted in their declarations of faith, that the Church of Rome was antichrist. Keith on the *Evidence of Prophecy*; Bishop Hurd on the *Prophecies*; Riddle's *Manual Christ. Antiq.*

Lightfoot thinks that antichrist consists of three branches, and that this term may be justly applied to Judaism, Pagan Rome, and Popery. (*Opera*, tom. ii.) Kett is of opinion, that the three great forms of antichrist which were to continue steadfastly in great power, are Popery, Mohammedanism, and Infidelity. (*Hist. Interp. Proph.*) Faber maintains, that revolutionary France is antichrist, and that this formidable power was revealed in all its terrors in 1792. *Dissert. on Proph.*

ANTIGONUS SOCCHÆUS, the father and instructor of Sadoc, who founded the sect of the Sadducees; the Jews say he was himself the originator of that sect. Antigonus was a great master and teacher of the Jewish law, and as such succeeded Simon the Just, who was high-priest B.C. 293. Calmet.

ANTI-LIBANUS, a chain of mountains in Cælo-Syria, among which the river Jordan has its source, running parallel to another chain called Libanus. Each of these chains, or ridges of mountains, extends from North to South. Anti-Libanus, is towards the East, and commences to the North of Upper Galilee, from which it is separated by Mount Hermon. The name has been received from the Greeks, but is unknown to the natives, and being employed somewhat arbitrarily by historians and topographers, has occasioned considerable obscurity in their writings. The natives call the chain Djebel Es-Sharke, or the Eastern mountains.

The general elevation of Anti-Libanus is inferior to that of the western range; but about its southward termination, where it divides, in order to send its branches east and west of the Jordan, the ridge rises loftily, and overtops all the other summits of Lebanon. Our information concerning Anti-Libanus generally, is less complete than that which we possess respecting the parallel range. We know, however, that it has fewer inhabitants, and is scarcely anywhere cultivated. Indeed, it is not equally cultivable; for it would appear from a comparison of the dispersed notices in Burckhardt, that its western declivities, towards the great valley of Baalbec, are completely barren, without trees or pasture.

The highest mountain of the region, bears the distinct name of Jebel Essheikh, and is, unquestionably, Mount Hermon; the supposed height of which is about 12,000 feet, and its summit is clad with perpetual snow. In ancient times, the snow was carried to the neighbouring towns for the purpose of cooling liquors (Prov. 25. 13, and perhaps Jer. 18. 14); a practice common in the East at the present day. It is composed of primitive calcareous rock, of a fine grain, with a sandy slate upon the

higher parts. Like all limestone strata, they present a great number of caverns, to which, as places of retreat, frequent allusion is made in the Books of Samuel and of the Kings.

The mountain of Amana, mentioned in Cantic. 4. 8, is the southern part or summit of Anti-Libanus, probably so called because the river Amana descended from it, which waters the territories of Damascus. (Gesenius.) In Deut. 4. 48, this mountain is called Sion, which has been supposed to be either a contraction, or a faulty reading for Sirion; but Bishop Pococke thinks it probable, that Hermon was the name of the highest summit of this mountain, and that a lower part of it had the name of Sion. This obviates the geographical difficulty which some interpreters have imagined to exist in Psalm 133. 3, where the Mount Sion mentioned in connexion with Hermon, is generally understood to be Mount Sion, in Jerusalem, more than thirty miles distant. According to the bishop's supposition, the dew falling from the top of Hermon to the lower parts, might well be compared in every respect to the "precious ointment upon the head, that ran down unto the beard, even upon Aaron's beard, that went down to the skirts of his garments," and that both of these, in this sense, are very proper emblems of the blessings of unity and friendship, which diffuse themselves throughout the whole society. Bishop Pococke's explanation is approved by Mr. Buckingham. Horne's *Introd.*; Robinson's *Palestine*.

ANTIOCH, the name of a celebrated city of antiquity, formerly the capital of Syria, now called *Antakia*, by the Arabs. Antioch is situated on the side of the river Orontes*, the Nahr el Aaszy, a stream of no great importance, although described by Ovid in the second book of his *Metamorphoses* to be the largest river then known. It is about twenty miles distant from the Mediterranean, into which the Orontes empties itself. It is about 700 miles distant from Alexandria and about the same distance from Constantinople.

There were no less than sixteen cities called Antioch, in Western Asia, all founded by Seleucus Nicanor, the first Syro-Grecian monarch after Alexander the Great, to perpetuate the name of his father, Antiochus. But the Scripture mentions only two, (1) Antioch, the capital of Syria, and (2) Antioch, the capital of Pisidia, a small province of Asia Minor.

For power and dignity Antioch in Syria was little inferior to Seleucia and Alexandria, and the inhabitants were celebrated for their luxury, effeminacy, and licentiousness. Josephus says, that it was the third great city of all that belonged to the Roman provinces; it was called *Antiochia apud Daphnem*, or Antioch near Daphne, on account of a celebrated grove near it of cypress and laurel (*δαφνων*), in which were splendid temples to Apollo and Diana. It was well known among the Jews, for the *jus civitatis* which Seleucus Nicanor had given to them, with the Grecians and Macedonians; and for the wars of the Maccabæans with its kings.

Antioch is one of the most celebrated cities in the annals of the Christian Church. Here, on a memorable occasion, recorded in the Acts of the Apostles, the "disciples," as they were termed, or the converts to Christianity, were first termed *Christians*, a few years after Our Saviour's ascension—a distinction which has since continued, and will ever continue in the world. Antioch was the birth place of St. Luke the Evangelist; St. Paul and St. Barnabas remained in it a considerable time,

* Pliny says that Antioch was divided by the river, from which we may conclude that there was a suburb here to the north; of which, however, there are no traces left. Robinson's *Palestine*.



Antioch.

preaching the Gospel; St. Paul was baptized in the river Orontes, which waters it; and to this day, a gate of the modern city, in the north-eastern quarter leading to Aleppo, is invariably called *Bab-Boulous*, or the gate of St. Paul. St. Ignatius, the friend and disciple of St. John the Apostle, and a martyr for the Christian cause, was, if not the first, among one of the first of its bishops; here, too, at the end of the fourth century of the Christian era, the illustrious St. John Chrysostom, its bishop, flourished, and preached, and the city continued for centuries the seat of the chief patriarch of Asia.

Antioch has suffered more severely than almost any other city from fire, famine, and earthquake, and has endured all the evils that a frequent change of masters could inflict. In B. C. 65, on the breaking up of the kingdom of Syria, it was captured by Pompey, and in A. D. 115 it was almost utterly destroyed by an earthquake, and in 155 by a fire. In 260 it was surprised by Sapor, and its inhabitants massacred; and in the reigns of Constantine the Great, Julian, and Theodosius, it suffered severely from famine and pestilence. In 524 and 526, it was almost entirely ruined by successive shocks of earthquake, and in 540, and again in 574, it was captured by Chosroes. In 638, it fell into the hands of the Saracens, and remained in their possession till 966, when it was recovered by the Greek emperor; but it was in 970 again taken by the Saracens, and remained with them till 1098, when it was captured by the Crusaders, who established there a principality, which long survived their kingdom of Jerusalem. In 1268 it was wrested from them by Bibars, the Mamaluke sultan of Egypt, when 40,000 Christians were put to the sword, and twice that number made captives. Since that period it has remained in the hands of the Mohammedans, though frequently changing masters among them, and has now nothing left but its ruins to bear witness to its ancient prosperity.

Modern Antioch is situated thirty miles south of Scanderoon, and fifty-three west of Aleppo, in long. $36^{\circ} 45' E$, and lat. $35^{\circ} 17' N$. Kinneir says, "The houses are in the Turkish fashion, small, but neatly built of hewn stone. But though this be the case with some of them, the majority are constructed of slight materials; and unlike the houses of other Syrian or rather Eastern towns, have sloping roofs, covered with thin tiles. There

are ten or twelve mean and unimportant mosques, with low minarets; but there is not at present a single Christian church!"

The earthquake of the 13th of August, 1822, laid Antioch in ruins. The Jewish missionary, Wolfe, who was present at the awful scene, transmitted to his friends a most vivid description of this catastrophe. Pliny Fisk, an American missionary, who visited the place two years after, says, that "walls, mosques, and houses are seen lying prostrate in every direction, filling the streets with ruins." He did not estimate the population at more than four or five thousand, which is explained by his fellow-traveller, Mr. Madox, who states that four or five thousand perished by the earthquake. Mr. Buckingham says the Jews assemble for worship in the house of their chief, but the Christians meet in a cave.

The country in the neighbourhood of Antioch is described by Captains Irby and Mangley, as particularly rich and fertile, even in its present neglected state.

Great numbers of medals and gems have been found in the neighbourhood of Antioch, especially during the winter season, when the ground has been laid bare by heavy rains. Many Phœnician coins have been thus discovered, as well as those of several of the Seleucidæ, the founders and beautifiers of the ancient city; and others of the period of Julius Cæsar and Augustus. Brewster's *Edin. Encyc.*; Horne.



Antioch in Syria. Head of Augustus.

ANTIOCH OF PISIDIA, a city mentioned in Acts 13. 14, was situated in Asia Minor, and, as above stated, built originally by Seleucus Nicanor, in honour of his father, Antiochus. Hitherto, on the authority of D'Anville, and subsequent geographers, this Antioch has been considered to occupy the site of the modern town of Aksher. There was a synagogue of Jews in this town. St. Paul and St. Barnabas, in their journey

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from Perga, visited it, and St. Paul preached an eloquent discourse, which the Gentiles who heard it wished him to deliver again to them on the ensuing Sabbath. This request irritated the Jews, who perceived that some of the citizens were inclined to embrace Christianity, and they raised seditious reports against St. Paul and his companion, by which they were compelled to leave the city. (Acts 13. 14-51.) Mr. Arundel, in his *Visit to the Seven Churches of Asia*, observes that Antioch in Pisidia, was the capital of the province, and the metropolitan see; it is so named in the *Notitia*. The chief men of the city persecuted and expelled the Apostles, who "shook off the dust of their feet against them." In a signal manner has their rejection of the Gospel been visited: their city has been destroyed, and even the site of it has nearly disappeared. (Horne's *Introd.*) "Not a Christian now resides in it, except a single Greek in the khan. Not a church, nor any priest to officiate where Paul and Barnabas, and their successors, converted thousands of idolaters to the true faith."



Antioch in Pisidia.

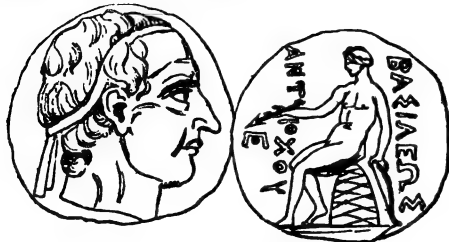
ANTIOCHIS, the concubine of Antiochus Epiphanes, who gave her the cities of Tarsus and Mallo, that she might receive their revenues for her own benefit. This was regarded by the inhabitants as an insupportable mark of contempt, and they took up arms against the king, who was obliged to march in person to reduce them. (2Macc. 4. 30.) Calmet.

ANTIOCHUS, a common name of the Syro-Grecian kings. The actions of many of these princes are foretold by the prophets, and several of them are intimately connected with Jewish history, as we find related in the books of the Maccabees.

I. ANTIOCHUS SOTER was the son of Seleucus Nicanor, and obtained the surname of Soter, or Saviour, from having hindered the invasion of Asia by the Gauls. He began to reign B.C. 276, and conferred many immunities upon the Jews of Asia.

II. ANTIOCHUS THEOS, or the God, was the son and successor of Antiochus Soter. He married Berenice, daughter of Ptolemy Philadelphus, king of Egypt. Laodice, his first wife, seeing herself despised, poisoned Antiochus, Berenice, and their son, who was intended to succeed to the kingdom. After this, Laodice procured Seleucus Callinicus, her son by Antiochus, to be acknowledged king of Syria. These events were foretold by the prophet Daniel. (11. 6.)

III. ANTIOCHUS THE GREAT, son of Seleucus Callinicus, began to reign B.C. 219. He made war



Antiochus III.

against Ptolemy Philopator, king of Egypt, but was defeated near Raphia. Thirteen years after, on the death of Ptolemy Philopator, Antiochus resolved to become master of Egypt. He immediately seized Cœlo-Syria, Phœnicia, and Judea; but Scopas, general of the Egyptian army, entered Judæa, while Antiochus was occupied by the war against Attalus, and was at first successful; he was, however, soon overcome by Antiochus. In consequence of the Jews readily submitting to him, Antiochus permitted them throughout his dominions to live according to their own laws. He left two sons, Seleucus Philopator and Antiochus Epiphanes, who both became kings of Syria.

IV. ANTIOCHUS EPIPHANES, son of Antiochus the Great, was one of the most sanguinary persecutors of the Jewish nation that ever lived. He is the subject of the predictions of the prophet Daniel. (Ch. 11. 21-29.) Though his Syrian flatterers gave him the appellation of Epiphanes (*illustrious*), the epithet of *vile* or *despicable*, given him by the prophet (v. 21), agrees better with his true character; for he disgraced himself by such profligate conduct that the historian Polybius, his contemporary, and others after him, instead of Epiphanes, more correctly called him Epimanes, or the madman. This prince designed nothing less than the utter extirpation of Judaism: he commanded the statue of Jupiter Olympus to be placed upon the altar of the Temple at Jerusalem, and a sow to be offered in sacrifice. These profanations, and his other oppressions, aroused the family of the Maccabees, who bravely resisted his forces. Antiochus, filled with indignation, was hastening into Judæa to make Jerusalem (as he threatened) a grave for all the Jews, but Divine vengeance pursued him, and, falling from his chariot, he bruised his limbs, and died in the most excruciating tortures, B.C. 160. He was succeeded by his son Antiochus Eupator.



Antiochus IV.

V. ANTIOCHUS EUPATOR, son of Antiochus Epiphanes, was only nine years old when his father died. Lysias, who had usurped the government of the kingdom in the name of the young prince, led against Judæa an army of one hundred thousand foot, twenty thousand horse, and thirty-two elephants. (1Macc. 6; 2Macc. 13.) He besieged and took the fortress of Bethsura, and thence marched against Jerusalem. The city was ready to fall into his hands, when Lysias received the news that Philip, whom Antiochus Epiphanes had intrusted with the regency, had come to Antioch to take the government. He therefore proposed an accommodation with the Jews, and after concluding a peace, immediately retired into Syria, with the young king and his army.

In the mean time, Demetrius Soter, son of Seleucus Philopator, and nephew to Antiochus Epiphanes, to whom of right the kingdom belonged, having escaped from Rome, where he had been detained as a hostage, came into Syria. Finding the people disposed for revolt, Demetrius headed an army, and marched directly to Antioch, against Antiochus and Lysias. The inhabitants opened their gates, and delivered to him

Lysias and the young king, whom he to be put to death, without suffering them to appear in his presence. Antiochus Eupator reigned only two years.



Antiochus V.

VI. ANTIOCHUS THEOS, son of Alexander Balas, an impostor who personated Antiochus Eupator and killed in battle Demetrius Soter, was treacherously put to death by Tryphon, his minister, after a short reign, B.C. 139.



Antiochus VI.

VII. ANTIOCHUS PIUS, SOTER, or SIDETES, the son of Demetrius Soter, reigned from B.C. 139 to B.C. 131. He confirmed the privileges which the kings of Syria had granted to the Jews, permitted Simon, the high-priest, to coin money with his own stamp, declared Jerusalem and the Temple exempt from royal jurisdiction, and promised other favours, as soon as he obtained peaceable possession of the kingdom which had belonged to his ancestors. Simon, being treacherously murdered by Ptolemy, his son-in-law, in the castle of Docus, near Jericho, the murderer immediately sent to Antiochus Sidetes to demand troops, that he might recover for him the country and cities of the Jews. Antiochus came in person, with an army, and besieged Jerusalem, which was bravely defended by John Hyrcanus. The siege was a protracted one, but at length the king entered the city, beat down the breastwork above the walls, and returned to Syria. Three years after, he marched against the Persians or Parthians, and was accompanied in the expedition by John Hyrcanus, high-priest of the Jews, who, it is supposed, obtained the surname of Hyrcanus, from some gallant action which he performed. Antiochus waged war with the Parthians, and is believed to have been murdered during the campaign. Appian and Ælian, however, state that he committed suicide. Justin; Diod. Sic.; Josephus, *Ant.*



Antiochus VII.

I. ANTIPAS, ANTIPAS HEROD, or ANTIPATER, was one of the sons of Herod the Great, by his wife Cleopatra, who was a native of Jerusalem. His father Herod, in his first will, had appointed him his successor; but altered this afterwards, in favour of Archelaus. On Herod's death, Antipas, advised by

the orator Irendus, (who had been intimately acquainted with all the secrets of Herod's court,) assisted by Salome the sister of his father, accompanied by his mother Cleopatra, supported by numerous relations and friends, and favoured by many who had at first been the partisans of Archelaus, went to Rome to dispute the validity of his father's last will. Augustus, however, adopted a middle course; and, instead of bestowing the whole of Herod's dominions upon any one of his sons, assigned a portion to each. Antipas received for his share the greater part of Galilee, with the country beyond Jordan, and the yearly amount of his revenue is estimated by Josephus at two hundred talents. He began his government by strongly fortifying the city Sephoris. He also built a very fine city on the banks of the lake Gennesareth, and gave it the name of Tiberias, in honour of the Roman emperor, Tiberius Cæsar.

Antipas at first married the daughter of Aretas, king of Arabia, and lived with her a long time; but, having stopped at the house of his brother Philip on his way to Rome, he became enamoured of his wife Herodias, who was also niece of the brothers. As she discovered in him an ambitious mind, congenial to her own, she was easily persuaded to prefer him to her husband; and it was agreed between them that, after he should have returned from Rome and divorced his wife, she would be ready to join him in Galilee. The daughter of Aretas having been informed of this agreement found means to withdraw to the Arabian court, and acquainted her father of the intrigue and intention of her husband. Antipas, in the mean time, married Herodias; and was thus involved in a war with Aretas, which lasted four years, and in which he was very unsuccessful. His new marriage was considered by the whole nation of the Jews as an unlawful connexion, and he was personally reproved for his conduct by John the Baptist. Enraged at this freedom, and instigated by Herodias, he cast John into prison, (pretending, according to Josephus, that the assembling of such multitudes to hear the instructions of the Baptist was dangerous to the security of his government,) and afterwards, though with apparent reluctance, caused him to be beheaded. (Mark 6; Luke 13. 32.)

Antipas was so hard pressed by the king of Arabia that he was reduced to beg assistance from Tiberius, who immediately commanded his general, Vitellius, to secure Aretas as his captive, or to send his head to Rome. While Herod and Vitellius were concerting their measures at Jerusalem, they received intelligence of the death of Tiberius; and Artabanus, in the mean time, succeeded Aretas in his kingdom. Antipas, accompanied by Vitellius, had an interview with the new king near the Euphrates; and, having concluded a peace, he gave a splendid entertainment on the banks of that river.

About six years after this event, Agrippa Herod (the brother of Herodias and the nephew of Antipas), having received from Caligula very extensive dominions, with the title of king, the ambitious Herodias, envious of this distinction, persuaded her husband to solicit from the emperor the same regal dignity; and, in the hope of aiding his cause by her arts and her presents, she accompanied him to Rome. The emperor, however, not only refused his request, but, having been rendered suspicious of his fidelity by the representations of Agrippa, deprived him of his dominions, and banished him to Lyons, in Gaul. Understanding, however, that Herodias was the sister of his friend Agrippa, he offered her a pardon, and promised also to repay the sum which she had lent to her brother, but she refused to avail herself of his generosity; and, as she had been the cause of her husband's

disgrace, she determined to share his fate. Antipas, at the time of his banishment, had enjoyed his tetrarchy forty-three years. The time and manner of his death are not known; but it appears from Josephus that he spent his last days in Spain.

It was this Herod Antipas who treated Our Lord with such indignity when he was sent to him by Pontius Pilate. (Luke 23.) He had before laid snares for Our Saviour; who, detecting his insidious intentions, termed him a *fox*. (Luke 13. 32.) Josephus; *Univ. Hist.*; Brewster's *Edinb. Encyc.*

II. ANTIPAS, a "faithful martyr," mentioned in Rev. 2. 13. He is said to have been one of our Saviour's first disciples, and to have been put to death in a tumult at Pergamos by the priests of Æsculapius, who had a celebrated temple in that city. His Acts, as the records of martyrs were styled in the primitive Church, relate that he was burnt in a brazen bull.

I. ANTIPATER, an Idumæan, father to Herod the Great. He was, both for antiquity of family and for riches, the principal person of Idumæa. Eusebius, *Hist. Eccles.*

Antipater was strongly attached to the party of Hyrcanus against Aristobulus, who disputed with him the sovereign authority. In the civil war which ensued, Antipater paid his court so effectually to the dominant faction as to obtain for the weak-minded Hyrcanus the protection of Cæsar, and, for himself, the procuratorship of Judæa. Raised to this commanding eminence, he named Phasael, his eldest son, governor of Jerusalem, and confided to the younger, the artful and unscrupulous Herod, the charge of Galilee. Antipater was at length poisoned at the instigation of Malichus, who, after his death, took possession of the government of Jerusalem. Josephus, *Antiq.*

II. ANTIPATER, son of Herod the Great and Doris, his first wife. His father caused him to marry the daughter of Antigonos, who had been beheaded at Antioch by order of Antony. After attempting to poison his father, Antipater was sent to prison and loaded with irons, where he was at length put to death by order of Herod, who died himself a few days after. Josephus, *Antiq.*

ANTIPATRIS, a town of Palestine, in Samaria, situated on the road from Jerusalem to Cæsarea, in the beautiful and fertile plain of Sharon, anciently called, according to Josephus, Caphir-Saba, or Capharsalama. It was rebuilt and enlarged by Herod the Great, who called it Antipatris, in honour of his father Antipater. It was about seventeen miles from Joppa, forty-two from Jerusalem, and twenty-six from Cæsarea. St. Paul was brought here, after his apprehension at Jerusalem, on his way to the Roman governor at Cæsarea. (Acts 23. 31.) Its site is generally supposed to be that on which a miserable village, called El Mukhalid, now stands, consisting of about fifteen dwellings, constructed in the form of Egyptian huts.

Antipatris, during the Roman era, appears, from the facts mentioned by Josephus, to have been a place of considerable military importance. Vespasian, while engaged in prosecuting the Jewish war, halted at Antipatris two days, before he resumed his career of desolation by burning, destroying, and laying waste the cities and villages in his way. This city is supposed to have been the same with Capharsalama, mentioned in the first book of Maccabees, where a battle was fought, in the reign of Demetrius, between Nicanor, a man who was an implacable enemy of the Jews, and Judas Maccabæus, when five thousand of Nicanor's army were slain, and the rest

saved themselves by flight. (1 Macc. 7. 26-32.) Winer, *Biblisches Realwörterbuch*.

ANTITYPE; that which answers to a type or figure. A type is a model, mould, or pattern; that which is formed according to it, is an antitype.

The word *αντιτυπος* occurs twice in the New Testament;—first, in the Epistle to the Hebrews, 9. 24; secondly, in 1 Peter 3. 21, where its genuine import has been much controverted. A type, in its primary and literal meaning, simply denotes a rough draught, or less accurate model, from which a more perfect image is made; but in the sacred and theological sense of the term, a type may be defined to be a symbol of something future and distant, or an example prepared and evidently designed by God to prefigure that future thing. What is thus prefigured, is called the antitype. Outram *de Sacrificiis*.

"It is essential," observes Bishop Van Mildert, "to a type, in the scriptural acceptation of the term, that there should be a competent evidence of the Divine intention in the correspondence between it and the antitype—a matter not left to the imagination of the expositor to discover, but resting on some solid proof from Scripture itself that this was really the case." *Bampton Lectures*.

ANTOTHIJAH, the son of Shashak, one of the chief men of Benjamin. (1 Chron. 8. 24.)

ANTOTHITE. Abiezer, one of David's mighty men, is mentioned by this name in 1 Chron. 11. 28.

ANTONIA, a strong tower or fortress of Jerusalem, which stood on a steep rock adjoining the north-west corner of the Temple, on the site of a citadel that had been erected by Antiochus Epiphanes, in order to annoy the Jews, and which, after being destroyed by them, was rebuilt by the Maccabæan prince, John Hyrcanus, B.C. 135. (Josephus, *Ant.* xv. 11.) Herod the Great repaired it with considerable splendour, uniting in its interior all the conveniences of a magnificent palace, with ample accommodations for soldiers. This citadel (in which a Roman legion was always quartered) overlooked the two outer courts of the Temple, and communicated with its cloisters by means of secret passages, through which the military could descend and quell any tumult that might arise during the great festivals. This was the guard or "watch" to which Pilate alluded. (Matt. 27. 65.) The tower of Antonia was so named by Herod in honour of his friend Mark Antony; and this citadel is the "castle" into which St. Paul was conducted (Acts 21. 34, 35), and of which mention is made in Acts 22. 24. As the Temple was a fortress that guarded the whole city of Jerusalem, so the tower of Antonia was a fortress that entirely commanded the Temple. It was taken by Titus at the memorable siege of Jerusalem, who then soon became master of the Temple and the city. Horne.

ANUB, the son of Coz, of the tribe of Judah. (1 Chron. 4. 8.)

ANUBIS, the name of an Egyptian deity, who was represented by a figure with a dog's head; but his name is also inscribed on a number of different figures which have no apparent connexion with a dog.

Some have supposed that this name is derived from *נבא* to prophesy, or *נבא* to bark. Hence the divinity, who was supposed to warn the Egyptians of the approach of the inundation of the Nile, was represented with the head of a dog, in accordance with the principles upon which they formed their hieroglyphics.

Anubis was the keeper of the temples, and the guar-

dian of the great principles of heat, humidity, and fecundity. He was sometimes designated by the symbol of Capricornus, whose goat's horns represented the rays of heat, and whose fishy tail implied moisture. In an ancient sculpture given by Montfaucon, he is depicted with his foot on a crocodile, surmounted with a star; intimating his connexion with the Nile, and with the constellation Sirius. He was considered as the symbol of the fertility of the Nile, which begins to swell when the dog-star rises, and was also supposed to keep guard at the tropics, and to prevent the sun from passing beyond them. His worship was so celebrated, that a city was built in Egypt, and called after him Cynopolis. He was considered by the Greeks and Romans the same as Mercury, and is therefore called by Plutarch, Hermanubis. He is for this reason represented with the symbols, and as performing the functions, of Mercury, holding a caduceus, and leading souls to the shades. (Apul. *Metam.* lib. ix.) All these circumstances are recognised and exhibited in various gems of the Gnostics. In the representation from a gem here given, he stands without any symbol of Mercury, and is purely the Egyptian god. The inscription is scarcely legible, but the words appear to be a corruption of Hebrew and Greek, which signifies *the sun or star has shone*, alluding, probably, to his identity with Sirius.

𐤀𐤍 was an idol of the Chaldeans. (Isaiah 46. 1.) Among the Zabians the planet Mercury is so named. It occurs, also, in many Chaldee names of persons. The names of the Babylonian kings are mostly compounded with 𐤀𐤍 and other names of deities.

Under the name 𐤀𐤍 there is mentioned an idol of the Avites. (2Kings 17. 31.) The Hebrew commentators render it *latrator*, a *barker*, from 𐤀𐤍 and they assert that this idol was made in the form of a dog. Traces of the ancient worship of an idol in the form of a dog have been discovered in Syria, even in modern times. Ikenii, *Dissert. de Nibchas*.



A Gnostic Gem—basalt—in the collection of Viscount Strangford.

I. APAMEA, a city of Syria, on the Orontes, built, it is supposed, by Seleucus I., king of Syria, or by his son Antiochus Soter, in honour of Queen Apamea, the wife of Seleucus, and mother of Antiochus. It was probably the same with Shepham, a city of Syria. (Numb. 34. 10, 11.) Calmet.

II. APAMEA, a city in Phrygia, built by Antiochus Soter, on the ruins of Kibotus, which signifies *Ark*.

"The Mosaic account of the Deluge is confirmed by a coin struck at Apamea, in the reign of Philip the Elder. On the reverse of the medal is represented a kind of square chest, floating upon the water, and a man and woman are advancing out of it to the dry land, while two other persons remain within. Above it floats a dove, bearing an olive branch; and another bird, possibly a raven, is perched upon its roof. In one of the

front panels of the chest, is the word *Nωε*, in ancient Greek character." Horne.



Apamean Medal.

APE, 𐤀𐤓 Koph; Gr. *κηφος*. (1Kings 10. 22; 2Chron. 9. 21.) This animal appears to be the same with the *ceph* of the Ethiopians, of which Pliny speaks. (viii. 19.) Solinus, speaking of Ethiopia, says that Cæsar the Dictator, at the games of the circus, had shown the monsters of that country, *cephs*, whose hands and feet resembled those of mankind.

The fleet of Solomon is said to have brought apes from Ophir, or rather monkeys, as the word denotes several species.

Lichtenstein attributes the 𐤀𐤓 of the Hebrew to the class of monkeys called *Diana*, in the system of Linnæus.

The Egyptians are said to have worshipped apes, and they are still adored in many places in India. In some parts of that country apes are held sacred, though not resident in temples. *Bible Nat. Hist.*; Gesenius.



From the Egyptian Monuments.

APELLES, mentioned by St. Paul, (Rom. 16. 10.) who calls him "approved in Christ," or an honest man. The Greeks believe that Apelles was one of the seventy-two disciples, and bishop of Heraclea. They observe his festival on October 31. Calmet.

APHARSACHITES or APHARSATHCHITES, a people sent by the kings of Assyria, to inhabit the country of Samaria in the room of those Israelites who had been removed beyond the Euphrates. They greatly opposed the rebuilding of Jerusalem. (Ezra 4. 9; 5. 6.)

I. APHEK, in the tribe of Judah. Here the Philistines encamped when the ark was brought from Shiloh, which was taken in battle by them. (1Sam. 4.) Probably this is the Aphekah mentioned in Josh. 15. 53.

II. Aphek, in the valley of Jezreel. Here the Philistines encamped while Saul and his army lay near Jezreel, on the mountains of Gilboa. (1Sam. 29. 1.)

III. Aphek, a city belonging to the tribe of Asher,

near the country of the Sidonians. (Josh. 13. 4; 19. 30.) Perhaps this was—

IV. **Aphek**, a city of Syria, one of the principal in Ben-Hadad's kingdom, in the vicinity of which the battle was fought between Ahab and Ben-Hadad, when the Syrians were beaten, (1Kings 20. 26,) and as they retreated with precipitation into the city, the city-wall fell upon them and crushed 27,000. Probably in this city, **Aphek** or **Aphaca**, situated in Libanus, on the river Adonis, stood the famous temple of Venus the **Aphacite**, between Heliopolis and Byblos.

APHEREMA, one of the three toparchies added to Judæa by the kings of Syria. (1Macc. 11. 34.) Perhaps the Ephraim or Ephræm, mentioned John 11. 54. Calmet.

APHES DAMMIM or **EPHES DAMMIM**, a place belonging to the tribe of Judah, where the Philistines encamped when Goliath insulted the host of Israel. (1Sam. 17. 1.)

APHIAH, the father of Bechorath, a Benjamite, the ancestor of Saul. (1Sam. 9. 1.)

APHRAH, the name of a place in or near Jerusalem. (Micah 1. 10.)

APHSES, the head of the eighteenth sacerdotal family of the twenty-four which David chose for the service of the Temple. (1Chron. 24. 15.)

APIS, a symbolical deity worshipped by the Egyptians. The bull was one of the forms under which the god Osiris received universal adoration in Egypt. At Memphis the great bull **Apis** was set up as an object of worship.

Apis was consecrated both to the sun and moon. This animal, when having certain peculiar marks, according to Strabo, was supposed to contain the soul of Osiris. He consequently received great honour from the Egyptians. The characters of the sacred bull were that he should be of a black colour, having a square white mark upon his forehead, the figure of an eagle upon his back, a lump under his tongue resembling a beetle, and a white spot in the form of a crescent on his right side. To these it was added, that the hairs of his tail should be double or cleft. His black colour was symbolical of the sun, the action of which would render bodies black; the square white spot on the forehead belonged to the moon, so also the crescent on the right side. **Apis** was called by the Greeks *Epaphus*; but the Egyptians affirm that **Apis** was prior to *Epaphus* by some hundreds of centuries. (Ælian. *Hist. Nat.*) When, after a diligent search, a calf was found with these marks upon it, it was taken with great joy to the Temple of Osiris, where it was fed, and worshipped as a representation of this god, as long as it lived.

The worship offered to **Apis** was very pompous; oxen were sacrificed to him. Yellowish or red bulls were permitted to be immolated, these being the colours of Typhon, who killed Osiris, and whose members were said to have been placed in the body of a cow by Isis. The city of Busiris took its name from this circumstance, and there was the tomb of Osiris.

Two kinds of images are mentioned in the Bible, those of Jehovah and those of the false deities; which, especially in the history of the kingdom of Israel, are carefully distinguished from each other. (2Kings 10. 29; 13. 2, 11; 14. 24.) Both were interdicted to the Hebrews; for they were considered as being in danger of attributing some inherent efficacy to those of Jehovah, as well as of the other deities. (Exod. 32. 4; Deut. 4. 16-18; 13. 23.)

The images of Jehovah were the calf mentioned in Exod. 32. 4, 5, and the two golden calves erected by Jeroboam in the cities of Dan and Bethel. They were made in imitation of the two sacred living bulls in Egypt, viz.: *Apis* at Memphis and *Mnevis* at Heliopolis; these calves are said to be golden in the same sense that the table and altar are said to be so, i. e. covered with gold. Jahn, *Bibl. Archæol.*

It would appear that the crime of the Hebrews, mentioned in Exod. 32. 4, 5, consisted not in an utter apostasy from Jehovah to the gods of Egypt; but in an unauthorized and interdicted intrusion of Egyptian ideas and practices into His worship. If they had wholly forsaken the Lord, what interest had they in His feast to be held on the morrow? It would appear that they purposed to worship Jehovah through the same sensible symbol as the Egyptians worshipped Osiris, through *Apis*; this may be gathered from Psalm 106. 20: "They changed their glory [the invisible Jehovah] into the similitude of an ox that eateth grass."

Apis was no doubt considered by the Egyptians as a type of the sun, and to this may be traced the origin of the veneration paid to animals of this kind in various parts of the world. In India, the cow to this day is a sacred animal, and is designated as "the daughter of Surabhi, sprung from the sun." An early voyager informs us "that there existed in a temple in Japan, the representation of an egg of brass, resting upon certain rocky substances, which egg a bull was endeavouring to break with his horns; the whole appearing to be supported by water. The legend of the Japanese respecting this, is stated thus: The world was formerly inclosed in a brazen egg, floating upon the waters, and the moon by its influence drew up some of the bottom, which growing together became mud and stones, on which the egg rested. The bull finding it, attacked the egg with his horns and broke it, when all created things came forth." This is supposed to be a figurative or hieroglyphical representation of the sun's rays, typified by the horns of the bull, (קֶרֶן *a horn*, in Hebrew, whence קָרָן *to shine, emit rays*,) striking upon the earth and by their influence producing all animated beings. In the Grecian and Roman mythology the bull was a personification of the influence of the sun as well as the emblem of Dionysius or Bacchus.

The following is the Hieroglyphical name of **Apis**. See **AARON**.



APOCALYPSE, *Ἀποκάλυψις*, *discovery, unfolding*. The Greek title of the Revelation of St. John the Divine.

Sir Isaac Newton considers there is no book of the New Testament so strongly attested, or commented upon so early, as the Apocalypse. Some of the ancient writers assert that this book was written in the reign of Domitian, others in those of Claudius and Nero. The most probable and received opinion is, that St. John was banished into Patmos towards the end of Domitian's reign by virtue of his edicts for persecuting the Christians, and that he had the Revelation contained in the Apocalypse during his exile; this view is supported by many of the Fathers. The death of Domitian occurred A.D.

96; the Christian exiles were then liberated, and St. John was permitted to return to Ephesus. It mentions no heresy as flourishing at that time except the sect of the Nicolaitans, which Irenæus asserts subsisted before that of Cerinthus. Many eminent scholars of modern times assign it to the year 96 or 97.

No book has given rise to a greater variety of interpretations than the Apocalypse, which has ever been accounted the most difficult portion of the New Testament. The figurative language in which the visions are delivered; the variety of symbols under which the events are presignified; the extent of the prophetic information which appears to pervade all ages of the Christian church, afford little hope of its perfect elucidation, till a further process of time shall have ripened more of the events foretold in it, and have given safer scope to investigation. (Rosenmüller, *Scholia*.) "To explain this book perfectly," says Bishop Newton, "is not the work of one man, or of one age; but probably it never will be clearly understood till it is all fulfilled." It is graciously designed that the gradual accomplishment of these predictions should afford in every succeeding period of time additional testimony to the divine origin of our holy religion.

Those who are disposed to study this sublime and mysterious book are referred to the works of Mede, Daubuz, Sir Isaac Newton, Bishops Newton and Hurd, Lowman, Faber, Dr. Hales, and many other excellent commentators, especially to the pious and learned labours of Dr. Woodhouse.

The views of Eichhorn, Hug, and other German writers, as presented in Professor Robinson's edition of Calmet, and apparently approved by him, are at utter variance not only with those of the distinguished writers mentioned above, but with all internal evidence and probability. The prophecies themselves afford a series of proofs fatal to the extravagant German hypothesis of interpretation; for proofs of this, consult Hug's *Introduction*.

APOCRYPHA. Besides the Scriptures of the Old Testament, which are universally acknowledged to be genuine and inspired writings, both by the Jewish and Christian churches, there are several other writings, partly historical, partly ethical, and partly poetical, which are usually printed at the end of the Old Testament in the larger editions of the English Bible, under the appellation of the *Apocrypha*, that is, books not admitted into the sacred canon, being either spurious or at least not acknowledged to be divine. The word "Apocrypha" is of Greek origin, and is either derived from the words *απο της κρυπτης*, because the books in question were removed from the crypt, chest, ark, or other receptacle, in which the sacred books were deposited, whose authority was never doubted; or more probably from the verb *αποκρυπτω*, to hide or conceal, because they were concealed from the generality of readers, their authority not being recognised by the Church, and because they are books which are destitute of proper testimonials, their original being obscure, the authors unknown, and their character either heretical or suspected. The advocates of the church of Rome, indeed, affirm that even these are divinely inspired; the Protestant churches, however, on the contrary affirm these books to be Apocryphal and merely human compositions. They are unanimously rejected by them for the following reasons.

1. They possess no authority whatever, either external or internal, to procure their admission into the sacred canon. None of them are extant in the Hebrew; all of them are in the Greek language, except the fourth book of Esdras, which is only extant in Latin. They were

written for the most part by Alexandrian Jews, subsequently to the cessation of the prophetic spirit, though before the promulgation of the Gospel. Not one of the writers in direct terms advances a claim to inspiration; nor were they ever received into the sacred canon by the Jewish church, and therefore they were not sanctioned by Our Saviour. No part of the Apocrypha is quoted, or even alluded to by him, or by any of his apostles; and both Philo and Josephus, who flourished in the first century of the Christian era, are totally silent concerning them.

2. The apocryphal books were not admitted into the canon of Scripture during the first four centuries of the Christian church. They are not mentioned in the list of inspired writings made by Melito, bishop of Sardis, who flourished in the second century; nor in those of Origen in the third century, of Athanasius, Hilary, Cyril of Jerusalem, Epiphanius, Gregory Nazienzen, Amphilochius, Jerome, Rufinus, and others in the fourth century; nor in the list of canonical books recognised by the council of Laodicea, held in the same century, whose canons were received by the Catholic church; so that, as Bishop Burnet well observes, "we have the concurring sense of the whole Church of God in this matter." (Sixth Article of the Anglican church.)

To this decisive evidence against the canonical authority of the apocryphal books, we may add, that they were never read in the Christian church until the fourth century; when, as Jerome informs us, they were read "for example of life and instruction of manners; but were not applied to establish any doctrine." (*Pref. in lib. Salomonis*.) As a proof that they were not regarded as canonical in the fifth century, Augustin relates, that when the Book of Wisdom was publicly read in the church, it was given to the readers or inferior ecclesiastical officers, who read it in a lower place, than those books which were universally acknowledged to be canonical. Notwithstanding the veneration in which these books were held by the Western Church, it is evident that the same authority was never ascribed to them as to the Old and New Testament; until the last council of Trent, at its fourth session, presumed to place them all, (except the prayer of Manasseh and the third and fourth books of Esdras,) in the same rank with the inspired writings of Moses and the Prophets. Rev. G. C. Gorham's Statement to the Bible Society, 1826.

The Anglican church does not read all the books of the *Apocrypha*. It reads, as lessons, no part of either book of Esdras, or of the Maccabees, or of the additions to the book of Esther; nor does it read the prayer of Manasseh. Bishop Tomline's *Elements*.

Although the apocryphal books cannot be applied to establish any doctrine, yet they are highly valuable as ancient writings, which throw much light on the phraseology of Scripture, and upon the history and manners of the East; and as they contain many noble sentiments and useful precepts, the Anglican church reads them as above stated for "example of life and instruction of manners." Pfeiffer *Critica Sacra*; Moldenhawer, *Int. ad Vet. Test.*; Heidegger, *Enchirid. Bib.*; Bishop Marsh's *Comparative View*; Horne's *Introd.*

APOCRYPHAL. There are some small parts of Scripture which are at this time contested, and which are received by some as canonical, by others are considered as *apocryphal*; such as the titles to the Psalms, the preface to Jeremiah, Ecclesiasticus, the additions to Esther and Daniel. Calmet.

APOCRYPHAL BOOKS OF THE NEW TESTAMENT. In the ages following the Apostles, the

apocryphal writings, which were published under the names of Jesus Christ and his Apostles, their companions, &c., (and which are mentioned by the writers of the first four centuries, under the names of Gospels, Epistles, Acts, Revelations, &c.) greatly increased. Most of them have long since perished, though some few are still extant, which have been collected and published by Fabricius, in his *Codex Pseudipigraphus Novi Testamenti*. Of this work, the Rev. Mr. Jones made great use, and, in fact, translated the greater part of it, in his *New and Full Method of settling the Canonical Authority of the New Testament*.

Dr. Lardner, in different parts of his works, has collected much curious information respecting the Apocryphal books. The passages being too numerous to be cited at length, the reader will find them indicated in the fifth index to his works, article, "Apocryphal books." The late Rev. Thomas Rennell also produced an able and learned tract, entitled, *Proofs of Inspiration, or the grounds of distinction between the New Testament and the Apocryphal volume; occasioned by the publication of the Apocryphal New Testament*.

"Revelation has sustained already every species of assault which cunning could contrive, or power direct. It has had its enemies among the ignorant and among the learned, among the base and among the noble. Polite irony and vulgar ribaldry, have been the weapons of its assailants. It has had its Celsus, and its Porphyry, and its Julian. And what were the effects of their opposition? The same as when the 'rulers and elders of the scribes' united against it,—its purification and increase. It has had its Bolingbokes and its Woolstons, its Humes and its Gibbons, and what disadvantages has it sustained; what injuries has it received? Has it lost any of its pretensions, or been deprived of any portion of its majesty and grace, by their hatred and their hostility? All facts connected with the history of the Christian religion are confirmations of a Christian's faith, that the doctrine which he believes will resist every attack, and be victorious through all opposition. No new weapons can be forged by its enemies; and the temper and potency of those which they have so often tried, they will ever try in vain. They may march to battle; but they will never raise their trophies in the field." *Eclectic Rev.*

APOLLONIA, a city of Macedonia Prima, situated between Amphipolis and Thessalonica. It received its name from the heathen deity, Apollo, to whom a splendid temple was erected. St. Paul passed through this city on his way to Thessalonica. (Acts 17. 1.) It is at present called *Erisso*. Classical geographers enumerate seventeen cities styled Apollonia.

APOLLONIUS, an officer under Antiochus Epiphanes, whom Grotius believes to have been governor of Mysia. He captured Jerusalem on the Sabbath, and "slew great multitudes," the Jews, at that time, thinking it sinful even to defend themselves against an attack upon that day; but they afterwards altered their practice in this respect, though they would never act offensively. He is called Misarches in the Greek. (2Macc. 5. 24.) Calmet.

APOLLOS, a Jew of Alexandria, who came to Ephesus, A. D. 54, during the absence of St. Paul, who had gone to Jerusalem. (Acts 18. 24.) He was "an eloquent man, and mighty in the Scriptures." At Ephesus, he began to speak boldly in the synagogue, and demonstrated by the Scriptures, that Jesus was the Christ. Aquila and Priscilla having heard him there, "took him unto them, and expounded unto him the way

of God more perfectly." Some time after he was inclined to go into Achaia, and the brethren wrote to the disciples there, desiring them to receive him. He was very useful at Corinth, where he watered what St. Paul had planted. (1Cor. 3. 6.) It has been supposed that the great admiration of his disciples for him tended to produce a schism. Some said, "I am of Paul,"—some, "I am of Apollos,"—and others, "I am of Cephas." But this division which St. Paul mentions and reproves, in his first Epistle to the Corinthians, did not prevent Paul and Apollos personally from being closely united in the bonds of Christian charity and affection. Apollos hearing that the Apostle was at Ephesus, went to meet him, and was there when St. Paul wrote the first Epistle to the Corinthians; in which he observes, that he had earnestly entreated Apollos to return to Corinth; but though he had not prevailed with him, Apollos gave him room to hope that he would visit that city at a favourable opportunity. Some have supposed that the Apostle names Apollos and Cephas, not as the real persons in whose names parties had been formed at Corinth, but that in order to avoid provoking a temper which he wished to subside, he transfers, by "a figure," to Apollos and himself, what was really meant of other parties; whom, from prudence, he declines to mention. However this might be, the reluctance of Apollos to return to Corinth seems to countenance the general opinion. St. Jerome says, that Apollos was so dissatisfied with the division that had happened on his account at Corinth, that he retired into Crete with Zeno, a doctor of the law; but that the evil having been corrected by the letter of St. Paul to the Corinthians, Apollos returned to that city, of which he afterwards became bishop. The Greeks say that he was bishop of Duras; some, that he was bishop of Iconium, in Phrygia; and others, of Cæsarea. Calmet; Watson.

APOLLYON. See **ABADDON**.

APOLOGIES, in Ecclesiastical history, Defences of Christianity, presented to the heathen emperors by the Christian Fathers, who were therefore called, *Apolo-gists*. The first was presented by Quadratus to the Emperor Adrian, A. D. 126, a fragment of which is preserved by Eusebius.

The Apologies are curious and valuable remains of antiquity, as showing what were the objections of the heathens, and the manner in which they were refuted by the early Christians. Watson.

APOSTASY; a forsaking or renouncing of religion, either by an open declaration in words, or a virtual declaration of it by our actions. The primitive Christian church distinguished several kinds of apostasy; the first, of those who went entirely from Christianity to Judaism; the second, of those who complied so far with the Jews, as to communicate with them in many of their unlawful practices, without making a formal profession of their religion; thirdly, of those who mingled Judaism and Christianity together; and, fourthly, of those who voluntarily relapsed into paganism. Apostasy may be further considered as,—1. Original, in which we have all participated. (Rom. 3. 23.) 2. National, when a kingdom relinquishes the profession of Christianity. 3. Personal, when an individual backslides from God. (Heb. 10. 38.) 4. Final, when men are given up to judicial hardness of heart, as Judas. The warnings of Our Lord against apostasy are frequent, and, beyond conception, fearful. (Matt. 10. 25-39.) It is hard to tell whether they were most needed in times of sanguinary persecution, or now in times of tranquillity and peace. Buck.

APOSTLES. The word *αποστολος* signifies properly an *ambassador*, or *messenger*; and the name was applied primarily to the twelve disciples, whom Our Lord selected as the first preachers of his Gospel, (Matt. 10. 2; Luke 6. 13,) then to Matthias, who was chosen in the place of Judas Iscariot, (Acts 1. 15,) and subsequently to St. Paul, but with especial reference to his mission to the Gentiles. (Rom. 11. 13.) The Apostles of the circumcision were called *the twelve*, this number containing a reference to that of the tribes of Israel; while St. Paul was peculiarly designated as *the Apostle of the Gentiles*. But this name was given also to other preachers of the Gospel, who assisted the Apostles properly so called, in establishing or confirming churches. Barnabas, the assistant of St. Paul, is so entitled in Acts 14. 4, 14. In 2Cor. 8. 23, we read of *Αποστολοι εκκλησιων*, messenger (or apostle) of the churches. And Epaphroditus is termed *υμων Αποστολον* in Phil. 2. 25. In Rom. 16. 7, it is said, that Andronicus and Junia (or probably Junias), were “of note among the Apostles,” by which it does not seem necessary, or even right, to understand St. Paul as ranking them in the number of Apostles, but merely as affirming that they were well known to the Apostles as Christians of long standing, and highly esteemed on account of their personal character. The definite article in the original appears to point to this interpretation; the words are, *επισημοι εν τοις Αποστολοις*. But some interpreters suppose that Andronicus and Junia are here called Apostles, in the same sense as Barnabas. (Acts 14. 4, 14.) In the *Apostolical Constitutions*, book vi. c. 7, Philip, who is mentioned Acts 8. 26, is entitled *συναποστολος*, a fellow-apostle, because he co-operated with the Apostles in the execution of their office.

It was the office of the Apostles to plant Churches by preaching the Gospel from place to place, and afterwards to visit and superintend the churches which they had founded. We are not to consider each or any of them as locally attached to some particular town. It is true, that all of them planted several churches, and these churches continually looked upon some particular Apostle as their first founder. There are cases in which the Apostles are spoken of as the first bishops of these churches; but there is no evidence that they bore this title in their own life-time, nor could the founder of several churches be called with propriety the bishop of all of them, or of any one in particular.

Their first care seems to have been to establish an elder, or elders, who were resident in the place; but they themselves travelled about from city to city, and from village to village, first within the confines of Judæa, and at no great distance from Jerusalem; but afterwards, in more extensive circuits, from one end of the empire to the other. Burton's *Hist. Christ. Church*; Riddle's *Christ. Antiq.*

APOSTLES' CREED. See CREED.

APOSTOLIC; Apostolical; something that relates to the Apostles, or descends from them. Thus we say, the *apostolic* age, *apostolic* doctrine, *apostolic* character, constitutions, traditions, &c.

APOSTOLICAL CONSTITUTIONS AND CANONS. Two collections of ecclesiastical rules and formularies, entitled *Apostolical Constitutions* (*Διαταγαι*, or *Διαταξεις, των Αποστολων*; *Constitutiones Apostolicæ*), and *Apostolical Canons* (*Κανονες Αποστολοκοι*, *Canones Apostolorum*), were attributed in early ages of the Church to Clement of Rome, who was supposed to have committed them to writing from the mouths of the Apostles, whose words they pretend to record. The

authority thus claimed for these writings has, however, been entirely disproved; and it is generally supposed by critics that they were chiefly compiled during the second and third centuries, or that, at least, the greater part must be assigned to a period before the first Nicene council. We find references to them in Eusebius, Epiphanius, and Athanasius, writers of the third and fourth centuries. A modern critic (Rosenmüller) supposes them not to have attained their present form until the fifth century.

The *Constitutions* are comprised in eight books. In these the Apostles are frequently introduced as speakers. They contain rules and regulations concerning the duties of Christians in general, the *Constitutions* of the Church, the offices and duties of ministers, and the celebration of divine worship. The tone of morality which runs through them is severe and ascetic. The general style in which the *Constitutions* are written is such as had become prevalent during the third century.

On the whole, it appears probable, from internal evidence, that the *Apostolical Constitutions* were compiled during the reigns of the heathen emperors, towards the end of the third century, or at the beginning of the fourth: and that the compilation was the work of some one writer (probably a bishop) of the Eastern Church.

The *Canons* relate chiefly to various particulars of ecclesiastical polity and Christian worship; the regulations which they contain being for the most part sanctioned with the threatening of deposition and excommunication against offenders. The first allusion to this work by name is found in the Acts of the Council which assembled at Constantinople in the year 394, under the presidency of Nectarius, bishop of that see. But there are expressions in earlier councils and writers of the same century which appear to refer to the *Canons*, although not named. The rules and regulations contained in the *Canons* are such as were gradually introduced and established during the second and third centuries. In the canon or list of sacred books of the New Testament, given in this work, the Revelation of St. John is omitted, but the two Epistles of Clement, and the *Apostolical Constitutions*, are inserted. Riddle's *Christ. Antiq.*

APOSTOLIC CHURCH. In the primitive Church this was an appellation given to all such Churches as were founded by the Apostles; and even to the bishops of those Churches, as being the reputed successors of the Apostles. These were confined to four, viz., Rome, Alexandria, Antioch, and Jerusalem. In after times, the other Churches assumed the title, on account principally of the conformity of their doctrine with that of the Churches which were apostolical by foundation. Buck.

APOSTOLIC FATHERS, an appellation usually given to the Christian writers of the first century, Barnabas, Hermas, Clement, Ignatius, and Polycarp. Of these writers, Cotelierius, and, after him, Le Clerc, have given a collection in two volumes, accompanied both with their own annotations, and the remarks of other learned men. Buck.

APOSTACTITES (*Renouncers*), the first and purest sect of the apostolical age, who stand charged with no heresy, but with imitating the manners of the first age in austerity. They receive their name from the circumstance of their renouncing the possession of all property. They were of the second century, and were found chiefly in Cilicia and Pamphylia. Riddle's *Christ. Antiq.*

APOTHECARY, רִקָּח (Exod. 30. 25), which is correctly rendered in the margin of our version “perfumer;” the word means also any thing spiced; hence, ointment, confection. The holy oils and ointments were probably prepared by one of the priests who had properly qualified himself. Mr. Roberts, in his *Oriental Illustrations*, states that, in the Hindoo temples, there is a man whose chief business it is to distil sweet waters from flowers and to extract oils from wood, flowers, and other



Servant perfuming a Guest. From the Egyptian Monuments.

substances. From our version having rendered the word apothecary, it would seem indicate that the business of a perfumer was not distinguished from that of an apothecary in the time of the translators. Thus Shakespeare, a contemporary writer, says—

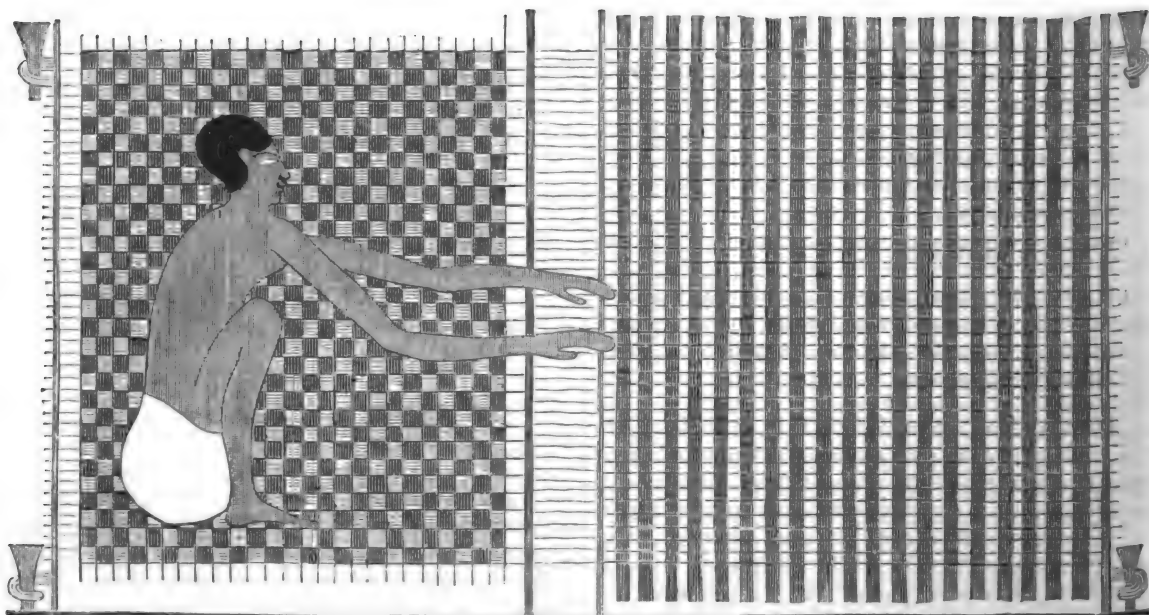
An ounce of civet, good apothecary,
To sweeten mine imagination.

Sacred oil appears to have been as copiously used by the heathen nations as it was in the Jewish tabernacle and temple, and during the patriarchal economy; the Sanscrit writers prove its retention in the present religious services of India, and that it was adopted in the more ancient, we have the authority of Strabo (lib. xv.) where he refers to a ceremony which calls to mind the words of the Psalmist, that it ran down upon Aaron's beard that went down to the skirts of his garments. Sir William Ouseley also mentions the statue of a man at Shapur, which, according to the *Nozhat alcolub*, princes went on pilgrimages to visit and anoint with oil.

APPAIM, the son of Nadab, a descendant of Hezron. (1Chron. 2. 30.)

APPAREL. Our first parents, in the earliest period, protected themselves with the leaves of the fig-tree; afterwards, with the skins of animals. Subsequently some method, as we may suppose, was discovered for matting together the hair of animals and making a sort of felt cloth. Later still, the art of weaving was introduced, and a web was formed by combining the hair of animals with threads drawn from wool, cotton, or flax. The art of manufacturing cloths by spinning and weaving is of very great antiquity. (Gen. 14. 23; 31. 19; 37. 3; Job 7. 6.) The Egyptians were skilful in such manufactures, as may be seen from numerous paintings recently discovered in the tombs. The Israelites, while living among them, learnt the art, (1Chron. 4. 21,) and while wandering in the wilderness, they prepared the materials for covering the tabernacle, and wrought some of them with embroidery. Cotton cloth was esteemed most valuable; next to that, woollen and linen. That which was manufactured from the hair of animals, was esteemed of least value. Of silk there is no mention made at a very early period, unless perchance it be in Ezek. 16. 10, 13, where the word שֵׁט from the verb signifying *to draw*, may denote threads drawn from silk stuff, according to the assertion of Pliny, that the silk came from the east of Asia in half silk stuffs, which in Greece was first unravalled and then used for weaving cloth wholly of silk. Alexander found silks in Persia, and it is probable, that the Median dress, adopted by the Persians under Cyrus, was silk. Silk was not introduced among the nations of Europe till a late period.

What the nature of that garment was, which is interdicted in Levit. 19. 19, and Deut. 22. 11, is uncertain. It is said to be a mixed garment of wool and linen. Josephus says that the garments in question were embroidered ones, which belonged to the priests; but the fact is, the law was universal, and interdicted them to priests as well as to all others. Perhaps the warp was of wool, and the woof of linen, a common mode of manufacturing in the East even to this day. Maimonides thinks that the law was principally intended as a preservative from idolatry; for the heathen priests of those times wore such mixed garments of woollen and linen, in the superstitious hope of having the beneficial influence of some lucky conjunction of the planets or stars, to bring down a blessing upon their sheep and their flax. Jahn. See **CLOTHS; GARMENTS; HABITS**.



Weaving. From the Egyptian Monuments.

APPEAL, a legal term denoting a request for the transfer of a cause from one judge to another, or from an inferior to a superior tribunal. Among the Jews, appeals lay to a higher court in cases of importance. (Deut. 17. 8,12.) In Jerusalem, it is not improbable that there were superior courts in which David's sons presided; Psalm 122. 5, seems to allude to them; though we do not find that a supreme tribunal was established at Jerusalem earlier than in the reign of Jehoshaphat. (2Chron. 19. 8-11.) The more difficult cases and appeals were brought either before the ruler of the state, or before the high-priest; until in the age of the Maccabees, a supreme judicial tribunal was instituted, which is first mentioned under Hyrcanus II. Josephus *Antiq.*

The Sempronian law secured the privilege to all Roman citizens, that they could not be capitally convicted, but by the suffrage of the people; and in whatever provinces they happened to reside, if the governor showed a disposition to condemn them to death, to scourge, or deprive them of their property, they had liberty to appeal from his jurisdiction, to the judgment of the people. This law which was enacted under the republican form of government, continued in force under the emperors; so that if any freeman of Rome thought himself ill-used and aggrieved by the presidents, in any of the provinces, he could by appeal remove his cause to Rome, to the determination of the Emperor. A number of persons, all of consular rank, we are told, were delegated by Augustus, to receive the appeals of the people in the provinces. Thus St. Paul, (Acts 25. 11,12,) when he found that Festus was too much inclined to favour his accusers, to do full justice to his cause, stood upon his rights as a Roman citizen, and said, "I appeal unto Cæsar."

APPHIA, the wife of Philemon, the friend of St. Paul. It is supposed she suffered martyrdom with her husband. (Philem. 2.)

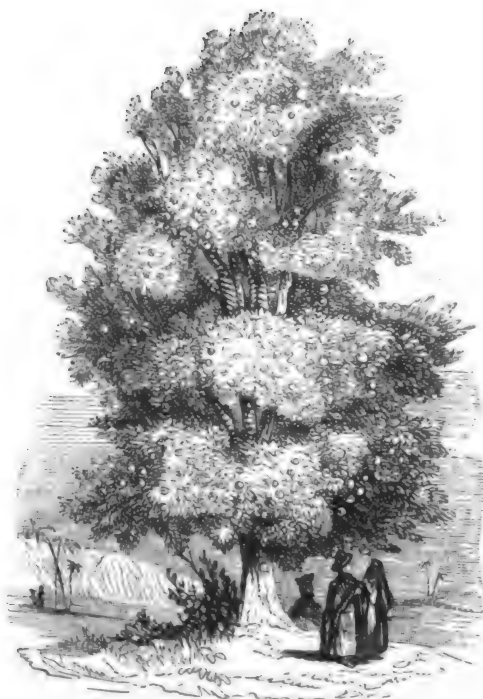
APPHUS, a surname given to Jonathan Maccabæus. (1Macc. 2. 5.)

APPI FORUM, a place about fifty miles from Rome, near the modern town of Piperno, on the road to Naples. It was so called from Appius Claudius, whose statue was erected there: the same who gave his name to the Appian Way. St. Paul in his journey to Rome from Puteoli, was met here by several devout Christians. (Acts 28. 15.) On the ruins of this ancient little village, there is now erected an abbey called Fossa Nuova.

The Appian Way, sometimes termed, "Queen of the Roman Ways," on account of its length and the difficulties necessary to be surmounted in its construction, was commenced at Rome, and was first laid down as far as Capua, a distance of about 1000 stadia, or 125 miles. From Capua it was subsequently extended by Augustus to Beneventum, and thence to Brundisium, now called Brindisi, a celebrated city on the coast of Apulia, in the territory of the Calabri, when that port became the usual place of disembarkation for those who passed between Asia, Greece, and Italy; and hence in St. Paul's time it was the chief road to the city of Rome. Eustace, in his *Classical Tour through Italy*, says, "that the average breadth of the Appian Way is from eighteen to twenty-two feet, and that such parts of it as have escaped destruction, as at Fondi and Mola, exhibit few traces of wear and decay after a duration of two thousand years."

APPLE TREE, תפוח. In our version rendered *apple*. (Prov. 25. 11; Cantic. 2. 5; Joell. 12.) Arabic تفاح which is also applied to lemons, peaches, apricots.

The reference is generally thought to be the citron tree, (*Citrus medica*.) It is described as the noblest of the trees of the woods, and its fruit as very sweet or pleasant, (Cantic. 2. 3,) of the colour of gold, (Prov. 25. 11,) extremely fragrant, (Cantic. 7. 8,) and proper for those to smell that were ready to faint. (Cantic. 2. 5.) All this is true of the citron, but not of the apple. Citron trees are very noble and large, their leaves beautiful, ever continuing on the trees, of an exquisite smell, and affording a most delightful shade. The root of the word in Hebrew, would seem to strengthen this impression, it being נפח *to breathe, to emit fragrance*.



Citron Tree.

The apple does not attain much delicacy or perfection in Western Asia. The fruit of the citron tree is much used by the Oriental ladies to smell to, for which purpose they often have it in their hands, or within reach, and as its fragrance is considered most reviving, it is employed for much the same purposes as a scent-bottle in this country. In due season, the snow-white blossoms and golden fruit may be observed at the same time upon the same tree. The foliage is studded with minute glands, which are the depositories of the odorous juices to which the tree owes its fragrance. It might well therefore be said, "As the citron tree among the trees of the wood, so is my beloved among the sons."

Solomon seems to refer to the manner of serving up these citrons in his court, when he says, "A word fitly spoken is like golden citrons in silver baskets;" whether, as Maimonides supposes, in baskets wrought with open work or in salvers curiously chased, cannot now be determined; the meaning is, that an excellent saying, suitably expressed, is as the most acceptable gift in the fairest conveyance; and the Rabbins say that the tribute of the first ripe fruits was carried to the Temple in silver baskets.

APPLES OF SODOM. Associated with the Dead Sea, most persons have heard of the Apples of Sodom, a species of fruit, which, extremely beautiful to the eye, is bitter to the taste and full of dust. Tacitus, in the fifth book of his *History*, alludes to this singular fact, but in language so brief and ambiguous, that no

light can be derived from his description: "atra et inania velut in cinerem vanescunt." Some travellers, unable to discover this singular production, have considered it merely as a figure of speech, depicting the deceitful nature of all vicious enjoyments; but Hasselquist regards it as the production of a small plant called *Solanum melangena*, a species of nightshade, found abundantly in the neighbourhood of Jericho. He states that the apples are sometimes full of dust, but only when the fruit has been attacked by a certain insect, which converts the whole of the inside into a kind of powder, leaving the rind entire, and in possession of its beautiful colour.

M. Seetzen, on the other hand, holds the novel opinion, that this mysterious apple contains a sort of fibres resembling silk; and, having no pulp or flesh in the inside, might naturally enough, when sought for as food, be denounced by the hungry Bedouin as pleasing to the eye, and deceitful to the palate.

Chateaubriand has fixed on a shrub different from the others. It grows two or three leagues from the mouth of the Jordan, and is of a thorny appearance with small tapering leaves, and its fruit is exactly like the Egyptian lemon, both in size and colour. Before it is ripe it is filled with a corrosive and saline juice; when dried, it yields a blackish seed that may be compared to ashes, and which in taste resembles bitter pepper. There can be little doubt that this is the true apple of Sodom, which flatters the sight while it mocks the appetite. Maundrell; Russell's *Palestine*.

APRIES, a king of Egypt, called Pharaoh-hophra in the Scriptures. (Jerem. 44. 30.)

Apries was the son of Psammis, and the grandson of Necho, who waged war against Josiah, king of Judah; he reigned thirty years, (B.C. 600—570,) but his tyrannical disposition raised discontents among the people. He equipped a fleet for the reduction of the Cyrenians, but lost in that expedition almost the whole of his army, and the Egyptians, irritated at his ill success, revolted, asserting that he undertook the war only to get rid of part of his subjects, in order that he might govern the remainder more absolutely. The king sent Amasis to pacify the revolters; but while he was haranguing them, one of the multitude placed a diadem about his helmet, and proclaimed him king. The rest applauded, and Amasis having accepted their offer, in the neighbourhood of Memphis, with an army of native Egyptians, defeated a body of 30,000 foreign mercenaries, in the pay of Apries. The king himself being taken by the conquerors, Amasis wished to spare his life; but the people were implacable in their vengeance, and he was obliged to give him up "into the hands of those who sought his life," by whom he was strangled.

That Nebuchadnezzar appeared in Egypt during these troubles, is very evident; but the precise state of the contest when he came, and the part which Apries and Amasis took with respect to this foreign enemy, or the manner in which Nebuchadnezzar acted towards them, are points involved in uncertainty. From the fact that Amasis was left on the throne, as compared with dates, and other circumstances, it seems probable that the Babylonians advanced towards Egypt soon after the outbreak of the revolt; and that Apries, not being able, in the state of his affairs, to make a stand against them, withdrew into Upper Egypt. It would also appear that Nebuchadnezzar, when he withdrew after having ravaged the country left Amasis in possession of the kingdom, according to the plan which he had before pursued in Judæa; and that Apries then returned to Lower Egypt, to make a grand effort

for the recovery of his kingly power, with the result as above stated. Ezekiel reproaches Egypt, and says that it had been a staff of reed to the house of Israel, and an occasion of falling; for when they took hold of it by the hand, it broke and rent all their shoulder. He therefore prophesies, that Egypt should be reduced to a solitude, and that God would send against it the sword which would destroy in it man and beast. (Ezek. 29.) This was afterwards accomplished; first, in the time of Apries, and secondly, in the conquest of Egypt by the Persians. Watson.

I. AQUILA, a native of Pontus, in Asia Minor, was a Jew by birth, and a tent-maker by occupation; he, with his wife Priscilla, was converted by St. Paul to the Christian faith. When the Jews were banished from Rome by the Emperor Claudius (the Christian and Jewish religions being confounded by the Romans), Aquila and his wife retired to Corinth, and afterwards became the companions of St. Paul in his labours, by whom they are mentioned with much commendation. (Acts 18. 2, 18, 26; Rom. 16. 3; 1 Cor. 16. 19.) The most cordial friendship appears to have subsisted between them; Aquila and Priscilla had even saved St. Paul's life at the risk of their own, which instance of devotedness to the Apostle has been variously referred to the time of the accusation preferred against the Apostle before Gallio at Corinth, or of the tumult excited by Demetrius at Ephesus. (Acts ch. 18 and 19.)

II. AQUILA, the author of a translation of the Old Testament from Hebrew into Greek. He was a native of Sinope, in Pontus, and flourished in the second century of the Christian æra; he was of Jewish descent; and having renounced Christianity, he undertook his version with the intention of exhibiting to the Hellenistic Jews an accurate representation of the Hebrew text for their assistance in their disputes with the Christians. Yet he did not, on this account, pervert passages which relate to Christ by unfaithful translations, as some of the ancient Christian writers thought; for the instances of designed want of fidelity which they produce, are nothing more than etymological renderings, or expressions of the same things in other words, or various readings, or else his own mistakes. Professor Jahn fixes the date of this version to the interval between the years 90 and 130. It is certain that Aquila lived during the reign of the emperor Adrian, and that his translation was executed before the year 160, as it is cited both by Justin Martyr, who wrote about that time, and by Irenæus, between the years 170 and 176. His version has been most highly approved by the Jews, by whom it has been called the *Hebrew verity*. Horne.

AR, also named Areopolis, Ariel of Moab and Rabbath-Moab, was the capital city of the Moabites, and was situated upon the river Arnon, which divided it into two parts, opposite to Aroer, in Arabia Petrea. (Numb. 21. 28; Deut. 2. 9, 18.) Sihon, king of the Amorites, burnt it; and it was afterwards pillaged and ravaged by the Assyrians under Shalmanezar. (Isaiah 15. 1.) Like all the other cities of Moab, it is now a heap of ruins. On ancient coins, it is denominated Rabbath Monia, and Eusebius says it was called Areopolis in his time. Winer. See MOABITES.

ARA, the son of Jether, of the tribe of Asher. (1 Chron. 7. 38.)

ARAB, a city belonging to the tribe of Judah. (Josh. 15. 52.)

ARABAH, a city belonging to the tribe of Benjamin. (Josh. 18. 22.)

ARABIA, the name of a large region of Asia, including the peninsula which lies between Syria, Palestine, the Arabian and Persian Gulfs, and the Indian Ocean or Sea of Arabia. Its inhabitants are supposed to be principally descended from Ishmael, and in the earlier books of the Scripture they are termed בְּנֵי קֵדָר or *children of the East*, (Judges 6. 3; 1 Kings 4. 30,) and in the later books, אַרְבִּיִּם or Arabians. (2 Chron. 21. 16; Isai. 13. 20.) The Greek geographers divided this country into three parts—Arabia *Εὐδαιμων*, or Felix; *Πετρωδης*, or *Petræa*; and *Σκηνιτις*, or *Ερημος*, *Deserta*. But these divisions were not anciently known to the inhabitants of the East, nor are they recognised in any part of the Old or New Testament.

2. Arabia is distinguished both in sacred and profane history as the scene of numerous events which have exercised a lasting influence upon the human race.

“With its deserts and mountains,” says Mr. Crichton, “are entwined some of our most ancient and hallowed recollections, as places memorable in Scripture history, and consecrated in the eyes of all civilized nations by having witnessed the visible descent of the Divine Being, and some of the sublimest manifestations of his power. It was in Arabia that those wonderful transactions took place which immediately followed the Exode of the Israelites from Egypt. Its waters were remarkably divided for their passage; it was through its rocky defiles and barren sands that they journeyed for thirty-eight years, doing penance for their murmurings and rebellions, before they could be admitted into the Promised Land. The fleets of Solomon and Hiram frequented its seas, and traded in its markets; importing thence the gold and the ivory of which we read in the chronicles of the times. Its traffic and its merchandize are renowned both in sacred and profane history, and for many ages it continued to be the only connecting link of commercial intercourse between the nations of the East and the West. The terrible denunciations of the prophets, and the sublime compositions of the Hebrew poets, are greatly indebted to the same source for many of their most pointed and impressive similitudes. No one, in short, can be ignorant how many valuable illustrations the inspired penmen have derived from Arabia, and how much light may be thrown on different parts of the sacred Scriptures, by an attentive observation of the customs and institutions of this and the neighbouring countries.” Burckhardt also observes, that “the sacred historians will never be thoroughly understood so long as we are not minutely acquainted with everything relating to the Arab Bedouins, and the countries in which they move and pasture.”

Arabia also was the cradle of that wonderful revolution of religion, under the influence of which the Arabs, in the spirit of proselytism, carried their arms into the finest countries and most powerful empires of the earth; and effected a change of manners, customs, and opinions, of which the influence is felt even in the present day by the nations of Europe, while their creed is that of hundreds of millions in other quarters of the globe.

Of late years a sect termed Wahabees, professing to restore the religion of Mohammed to its original purity, has appeared in its native country, and though now checked, chiefly by the exertions of the present Pacha of Egypt, threatens, at no distant period, to overturn the present institutions of Islam.

3. It is generally admitted that the Arabians derive their descent from Joktan, the son of Heber, of the family of Shem, as well as from Ishmael, the son of Abraham, by Hagar. The Arabs themselves, however, preserve a distinction as to their origin. The descendants of Joktan are denominated *pure Arabs*, while those

of Ishmael are called *naturalized Arabs*. The former, therefore, are reckoned the aboriginal Arabians, although the Ishmaelites, the Cushites, and the descendants of Abraham by Keturah, of Lot, Esau, Nahor, and others, have been for many ages established in the country.

The Sabæi are mentioned by Pliny as a powerful people, extending almost from sea to sea, that is, from the Red Sea to the Persian Gulf in the Indian Ocean. Saba was the eighth in descent from Noah, and the great-grandson of Joktan. The sun, moon, and stars were the objects of Arabian adoration, but this species of idolatry did not long continue, as every tribe, family, or even individual, was at liberty to change the object of his worship; the adoration of the celestial bodies was, in the course of time, incorporated with other deities, the creatures of a fanciful superstition.

4. Recent discoveries have brought to light the miraculous preservation and existence, as a distinct people, of “a plant which grew up under the mighty cedar of Israel, but was destined to flourish when that proud tree was levelled to the earth.” “Thus saith the Lord of Hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.” (Jerem. 35. 19.) The Beni-Rechab, sons of Rechab, or Beni-Khebir, still exist a “distinct and easily distinguishable” people. Their number is stated to be 60,000. They boast of their descent from Rechab, profess pure Judaism, and they all understand Hebrew. Yet they live in the neighbourhood of Mecca, the chief seat of Mohammedanism. The account given of them by Benjamin of Tudela, in the twelfth century, has been very recently confirmed by Mr. Wolff.

It is not known when or how Judaism spread into Arabia. But as there was a constant intercourse kept up, for purposes of traffic, between Arabia and Ethiopia, it was probably introduced from the latter country. This conjecture is confirmed by the circumstance that a body of men called Homerites, who were for the most part Jews, and were ruled by a Jewish king, inhabited the Arabian side of the Red Sea. They probably migrated from Ethiopia; for when the Jews were pursued by the Romans, either under Titus or Adrian, and forced to take refuge in unexplored countries, those of that nation who were in Ethiopia, might easily have crossed the Red Sea, (as the Arabs had previously done to people Ethiopia,) and thus escape the vengeance of their enemies. They established themselves in Arabia, and fortified their cities, and when Mohammed appeared, they sent an army into the field to oppose the spread of his religion and the extension of his conquests.

5. The length of Arabia from the Cape of Babel-Mandeb to the extreme angle of the Euphrates, is 1800 miles, and its mean breadth about 800, or, from the port of Judda to the Cape of Raz ul Gad, not less than 1200. On the south a base of 1200 miles is washed by the Indian Ocean. Arabia, taken in its full extent, lies between North lat. 12° 50' and 31° 30'; and East long. 34° 14' and 59° 14'.

ARABIA FELIX lies between the ocean on the south-east, and the Arabian and the Persian Gulfs. It is a fertile region, especially in the interior, producing various species of odoriferous shrubs and fragrant gums, as frankincense, myrrh, cassia, &c. The queen of Sheba is supposed to have reigned over part of this region.

ARABIA PETRÆA received its name from the city Petra; it lies on the south and south-east of Palestine, extending to Egypt, and including the peninsula of Mount Sinai. It is remarkable for its mountains and sandy plains. In it was also the land of Uz, the scene of the wealth and the calamities of Job, of the trial of his patience, and the triumph of his piety.

ARABIA DESERTA lies between the other two, and extends northward along the confines of Palestine, Syria, Babylonia, and Mesopotamia, including the vast deserts between these limits, which are thinly inhabited by wandering tribes of Arabs.

6. Some writers divide the whole of Arabia into two grand provinces, Yemen and Hedjaz; and others, again, maintain that there are five grand divisions, Yemen, Hedjaz, Tehama, Nedjed, Yehama. Niebuhr adopts eight divisions, in which he follows the Arabians, who enumerate eight provinces entirely independent of each other. The following are, however, the admitted, or modern divisions. Arabia Petræa, the Hedjaz, Tehama, and Yemen, comprehend the western portion of the peninsula, including the range of mountains that extends from the Mediterranean along the coast of the Red Sea, as far as the Indian Ocean. The province of Yemen lies along the southern coast of this ocean. To the east are the provinces of Hadramaut and Oman, which last is at the entrance of the Persian Gulf, and is washed by it; while, on the north-east, the province of Lahsa, or Hajar, is on its western shore. These provinces encircle the central deserts, which are partly included in the extensive province of Nedjed.

The following account of the modern provinces of Arabia is derived from the most authentic sources.—Hedjaz, so called because it divides Nedjed from Tehama, is bounded on the north by the deserts of Syria, on the east by the province of Nedjed, on the south by Yemen and Tehama, and, on the west by the sea called Al Kolzom. It has been styled the holy land of the Mohammedans, because it contains among its chief towns Medina and Mecca, famous in the history of the impostor Mohammed, and held in peculiar veneration by the Moslems; thousands of whom, from the most distant regions, traverse its deserts every year to fulfil the injunction of their prophet, that once in their lives they should, if possible, visit his shrine, under the penalty of being excluded from paradise for their neglect.

7. The Scriptures frequently mention the Arabians (meaning those adjoining Judæa,) as a powerful people, who valued themselves on their wisdom. Their riches consisted principally in their flocks and herds, and at one time they paid King Jehoshaphat, an annual tribute of 7,700 sheep, and as many goats. (2Chron. 17. 11.) The kings of Arabia furnished Solomon with a great quantity of gold and silver. (2Chron. 9. 14.) They loved war, but made it rather like thieves and plunderers, than like soldiers. They lived at liberty in the field or the desert, concerned themselves little about cultivating the earth, and were not very obedient to established governments. This is the idea which the Scripture gives of them in Isaiah, and the same is their character to the present day.

8. Some authors have asserted that the Arabs were strangers both to writing and books before the time of Mohammed, but the style of the Koran is so elaborate and elegant, that it is impossible to suppose it the first specimen of an Arabic book.

The Arabians must doubtless have brought their language to great perfection, by numerous writings before that time. Besides, this pretence would needlessly contradict the whole of the Arabic history; for the Arabians, before the time of Mohammed, are known to have applied themselves much to the study of eloquence and poetry. They held an annual assembly, in which their poets were rivals for a prize; and the poem which obtained it was deposited in their archives, and sometimes written upon silk in golden letters; this assembly ceased in the time of Mohammed. At the same period there was also a poem written by one Labid, which, in honour of its author, was affixed to the gate of

the temple of Mecca; but Labid himself preferred to it the second chapter of the Koran. Pococke; Sale.

9. St. Paul preached the Gospel in Arabia, as we learn from Gal. 1. 17. Christian churches were subsequently founded, and many of the Arab tribes embraced Christianity prior to the fifth century, but most of them appear to have been tinctured with the Nestorian heresy.

Speaking of Caviglia, a learned antiquary whom his Lordship met in Egypt, Lord Lindsay says: "He loves the Arabs, and looks forward to their conversion and civilization as the accomplishment of the prophecies, that 'there shall be a highway out of Egypt to Assyria,' in that day when 'Israel shall be a third with Egypt and Assyria, even a blessing in the midst of the land,'—when the Lord shall have 'set his hand the second time to recover the remnant of his people from Assyria, from Pathros, from Cush, &c.,' and shall bless the assembled myriads, saying, 'Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel mine inheritance.'"

10. Sir Robert Ker Porter gives a very lively and graphic sketch of an Arab sheikh, whom he encountered in the neighbourhood of the Euphrates. "As soon as we arrived in sight of his camp, we were met by crowds of its inhabitants, who, with a wild and hurrying delight, led us towards the tent of their chief. The venerable old man came forth to the door, attended by his subjects, of all sizes and descriptions, and greeted us with a countenance beaming with kindness, while his words, which our interpreter explained, were demonstrative of patriarchal welcome. Having entered, I sat down by my host; and the whole of the persons present, to far beyond the boundaries of the tent, (the sides of which were open,) seated themselves also, without any regard to



Modern Arabs; from Laborde.

those more civilized ceremonies of subjection. These persons, in rows beyond rows, appeared just as he had described, the offspring of his house, the descendants of his fathers from age to age; and, like brethren, whether holding the highest or the lowest rank, they seemed to gather round their common parent. But perhaps this sense of perfect equality in the mind of their chief, could not be more forcibly shown, than in the share they took in the objects which appeared to interest his feelings; and as I looked from the elders or leaders of the people, seated immediately around him, to the circles beyond circles of brilliant faces, bending eagerly towards him and his guest, I thought I had never before seen so complete an assemblage of fine and animated counten-

ances, both old and young: nor could I suppose a better specimen of the still existing state of the true Arab; nor a more lively picture of the scene which must have presented itself ages ago, in the fields of Haran, when Terah sat in his tent door, surrounded by his sons, and his sons' sons, and the people born in his house. The venerable Arabian sheikh was also seated on the ground, with a piece of carpet spread under him; and, like his Chaldæan ancestor, turned to the one side and the other, graciously answering or questioning the groups around him, with an interest in them all, which clearly showed the abiding simplicity of his government, and their obedience. On the smallest computation such must have been the manners of these people for more than three thousand years; thus, in all things, verifying the prediction given of Ishmael at his birth, that he, in his posterity, should 'be a wild man,' and always continue to be so, though 'he shall dwell for ever in the presence of his brethren.'"

That an acute and active people, surrounded for ages by polished and luxurious nations, should, from their earliest to their latest times, be still found "a wild people dwelling in the presence of all their brethren," unsubdued and unchangeable, is indeed, a standing miracle: one of those mysterious facts which establish the truth of prophecy. Horne; Watson; Pococke; D'Herbelot; Burckhardt; Josephus.

ARABIC LANGUAGE. The Arabic language is, in external appearance, very different from the Hebrew; it abounds much more in consonants, and has on that account, a very different pronunciation, besides which it has more inflexions, an almost incredible number of nouns, and other parts of speech, which are not to be found in Hebrew, and many peculiarities by which it is distinguished from that language; but if the essentials be separated from the non-essentials of the language, and new words, which denote arts, sciences, warlike transactions, and such objects, be divided from the more ancient words which the Arabic language may have originally possessed, its agreement with the Hebrew is such, that it has hitherto been, as the result has shown, and still remains, an excellent help to the removing of exegetical difficulties, and to the elucidation of many important but obscure passages. Seiler, *Hermeneutik*.

I. ARAD, a Canaanitish city in the southern part of Palestine. Its king having opposed the passage of the Israelites, they afterwards took it with its dependencies, and utterly destroyed them. (Numb. 21. 1-3.) Arad was rebuilt, and is placed by Eusebius in the vicinity of the desert of Kades, at the distance of twenty Roman miles from Hebron.

II. ARAD or ARADUS, a city and island in the Mediterranean, on the coast of Phœnicia, to which the Romans sent injunctions of friendly conduct towards the Jews in the time of the Maccabees. (1 Macc. 15. 23.) The island Aradus, the Arpad of the Scriptures, and the seat of the Arvadites, or Aradites, is at present called *Rou-Wadde*; and this island, and that of El-Hammel, the ancient Hamath, the seat of the Hamathites, lying opposite to it (Ezek. 47. 20) ten leagues to the eastward, were the most northern settlements of the sons of Canaan.

ARAM, אֲרָם The fifth son of Shem, was father of the people of Syria, who from him are called *Aramæans*. This name, which in a more extensive sense includes Mesopotamia, was also known to the Greeks,

at least as the name of a people, *Αριμοι, Αραμαιοι*. (Strabo.) The region denominated Aram is a vast tract extending from Mount Taurus as far as Damascus, and from the Mediterranean Sea in an easterly direction beyond the Tigris into Assyria. Different parts of this region are called by different names, as

1. **אֲרָם נְהָרַיִם** *Syria of the two rivers*, the land or country between the Tigris and Euphrates, Mesopotamia, (Gen. 24. 10,) whereto corresponds **אֲרָם פְּדָן** (Gen. 25. 20,) *Padan-aram, the plain of Syria*.

2. **אֲרָם צוֹבָה** *Aram-Zobah*, (superscription Ps. 60,) *Zoba*, (2 Sam. 10. 8.) An empire on the north-east side of Damascus, frequently involved in wars with Israel.

3. **אֲרָם דַּמָּשְׁקִי** *Syria, belonging to Damascus*. (Gen. 14. 15; 15. 2.)

4. **אֲרָם בֵּית־רְחוֹב** *Aram Beth-rehob*. (2 Sam. 10. 6.)

5. **רְחוֹבֹת דְּנָהָר** *Rehoboth on the river*, with the town on a branch of the *Euphrates*.

The prophet *Amos* (9. 7) seems to say that the first *Aramæans* dwelt in the country of Kir or Iberia, and that God brought them from thence, as He did the Hebrews out of Egypt; but at what time this happened is not known. Moses always calls the Syrians, and inhabitants of Mesopotamia, *Aramites*. They often warred against the Hebrews; David subdued them, and obliged them to pay him tribute, and Solomon preserved the same authority; but after the division of the tribes, the Syrians were generally independent. Gesenius; Winer; Horne.

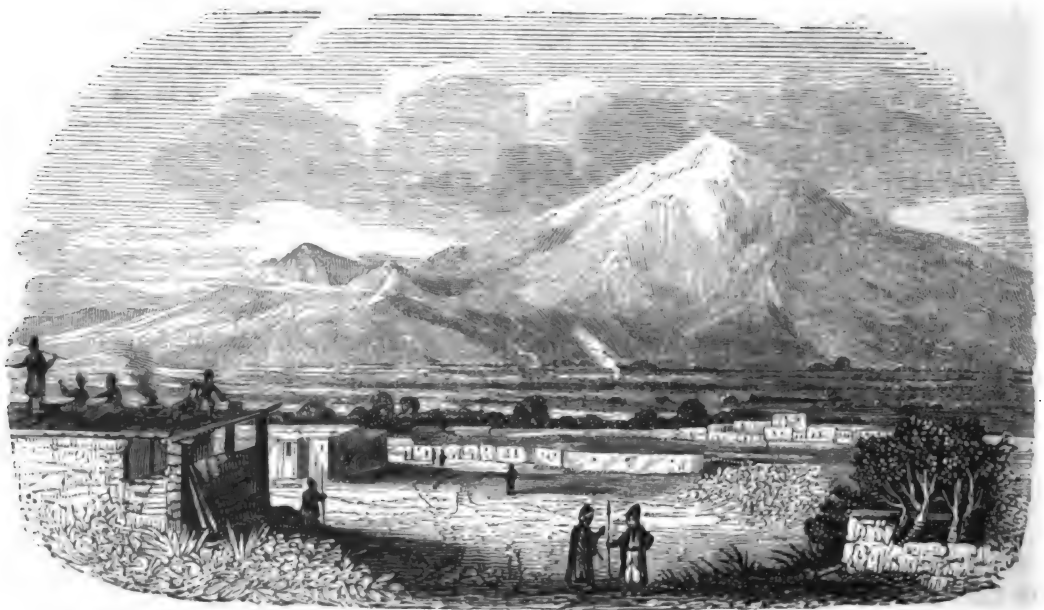
ARAMÆAN LANGUAGE; the vernacular tongue of the Jews of Palestine in the days of our Saviour, which maintained itself along with the Greek. The Semitic languages, Professor Robinson observes, may be properly reduced to three great branches, viz.:

1. The *Aramæan*, which originally prevailed in Syria, Babylonia, and Mesopotamia; and may therefore be subdivided into the Syrian or West-Aramæan, and the Chaldee or East-Aramæan, called also the Babylonish Aramæan. To this general branch belong also the dialects of the Samaritans, Zabrians, and Palmyrenes.

2. The Hebrew, with which the fragments of the Phœnician coincide.

3. The Arabic, to which also belongs the Ethiopic as a dialect.

The Aramæan introduced and spoken in Palestine, has also been, and is still, often called the *Syro-Chaldaic*, because it was probably in some degree a mixture of both the eastern and western dialects; or perhaps the distinction between the two had not yet arisen in the age of Our Lord and his Apostles. So long as the Jewish nation maintained its political independence in Palestine, Hebrew continued to be the common language of the country; and so far as we can judge from the remains of it which are still extant, although not entirely pure, it was yet free from any important changes in those elements and forms by which it was distinguished from other languages. But at the period when the Assyrian and Chaldæan rulers of Babylon subdued Palestine, everything assumed another shape. The Jews of Palestine lost with their political independence, the independence of their language also, which they had till then asserted. The Babylonish Aramæan dialect supplanted the Hebrew, and became by degrees the prevailing language of the people, until this in its turn was in some measure, though not entirely, supplanted by the Greek. Josephus and the New Testament call it the Hebrew. Old as this appellation is, however, it has one important defect, namely that it is too indefinite, and may mislead those who are unacquainted with the subject to confound the ancient Hebrew and the Aramæan, which took the



Mount Ararat.

place of the Hebrew after the Babylonish captivity. It will probably be most appropriate to bestow on the language of Palestine, in order to distinguish it from other dialects, the simple names of Palestine-Aramæan or the Palestine-Syriac; for the terms Aramæan and Syriac are fully identical.

The character and condition of the language called Hebrew in the time of Our Saviour and his Apostles, is a point of great importance to an interpreter of the New Testament, and will come under our notice in a future article, but the following remarks are of interest to the general reader.

1. The proper names of persons which are given in the New Testament and in Josephus are mostly Aramæan. We need only refer to the frequent names compounded with the Aramæan Bar (*son*), as Bar-Talmi, Bar-Jesu, Bar-Timei, Bar-Abba, &c., all of which sufficiently betray their Aramæan origin.

2. The significant surnames, also, which certain persons bore on account of their moral or corporeal character; as Boanerges (*Son of Thunder*), Barabbas (*Son of Abbas*), Cephas (*a stone*), all which are Aramæan.

3. The same is also the case with most of the significant geographical names; among which the most frequent are those compounded with Beth (*a house*), and En (*a fountain*).

ARARAT, אֲרָרָט (Isai. 37. 38; Jer. 51. 27.) A province in Armenia between the river Araxes and the lakes Van and Orenias, which has the same name among the Armenians. In Gen. 8. 4, it is said, "the ark rested upon the mountains of Ararat." The particular mountain to which people of different nations and religion, concur in awarding this distinction, is situated in lat. 39° 30' N. and long. 44° 30' E., in the vast chain of Taurus, at about equal distances between the southern extremities of the Black and the Caspian Seas. Its summit is elevated 17,700 feet above the level of the sea, and is, of course, always covered with snow. It is a very grand object, being not merely a high summit in a chain of elevated mountains, but stands as it were apart and alone, the minor mountains which branch out from it, and decline away in the distance, being so perfectly insignificant in comparison, that the sublime effect of this most magnificent mountain is not at all impaired or its proportions hidden by them. Professor Parrot, employed on a scientific expedition by the Russian govern-

ment, after repeated failures, at length reached the summit in October, 1829. He describes it as being a slightly convex, but almost circular platform, about 220 feet in diameter, which at the extremity declines pretty steeply on all sides. He subsequently ascended the Little Ararat, which is about 13,100 feet above the level of the sea.

Agri Dagh, or the Great Mountain, is the name given to Mount Ararat by the Turks; the Armenians call it Macis, or the Mother of the World; and the Persians in the neighbourhood, Kuhl-Nuach, or the Mountain of Noah; but all unite in venerating it as the haven of the great ship, which preserved the remnant of creation from the waters of the Deluge. So great is the reverence of the Armenians for this mountain that, as soon as they can see it, (and from its great height it is visible at the distance of ten days' journey,) they kiss the earth and repeat certain prayers, making the sign of the cross. Gesenius; Winer; Sir Robert Ker Porter.

ARAUNAH, or Ornan, as the same person is called in 1Chron. 21. 18, was an inhabitant of Jerusalem at or soon after the time that it was called Jebus. His threshing-floor was situated on Mount Zion, and occupied the spot on which the Temple of Jerusalem was afterwards built. David purchased it, in order to erect thereon an altar to the Lord on occasion of the plague which followed his numbering of the people. (2Sam. 24.)

ARBA, a name given to the ancient city of Hebron situated in the territory of the tribe of Judah. The Jewish Rabbins say that Hebron received its appellation of Arba, (signifying *four*,) because Abraham, Sarah, Isaac, and Rebekah were buried there. Joshua merely mentions Arba as the same with Hebron. See HEBRON.

ARBACES, a general of the Medes and governor of Media, under Sardanapalus, king of Assyria, whose empire he subverted. Dr. Prideaux is of opinion that Tiglath-pileser and Arbaces are the same person denoted under two distinct names; this is contrary to the opinion of Archbishop Usher, who supposes one to have possessed Media, the other Assyria.

ARBATTIS, a city of Galilee taken and destroyed by Simon Maccabæus. (1 Macc. 5. 23.)

ARBELA. There were three towns or places of this name in Palestine. The first, according to Eusebius, was a village on the other side of the Jordan, dependant on Pella. The second, according to Josephus, was a place in the province of Galilee, in the vicinity of Sephoris. The third, a village in Upper Galilee, noted for its caverns, which served as the refuge of banditti with which the country was frequently infested. Calmet.

ARBITE, a native of Arba. It occurs in 2Sam. 23. 35, as the title of Paarai, one of David's captains.

ARBONAI, a river mentioned in the apocryphal book of Judith, (2. 24,) on the banks of which several "high cities" were destroyed by Holofernes.

ARCA, a city of Phœnicia, situated between Arad and Tripolis. It was allotted to the tribe of Asher. Calmet.

ARCE, otherwise called Rekem by change of pronunciation, or Petra, the capital of Arabia Petræa. Calmet. See **PETRA**.

ARCHAD, an ancient city, alleged by the Septuagint to have been built by Nimrod. See **ACCAD**.

ARCHANGEL. Those angels are so styled who occupy the highest rank in the celestial order or hierarchy, which consists, according to the Apostles, of thrones, dominions, principalities, and powers. (Ephes. 1. 21; Col. 1. 16; 1Thess. 4. 16; 1Peter 3. 22; Jude 9.)

The Fathers are not agreed on the number and order of the celestial hierarchy. Dionysius the Areopagite admits but three hierarchies, and three orders of angels in each hierarchy. In the first are Seraphim, Cherubim, and thrones; in the second, dominions, mights, and powers; in the third, principalities, archangels, and angels. These titles of rank are probably allusions to the customary order of the courts of the Assyrian, Chaldean, and Persian kings; hence Michael the archangel, tells Daniel that he is one of the chief princes in the court of the Almighty.

A late eloquent writer observes: "The utmost distances of the material universe are finite; but the disparity of nature which separates man from his Maker is infinite; nor can the interval be filled up or brought under any process of measurement. Nevertheless, in the view of our feeble conceptions, an apparent measurement, or filling up of the infinite void, would take place, and so the idea of immense separation would be painfully enhanced, if distinct vision were obtained of the towering hierarchies of intelligences, at the base of which the human system is founded. Were it indeed permitted to man to gaze upward, from step to step, and from range to range of the vast edifice of rational existences, and could his eye attain the summit, and there perceive, at an infinite height beyond that platform of created beings, the lowest steps of the Eternal throne—what liberty of heart would afterwards be left to him in drawing near to the Father of Spirits? How, after such a revelation of the Upper World, could the affectionate cheerfulness of earthly worship again take place? Or how, while contemplating the vastness of the interval between heaven and earth, could the dwellers thereon come familiarly as before, to the throne of prayer, bringing with them the small requests of their petty interests of the present life? If introduction were had to the society of those beings whose wisdom has accumulated during ages which time forgets to number, and who have lived to see once and again, the mystery of the providence of God complete its cycle, would not the impression of created superiority oppress the spirit and obstruct its access to

the Being whose excellencies are absolute and infinite? Or what would be the feelings of the infirm child of earth, if, when about to present his supplications, he found himself standing in the theatre of Heaven, and saw, ranged in a circle under the skies, the congregation of immortals? These spectacles of greatness, if laid open to perception, would present such an interminable perspective of glory, and so set out the immeasurable distance between ourselves and the Supreme Being, that we should henceforward feel as if thrust down to an extreme remoteness from the Divine notice; and it would be impossible to retain with any comfortable conviction, the belief in the nearness of Him who is revealed as a very present help in every time of trouble. But that our feeble spirits may not thus be overborne, or our faith and confidence baffled and perplexed, the Most High hides from our sight the ministries of his court, and dismissing his train, visits, with infinite condescension, the lowly abodes of those who fear Him, and dwells as a father in the homes of earth."

Extraordinary powers and functions were conferred on angels by the different Gnostic sects. They all held that angels were the fabricators or architects of the universe, and Cerinthus affirmed they were superior to Christ himself. These opinions were early entertained, and the Apostle Paul thought it necessary to warn the Colossians against such errors. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." (Col. 2. 18.) They also affirmed, according to Theodoret, that the law was given by angels, and that no one had access to God except through them. Hence we find on the Gnostic gems, the names of numbers of their angels; on one are those of Michael, Gabriel, Uriel, Raphael, Ananias, Prosorael, and Chabsael. But the chief and most highly venerated was Michael, insomuch that oratories were erected in Asia Minor, where divine honours were paid to him.

The Egyptian deity Osiris is often represented with the head of a hawk, and among the Gnostics, this emblem was placed over a variety of figures. In the gem represented below, it is set on a man with wings, who from the inscription appears to be intended for an angel; and that angel Michael, he having the legend *MIXAHA* over his head. He holds in his hand two implements, which have the form of triangles, similar to one held in the hand of Isis in the Egyptian planetarium, where she is represented as the earth. On the opposite face are the words *ATNAMIS MIXAHA*, the *might or power of Michael*.



Size of the Gem.

ARCHBISHOP. This title was given in the fourth and fifth centuries to the bishops of the chief cities, such as Rome, Alexandria, Antioch, and Constantinople; which bishops presided amongst the other metropolitans and bishops in the districts or divisions of the empire attached to those places. The title occurs, perhaps, for the first time, in Athanasius's *Second Apology against Arius*, where it is applied to the Bishop of Alexandria. It was officially given by the Councils of Ephesus and Chalcedon. It afterwards yielded to the more favourite title of patriarch, in regard to the cities above named, and Jerusalem. Riddle's *Christ. Antiq.*

ARCHDEACON. Some writers, especially certain of the Romish church, (Baronius, *Annals*,) trace the origin of the archidiaconate to the New Testament, regarding Stephen as the first who held this office. The real origin appears to be the following. During the celebration of divine worship it was usual for one of the deacons to stand by the side of the bishop at the altar, whilst the other deacons belonging to the church discharged their several offices in the assembly. (*Constit. Apost.* lib. ii. c. 57.) This deacon was called, *primus, primicerius diaconorum*, the first or chief deacon. Hence the rank and office of archdeacon, which was in high repute as early as the fourth century.

Athanasius, at Alexandria, appears to have been made archdeacon while he was a young man; although in general the oldest man among the deacons held the office.

While the archdeacon was appointed to his office in some places by election, it is probable that in others the choice rested entirely with the bishop.

The offices of the archdeacon, as enumerated by Bingham, were:—

To attend the bishop at the altar, and to assist him in managing the revenues of the church, in preaching, and in ordaining the inferior clergy.

The archdeacon had power to censure deacons and the inferior clergy, but not presbyters. Riddle's *Christ. Antiq.*

ARCHPRESBYTER, the title of the senior presbyters of the primitive church. From the fifth to the seventh centuries, these archpresbyters possessed great influence, and shared in the administration of the bishop's office, as suffragans and general vicars. When the see was vacant, they discharged all the episcopal duties, and one of their number usually succeeded to the bishopric. Some parts of the episcopal administration were committed exclusively to their care. Hence misunderstandings often arose between them and the bishops; and the latter were in the habit of favouring and supporting the archdeacons, as a check upon the power of the archpresbyters. The first trace of this is to be found in the canons of the fourth council of Carthage. Riddle's *Christ. Antiq.* See **PRESBYTER**.

ARCHELAIS, a city of Judæa, to the north-west of Jericho, built by Archelaus, son of Herod the Great. Near it was a valley planted with palm-trees by the same prince. Josephus.

ARCHELAUS, a son of Herod the Great. Herod, by his will, appointed Archelaus his successor in the kingdom; Herod Antipas tetrarch of Peræa and Galilee, and Philip tetrarch of Batanea, Gaulonitis, Trachonitis, and Paneas, subject, however, to the approbation of Augustus, who ratified his will, as it respected the territorial division; but conferred on Archelaus the title only of ethnarch, or chief of the nation, with a promise of the regal dignity at some future period, if he should prove himself worthy of it. Archelaus entered upon his office, and his subjects considered him as a

king; hence the Evangelist, in conformity with the Jewish idiom, says that he reigned. (Matt. 2. 22.) His reign, however, had commenced very inauspiciously; for, after the death of Herod, and before Archelaus could go to Rome to obtain the confirmation of his father's will, the Jews having become very tumultuous at the Temple, in consequence of his refusing some demands, Archelaus ordered his soldiers to attack them; on which occasion upwards of three thousand were slain. On Archelaus going to Rome to solicit the royal dignity, (agreeably to the practice of the tributary kings of that age, who received their crowns from the Roman emperor,) the Jews sent an embassy, consisting of fifty of their principal men, with a petition to Augustus that they might be permitted to live according to their own laws, under a Roman governor. To this circumstance Our Lord evidently alludes in the parable related by St. Luke. (19. 12-27.) "A certain nobleman (*εὐγενής, a man of birth or rank, the son of Herod*), went into a far country (*Italy*), to receive for himself a kingdom (*Judæa*), and to return. But his citizens (*the Jews*) hated him, and sent a message (or *embassy*) after him (*to Augustus Cæsar*), saying, 'We will not have this man to reign over us.' The Jews, however, failed in their request, and Archelaus, "having received the kingdom," (or *ethnarchy*), on his return wreaked his vengeance on those "who would not that he should reign over them." Josephus *Antiq.*

The application of this parable is to Jesus Christ, who foretels, that, on his ascension, He would go into a distant country, to receive the kingdom from his Father; and that He would return at the destruction of Jerusalem, to take vengeance on those who rejected him. The subsequent reign of Archelaus was disturbed by the insurrections of the Jews against the Romans, and also by banditti and pretenders to the crown; at length, after repeated complaints against his tyranny and mal-administration, made to Augustus by the principal Jews and Samaritans, who were joined by his own brothers, Archelaus was deposed, and banished to Vienne, in Gaul, in the tenth year of his reign; and his territories were annexed to the Roman province of Syria. Josephus, lib. xvii.; Jones, *Lectures on the Figurative Language of Scripture*; Horne.

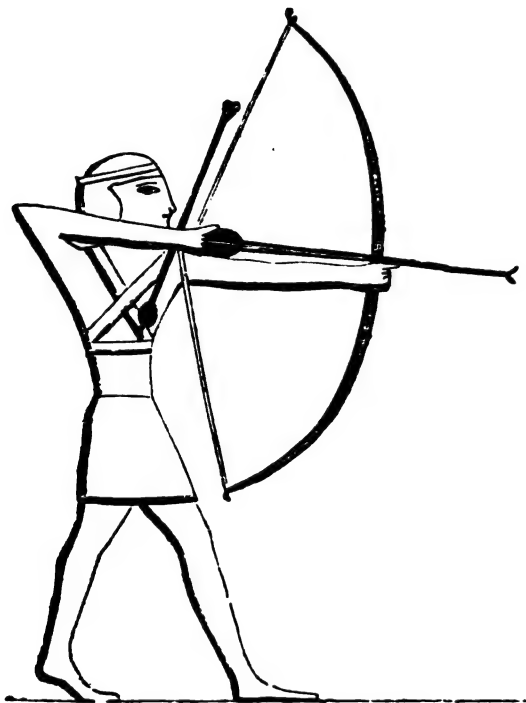


Archelaus.

ARCHERY. From the frequent appearance of combatants armed with bows and arrows on the Egyptian monuments and Babylonish sculptures, we may conclude that this art is of very high antiquity. In Gen. 21. 20, Ishmael is spoken of as an archer, and again in Gen. 27. 3, but with reference to hunting rather than to war; and this appears to have been long the case with the Israelites, though the neighbouring nations employed it for military purposes. Saul, we read (1Sam. 31. 3,) was wounded by the Philistine archers, and it has been conjectured that it was the unskilfulness of the Israelites with this weapon which led David, while lamenting the death of the king and his sons, to give directions for "teaching the children of Judah the use of the bow." (2Sam. 1. 18.) If such were the case, his efforts were successful, for, after this period, from its frequent mention in the Holy Scriptures, archery would appear to have been considered as of great importance, so much so, that "breaking the bow" is a phrase often employed by

the prophets to denote the utter destruction of the power of a nation. (Jer. 49. 35; Ezek. 39. 3; Hos. 1. 5.)

From Job 20. 24, and from Psal. 18. 34, it appears that the bow was sometimes made of metal, and consequently was very stiff and hard to bend, on which account the archers used their foot in bending their bows; and therefore when the prophets speak of "treading the bow," and of "bows trodden," they are to be understood of "bows bent," as our translators rightly render it; (Jer. 50. 14; Isai. 5. 28; 21. 15;) where the Hebrew word which is used signifies to tread upon. Jahn; Horne. See ARMS.



Archer. From the Egyptian Monuments.

ARCHES, אֲרָכָה (Ezek. 40. 16.) The marginal reading gives galleries or porches, as understood of a covered walk with pillars, and is that which most interpreters seem to prefer. One reason adduced in support of it is this, that the arch is a comparatively late invention, and could not have been known to the Hebrews. Now as this reason involves the conclusion that no arches appeared in the public or private constructions of the Hebrews, though they abound in modern Oriental architecture, a question of some interest is suggested without its being necessary to show that the word in Ezekiel has been properly rendered.

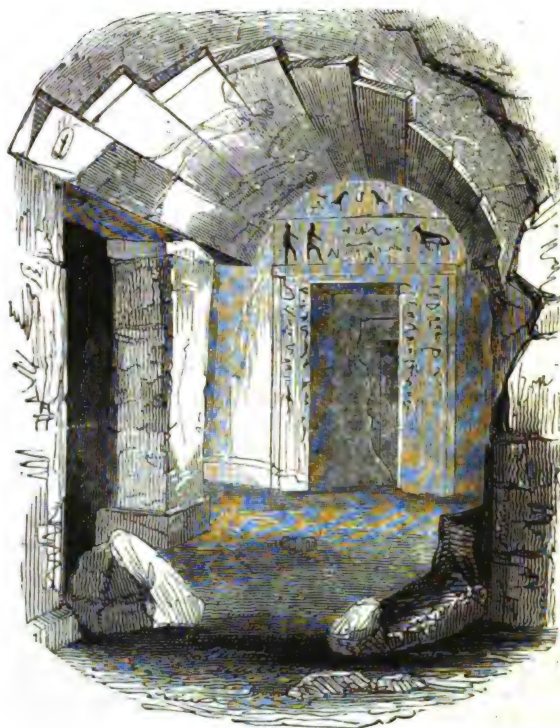
One of the arguments against the antiquity of the arch was its alleged absence from the more ancient architecture of the Egyptians; but this proves to be a mistake. Belzoni discovered Egyptian arches which he considered of very remote antiquity, but his evidence is less conclusive than that which has since been supplied by Sir J. G. Wilkinson in a work printed by him a few years since at Malta, containing much curious information not superseded by that contained in his more recent publication, the *Topography of Thebes*. He notices a curious imitation of an arch which he found in a fine edifice with an avenue of Sphinxes, under the mountain of Quoorneh on the Libyan side of Thebes. This discovery carries the ascertained antiquity of the arch up to 1540 B.C., 526 years prior to the commencement of Solomon's Temple. The unascertained antiquity may have been, and probably was, much higher. At the ascertained date, the Hebrews were bondsmen in Egypt,

and are supposed by many to have been employed in the construction of those very pyramids of crude brick to which Sir J. G. Wilkinson alludes. *Saturday Magazine*.



Flooding over an Arched Room at Thebes.

The above wood-cut gives a specimen of the crude brick in connexion with the arch, which may be traced of this material as early as the reign of Amunoph I. B.C. 980.



Stone Arch at Saqqara.

The stone arch may be traced to 600 B.C. The above is a tomb of two large vaulted chambers at Saqqara, of the time of Psamaticus II., B.C. 400, whose name occurs on the roof to the left. The arch presents a small and graceful segment of a circle, having a span of seven feet ten inches, and a height of two feet eight inches and a half.

ARCHI, a city belonging to the half-tribe of Manassch, beyond the Jordan. (Josh. 16. 2.)

ARCHIPPUS, a teacher or a deacon of the church at Colosse, to whom the Apostle Paul at the close of his Epistle gave an important exhortation, to "take heed to the ministry which he had received of the Lord, that he fulfilled it." (Col. 4. 17.)

ARCHI-SYNAGOGUS, Ἀρχισυναγωγός, or Ruler of the Synagogue, (Luke 13. 14; Mark 5. 22.) It appears from Acts 13. 15, collated with Mark 5. 22 and John 6. 59, that there were several of these rulers

in a synagogue. They regulated all its concerns, and gave permission to persons to preach. They were always men advanced in age, and respectable for their learning and probity. The Jews termed them *Hacamim*, *sages*, or *wise men*, and they possessed considerable influence and authority. See *RULER OF THE SYNAGOGUE*.

ARCHITRICLINUS. In the time of Our Saviour the Persian custom of reclining at table prevailed in Judæa. Three sat on one mat or cushion, which was large enough to hold that number only; hence the origin of the word *αρχιτρικλινος*, *the master of the feast*. The guests reclined upon the left side with their faces towards the table, so that the head of the second approached the breast of the first, and the head of the third approached the breast of the second. In John 2. 8, in the account of the miracle wrought by Our Lord at Cana of Galilee, the word is rendered, "the governor of the feast." This officer was called the *symposiarch* by the Greeks. He was one of the guests most distinguished for his agreeable manners and pleasant address, and who could bear drink without becoming intoxicated. His duty was to preside over the feast, to prevent disorder, and while he promoted hilarity to discourage intemperance. He gave particular attention to the drinking, and noted how the several guests were affected by their wine; and when he had observed that some were more liable to be disordered by it than others, he mixed more water with their wine to keep them equally sober with the rest of the company. Thus the symposiarch took care that none should be forced to drink against his will; and also that although there was a general liberty of drinking, none should even by his own choice become intoxicated. In accordance with this we observe in the above mentioned passage in John, that the wine was taken to him to taste before it was presented to the guests.

Theophylact remarks, "That no one might suspect that their taste was so vitiated by excess as to imagine water to be wine, Our Saviour directs it to be tasted by the governor of the feast, who certainly was sober; for those who on such occasions are intrusted with this office, observe the strictest sobriety, that everything may by their orders be conducted with regularity and propriety."

The author of the apocryphal book of *Ecclesiasticus* (32. 1, 2), says, "If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care of them, and so sit down. And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast." Calmet; Jahn's *Bibl. Archaeol.*

ARCTURUS. In two places in the Book of Job our translators speak of Arcturus, but the etymology of the original is obscure, and there are two opinions concerning what it denotes; one, that *℣* (9. 9,) is Arcturus, the principal star in the constellation Boötes; and the other, that *℣* (38. 32,) is the constellation Ursa Major or the Great Bear. "His sons," in the latter passage, are supposed to be the three stars in the tail of the Bear. The two explanations will be easily reconciled, if we suppose that Arcturus standing for the constellation Boötes, represented also the Bear as associated therewith; Boötes from its position and proximity to the Bear, being often called *Arcto-phylax*, or the Bear-keeper, by the Greeks, and similar names being bestowed upon it by other nations. At any rate, that Ursa Major is intended, may well be believed. Aben Ezra, in his commentary on Job, says, "Aish is a northern constellation composed of seven stars." Further on he observes, "The number of the

northern constellations is twenty one," and afterwards "Aish and his sons are the stars of the Great Bear."

The opinion of the ancients, that the course of the stars influenced the seasons, is well-known, whence Pliny says (lib. ii. c. 39,) "Arcturus seldom rises without bringing hail and tempests."

Arcturus signum sum omnium quam acerrimum.
Vehemens sum, cum exorior, cum occido vehementior.

Plaut. in *Rudenti Prolog.*; compare Niebuhr; Bochart, *Hieroz.*; Michaëlis, *Suppl.*; *Pict. Bible*; Gesenius.

I. ARD, the youngest son of Benjamin. (Gen. 46. 21.)

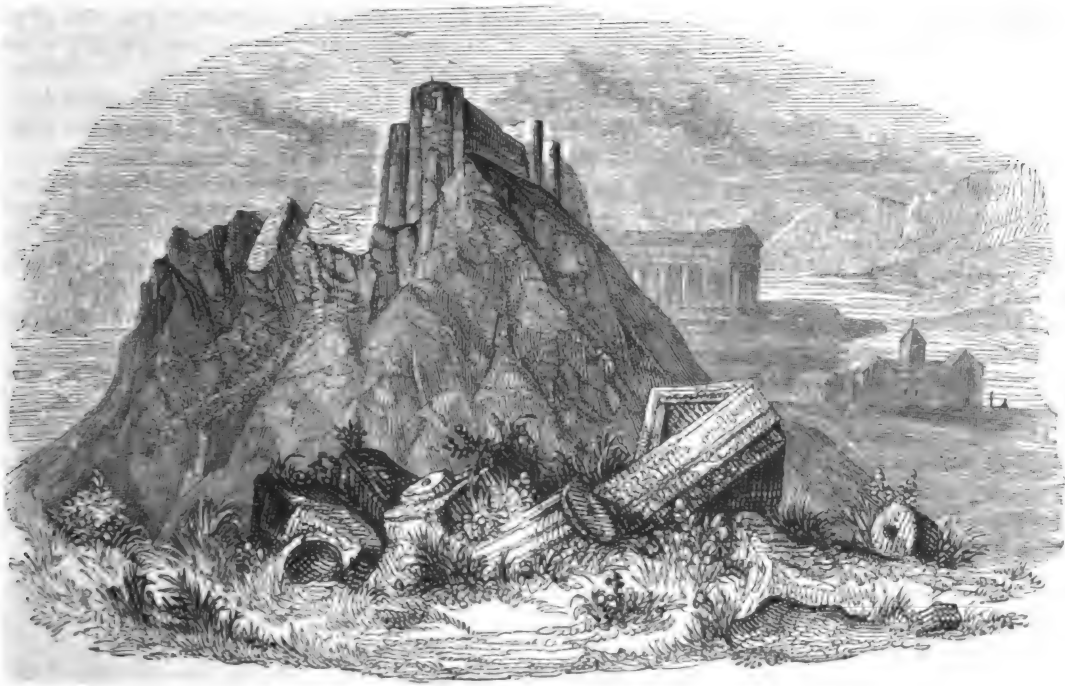
II. The son of Bela, of the tribe of Benjamin. (Numb. 26. 40.) In 1Chron. 8. 3, he is called Addar.

ARDON, a son of Caleb and Azubah. (1Chron. 2. 18.)

ARELI, the youngest son of Gad. (Gen. 46. 16.)

AREOPAGUS. The tribunal of the Areopagus at Athens is said to have been instituted by Cecrops, the founder of that city, and was celebrated for the strict equity of its decisions. Among the various causes of which it took cognizance were matters of religion, the consecration of new gods, erection of temples and altars, and the introduction of new ceremonies into public worship. On this account St. Paul was brought before the tribunal of Areopagus as "a setter forth of strange gods," because he preached unto the Athenians, Jesus and *Αναστασις*, or the Resurrection. (Acts 17. 18.) Its sittings were held on the *Αρειος Παγος*, or *Hill of Mars*, whence its name was derived, signifying properly a high situation. This was an isolated rock broken and precipitous towards the south, but on the north side sloping gently down to the temple of Theseus. It stood nearly in the centre of Athens, between the Acropolis and the Pnyx, where the general assemblies of the people were held.

"It is not possible," says Dr. Edward Daniel Clarke, "to conceive a situation of greater peril, or one more calculated to prove the sincerity of a preacher, than that in which the Apostle was here placed; and the truth of this will perhaps never be better felt than by a spectator, who from this eminence actually beholds the monuments of pagan pomp and superstition by which he, whom the Athenians considered as the 'setter forth of strange gods,' was then surrounded; representing to the imagination the disciples of Socrates and Plato, the dogmatist of the Porch, and the sceptic of the Academy, addressed by a poor and lowly man, who 'rude in speech,' without 'the enticing words of man's wisdom,' enjoined precepts contrary to their taste, and very hostile to their prejudices. One of the peculiar privileges of the Areopagites seems to have been set at defiance by the zeal of St. Paul on this occasion; namely, that of inflicting extreme and exemplary punishment upon any person who should slight the celebration of the holy mysteries or blaspheme the gods of Greece. We ascended to the summit by means of steps cut in the natural stone. The sublime scene here exhibited, is so striking that a brief description of it may prove how truly it offers to us a commentary upon the Apostle's words, as they were delivered upon the spot. He stood upon the top of the rock, and beneath the canopy of heaven. Before him there was spread a glorious prospect of mountains, islands, seas, and skies, behind him towered the lofty Acropolis, crowned with all its marble temples. Thus every object, whether in the face of nature or among the works of art, conspired to elevate the mind, and to fill it with reve-



The Areopagus.

rence towards that Being who made and governs the world, (Acts 17. 24-28,) who sitteth in that light which no mortal eye can approach, and yet is nigh unto the meanest of His creatures; in whom we live and move and have our being."

The Areopagitæ, or judges, held three meetings every month in the Areopagus. They sat in the open air, as was usual among the Greeks in courts that tried cases of murder, because it was held unlawful for the accused and accuser to be under the same roof, and it was feared that the judges might contract pollution by conversing with persons so profane. On the top of the hill the foundations of the court may still be seen. They are built with squared stones of a prodigious size in the form of a semicircle, and support a terrace or platform which was the court where this assembly was held. Dodwell's *Greece*; Horne.

AREOPOLIS, a city of Arabia Petræa, situated in the river Arnon, called also Ar and Rabbath-Moab. See **AR**.

ARETAS. There were many princes of Arabia of this name, but the one mentioned in Scripture was the father-in-law of Herod Antipas, against whom he declared war in revenge for his ill-treatment of his daughter; Antipas besought the assistance of the Romans, but some delay in the marching of their forces, and the death of the Emperor Tiberius, put an end to the expedition, and saved Aretas. It is supposed that he availed himself of this favourable opportunity to make an incursion into Syria, and obtain possession of Damascus, where he appointed an ethnarch whose jurisdiction probably extended only over the Jews who dwelt there. It appears from coins that the Romans were again masters of the city, in the time of Nero. Calmet; Horne.



Aretas.

ARGOB. I. A district of Palestine in the ancient territory of Bashan, belonging to the half-tribe of Manasseh beyond Jordan, a very fertile and fruitful country. It contained no less than sixty cities, one of which called Havoth-Jair was a strong place surrounded by thick walls and having well defended gates.

II. In 2Kings 15. 25, we read that Pekah conspired against Pekahiah, king of Israel, "and smote him in Samaria, in the palace of the king's house, with Argob and Arieih." In giving this version our translators have mistaken the sense of the original, which, literally rendered, would be, "smote him in the harem of the palace of the king of Argob and Arieih," the name, probably, of two cities in Samaria.

ARIDAI and **ARIDATHA**, two of the sons of Haman, who with their brethren were hanged on a gibbet. (Esth. 9. 9.)

ARIEH. See **ARGOB** II.

I. **ARIEL**, אֲרִיאֵל One of the names of the city of Moab called Ar or Rabbath-Moab. But Ariel, in its proper signification of *Lion of God*, is a name given to Jerusalem, either on account of its strong military force, or because when besieged it devoured and consumed its inhabitants by its intestine seditions and divisions. It was perhaps for a similar reason that the Persians call one of their cities Shiraz, which signifies the *devouring lion*.

II. **Ariel** also signifies the altar of burnt-offerings in the Temple of Jerusalem, and sometimes the Temple itself. (Isai. 29. 1,2.)

Lowth and Gesenius, with others, derive the first part of the word from אֵש when it would of course signify not the *Lion of God*, but the *fire* or *fire-hearth of God*, meaning the sacred fire on the altar of burnt offering or the altar itself, and so Jerusalem, as containing that altar. See also Ezek. 43. 15,16.

ARIMANON, a city of refuge beyond the river Jordan, supposed to be the celebrated Ramoth in Gilead. (Josh. 21. 38.)

ARIMATHEA, a city of Palestine, situated between Lydda and Joppa on the way to Jerusalem. On its site now stands a wretched village called Ramla. It is supposed to have been the same as Ramah where Samuel the prophet dwelt, (1Sam. 25. 1;) Pococke, however, doubted of this. Adrichomius (*Theat. Terr. Sanct.*) traces its various names through all their changes from Ramathaim and Ramah, as it is called in the Old Testament, to Ramatha or Armatha the residence of Samuel, as Josephus has it, and to the Arimathea of the New Testament and the Ramla of the present day.

Besides Mohammedans, the population of Arimathea comprises Maronites, Greeks, and Armenians. The Greeks have a church dedicated to St. George, and ornamented with some marble columns, and the Mohammedans have five principal mosques, with high towers, some of which were originally Christian churches.

The best building in the town is the hospital of the Latin monks of the Holy Trinity, which has many good apartments, several courts, cisterns for water, a garden, large terraces, and a neat church, built, as the inmates say, on the spot where stood the house of Nicodemus. Christian pilgrims on arriving at Ramla are generally obliged to remain there till notice has been sent to the superior of one of the monasteries at Jerusalem, and till leave has been obtained of the Cadi of that city for them to proceed thither.

At present Arimathea does not contain more than a hundred families. The houses are only so many huts, sometimes detached, and sometimes ranged in the form of cells round a court, enclosed by a mud wall. In winter the inhabitants and their cattle may be said to live together; the part of the building allotted to themselves being raised only two feet above that in which they lodge their beasts. By this means the peasants are

kept warm without burning wood, a species of economy absolutely indispensable in a district almost totally destitute of fuel.

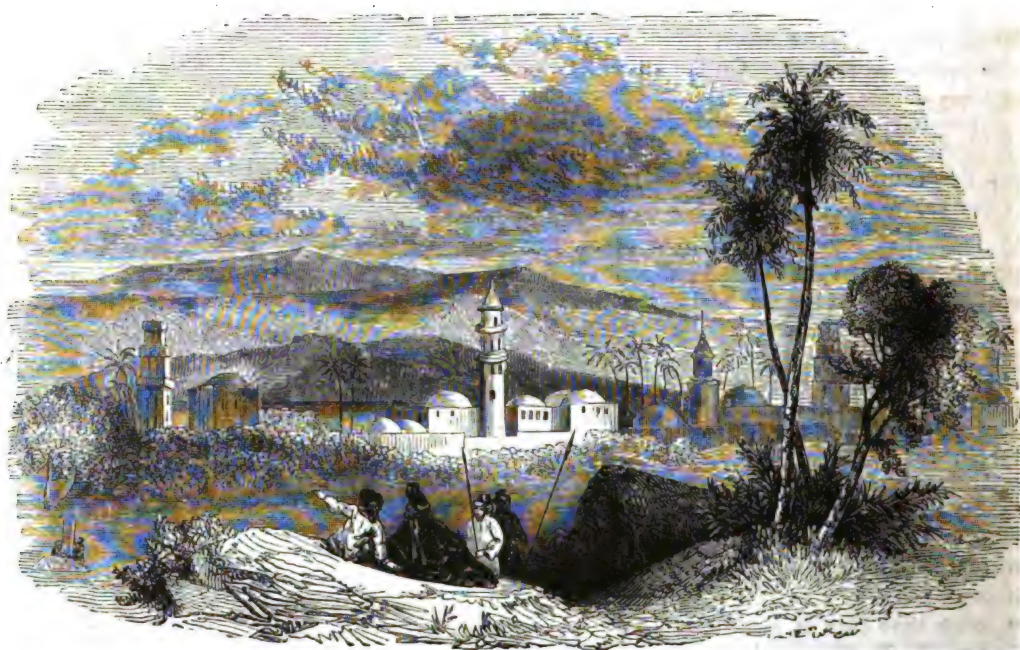
"In its present state, Ramla is about the size of Jaffa. The style of building is that of high square houses with flattened domes covering them. On the large mosque we noticed a square tower with pointed arched windows like many of our country church steeples in England.

"The principal occupation of the people is husbandry, for which the surrounding country is highly favourable; and the staple commodities produced by them are corn, olives, oil and cotton, with some soap and coarse cloth made in the town." Buckingham's *Palestine*.

The author of *Three Weeks in Palestine*, states that between Jaffa and Ramla there is an extensive grove of very large and aged olive-trees which are said to have been planted by the Crusaders, in whose time Ramla was a place of some importance.

At a little distance from the town is a magnificent arched cistern, raised upon two rows of columns, twenty-four in all, forming a handsome arcade; parts of the walls were once decorated with paintings; but time has so effaced them, that the subjects cannot now be deciphered; it seems formerly to have supplied the inhabitants with water. On the opposite side of the town is a large reservoir, lined with stone, the rendezvous of Mussulman pilgrims from Jaffa or Joppa, while waiting to join the caravan for Mecca.

Ramla is surrounded with ruins of various dates, among which is a large square tower, much like a steeple, said to have been originally twice its present height, and to have been erected in honour of forty martyrs who suffered death in Armenia. It joins to a church, of which it was probably once the belfry; and close by are the remains of an ancient monastery.



Arimathea

I. ARIIOCH, the king of Ellasar, one of those who formed the league with Chedorlaomer against the kings of Sodom and Gomorrah. (Gen. 14. 1.)

II. A place mentioned in the apocryphal book of Judith, 1. 6.

ARISAI, the seventh son of Haman, hanged with his father and his brethren. (Esth. 9. 9.)

ARISTARCHUS, a native of Thessalonica, a city of Macedonia, who embraced Christianity and accom-

panied St. Paul in several of his journeys. He was with St. Paul at Ephesus, and continued with him during the two years of his abode in that place, sharing with him in all the dangers and labours of the ministry. (Acts 19. 29.) He nearly lost his life in a tumult raised by the Ephesian silversmiths. He left Ephesus with the Apostle and went with him into Greece, from thence he attended him into Asia, from Asia into Judæa, and from Judæa to Rome. (Acts 20. 4; 27. 2; Col. 4. 20; Philem. 24.) According to a tradition in the Greek

church, he was beheaded at Rome with St. Paul in the reign of Nero.

ARISTEAS, an officer under Ptolemy Philadelphus, sent by that prince to the high priest Eleazar, to request some learned men to translate the Scriptures into Greek. Seventy-two persons were sent, whose version is termed the Septuagint. See SEPTUAGINT.

I. ARISTOBULUS I., the son of John Hyrcanus, the high priest, made himself king of Judæa, but died in the first year of his reign, B.C. 102, and was succeeded by his brother Alexander Jannæus.

II. Aristobulus II., the second son of Alexander Jannæus, deposed his brother Hyrcanus, and made himself king of Judæa. The Romans, however, interfered in the quarrel, Jerusalem was stormed by Pompey, and Aristobulus sent prisoner to Rome, where he was shortly after poisoned.

III. The grandson of Aristobulus II., was made high priest by Herod, but soon after murdered by him.

IV. The brother of Mariamne, the wife of Herod.

V. A son of Herod, strangled together with his brother Alexander by order of their father. Josephus.

VI. The brother of Barnabas, mentioned by St. Paul. (Rom. 16. 10.) According to the modern Greeks he was one of the seventy disciples, and was ordained a bishop by Barnabas or St. Paul.

VII. A Jew of Alexandria, was a peripatetic philosopher, and wrote in Greek a commentary on the Pentateuch, which he dedicated to Ptolemy Philometor. His object was to prove that the early Grecian poets and philosophers had borrowed from the books of Moses, and that the Greeks were acquainted with the Jewish history. With this view he forged a number of passages, attributing them to poets and philosophers, and did this so artfully as to deceive some of the Fathers and some profane writers. Valckenaër, *Diatrise de Aristobulo Judæo*.

ARK, אֲרֹכָה Arabic, تَابُوت Sept. κιβωτος; Vulgate, *arca*; properly means a box or chest; hence the term has been applied to the vessel in the shape of a chest, אֲרֹכָה which was made by Noah, (Gen. 6. 14,) and also to the little boat in which Moses was placed. (Exod. 2.)

2. Much difference of opinion exists about the form of the ark built by Noah. The common figures are given under an impression that it was intended for progressive motion; whereas we have no ground for supposing that any other object was sought than to construct a vessel, which should float for a given period upon the water. For this purpose it was not necessary to place the ark in a sort of boat, as in the usual figures; and we may therefore be satisfied with the simple idea which the text gives, of an enormous oblong box, or wooden house, divided into three stories, with various apartments, and apparently with a sloping roof.

3. This structure, which was to contain the remnant of creation, must have been of vast dimensions and great strength. Accordingly the patriarch was directed to "make it of Gopher wood;" a term used in no other place in the Bible, and which has been supposed to signify cypress, a wood of extreme durability. The length of it was prescribed at 300 cubits, the breadth 50, and the height 30. The common cubit, originally imagined to be 18 inches, is now allowed to have contained 22. According to this measurement the ark was $547\frac{1}{2}$ English feet long, $91\frac{1}{2}$ broad, $54\frac{1}{2}$ high; and its solid contents amount to $2,730,781\frac{1}{2}$. It was in shape an oblong square, with a roof raised in the middle a cubit; and

each of the stories must have been about 18 feet high. It had windows and one door; and seems to have had covering which might be removed, probably made of skins drawn over the roof, and adapted to defend the apertures called windows.

Dr. Hales proves the ark to have been of the burthen of 42,413 tons. "A first-rate man-of-war is between 2,200 and 2,300 tons; and consequently the ark had the capacity or stowage of 18 of such ships, and might carry 20,000 men, with provisions for six months, beside the weight of 1800 cannons, and all the requisite military stores." "Can we doubt of its being sufficient to contain eight persons, and about two hundred or two hundred and fifty pair of four-footed animals; a number to which, according to M. Buffon, all the various distinct species may be reduced, together with all the subsistence necessary for a twelvemonth? To these may be added all the fowls of the air, and such reptiles and insects as cannot live under water." Hales, *Chron*.

4. Almost every circumstance connected with the ark has given rise to an immense variety of opinions, most of which have no better foundation than mere conjecture; we shall briefly allude to a few of them.

(1.) *Time of construction.* The ark is generally understood to have been completed in the 1656th year of the world, at the time when the Deluge commenced; but how long Noah was employed in preparing it, is not so apparent. According to Mohammedan writers, it was begun in A.M. 1654, which allows only two years for its construction. According to Rabbinical writers, it was begun A.M. 1604, which allows fifty-two years; according to Berosus, in A.M. 1578, which allows seventy-eight; according to others, in A.M. 1556, which allows one hundred; and, according to most authors, in A.M. 1536, which allows one hundred and twenty.

The two last are the most probable suppositions, and receive some support from the testimony of sacred Scripture.

In favour of the first of these, it is alleged, that Noah is stated to have been five hundred years old immediately before the ark is mentioned, and six hundred when the Deluge took place; (Gen. 5. 32; 7. 6;) while it is urged on the other hand, that from 1Pet. 3. 20, compared with Gen. 6. 3, the ark appears to have been preparing during the whole period of the Divine forbearance; viz. one hundred and twenty years.

(2.) *Place where built.* On this point, also, there are many different opinions. One writer fixes upon the plains of Sodom, in Palestine; another, upon Mount Caucasus, on the confines of India; a third upon some part of China; and others upon the territory of Babylon, in Chaldæa. In order to determine the question, several considerations have been proposed, such as that Noah cannot be supposed to have removed far from Eden; that as the ark was not fitted for moving to a great distance, it must have been constructed near the place where it rested, viz. Mount Ararat; that as much timber would be required for so large a vessel, it must have been built where the particular wood of which it was made abounded; this last consideration has much weight, and would seem to point out Babylonia, as the cypress is found there abundantly in the present day.

5. The destruction of all mankind, with the exception of a single family, has naturally left profound and durable traces in the traditions of all people on the face of the globe, with the circumstances more or less changed, according to the Scripture narrative. A Hindoo tradition is thus given in the *Mahabharata*, a Sanscrit poem. The gods having resolved to destroy the human race by a general deluge, the god Brahma appeared to the king Satyavrata, called also Menou, a servant of the "Spirit

who moves upon the waters;" he announced to him that after seven days, heaven, earth, and hell would be plunged in the ocean of death, but that he would send him a large vessel for his preservation, and also for the seven holy Brahmins, and two of every kind of beast. Everything came to pass as the god had predicted, and under the form of a horned fish he himself conducted the vessel upon the waves; after Satyavrata, as the god had commanded him, had attached it to his horn.

Another Hindoo legend states, that the earth rested during this deluge upon an enormous tortoise, into which Vishnool had transformed himself. The waters having subsided, Vishnool took the form of a boar, and raised up with his tusks the submerged earth.

6. The traces of traditions respecting the general Deluge which are to be found on the Egyptian monuments, also bear strong testimony to that awful event. The most ancient of these records are deeply carved and destitute of colour, as if to save them from the destructive agency of water: they are literally "graven with an iron pen in the rocks for ever." But more direct references are found on the monuments; we see a sacred ship or ark borne in religious processions, accompanied by several symbols of life and preservation, especially the winged globe, which gives so lively an image of providential protection, that it seems to have been derived from the maternal care of the female bird hiding the callow young under "the shadow of her wings."

Bryant, in his *Ancient Mythology*, has collected a variety of ancient historical relations, which show that some records concerning the ark had been preserved among most nations of the world, and in the general system of pagan mythology. Abydenus, with whom all the Eastern writers concur, informs us that the place of descent from the ark was Armenia, and that its remains had been preserved for a long time. Plutarch mentions the dove, and its being sent out of the ark. Lucian speaks of Deucalion's going forth from the ark, and raising an altar to God. Bishop Pococke has preserved three specimens of ancient sculpture, in which the ceremony of carrying an ark in procession is displayed. They were very ancient, and found by him in Upper Egypt. The ship of Isis referred to the ark, and its name Baris was that of the mountain corresponding to Ararat, in Armenia. There is also a reference to the ark in the temples of the Serpent worship, called Dracontia; and also in that of Sesostrius, fashioned after the model of the ark, in commemoration of which it was built, and consecrated to Osiris, at Thebes. Bryant conjectures that the city, said to be one of the most ancient in Egypt, as well as the province, was denominated from it, Theba being the appellation of the ark.

7. There is a medal in the cabinet of the king of the French, which was carefully examined by the Abbé Barthélemy, at the desire of Dr. Combe, and pronounced by him to be authentic. It bears on one side the head of Severus; on the other, a history in two parts, representing first, two figures enclosed in an ark or chest, sustained by stout posts at the corners, and well timbered throughout. On the side are letters; on the top is a dove; in front, the same two figures which are seen in the Ark, are represented as come out of, and departing from, their late residence. Hovering over them is a dove, with a sprig in its bill. The situation of these figures implies the situation of the door; and clearly commemorates an escape from the dangers of water by means of a floating vessel. See *APAMEA*.

8. From these various circumstances it is clear that the heathens were well acquainted with all the leading circumstances of the Deluge; that their traditions, though largely blended with fable, bear a striking resemblance to

the narrative of Moses. Instead, therefore, of asserting (as it has been recently asserted, contrary to all the evidence furnished by natural and civil history,) that we have no sufficient grounds to induce us to believe that the Deluge ever took place; let the ingenuity of unbelief first account satisfactorily for this universal agreement of the pagan world, and she may then, with a greater degree of plausibility, impeach the truth of the Scriptural narrative of the Deluge. Faber; Gesenius; Winer; Horne. See DELUGE; NOAH.

ARK OF BULRUSHES. In Exod. 2.3, we read that Moses was exposed in an ark (or boat of bulrushes) נֹחַ daubed with slime and with pitch. "Vessels of bulrushes" are also mentioned by Isaiah, 18.2.

The word נֹחַ signifies *to imbibe, to soak up water*. "Can the rush grow up without mire?" (Job 8. 11.) From the bass or integument of the plant, the ancients made mattresses, ropes, and canoes. (Plin. xiii. 21,26.) The words in Exod. 2.3, may be rendered little canoes of papyrus or "paper reeds," עֲרֹת according to the Septuagint and Syriac. (Isai. 19. 7.)

Papyrus boats are frequently noticed by ancient writers. Plutarch describes Isis going in search of the body of Osiris, "through the fenny country, in a bark made of the papyrus," (Plut. *de Is.* s. 18,) *Εν βαρίδι παπυρίνῃ*, whence it was supposed that persons using boats of this description were never attacked by crocodiles, out of fear and respect to the goddess.

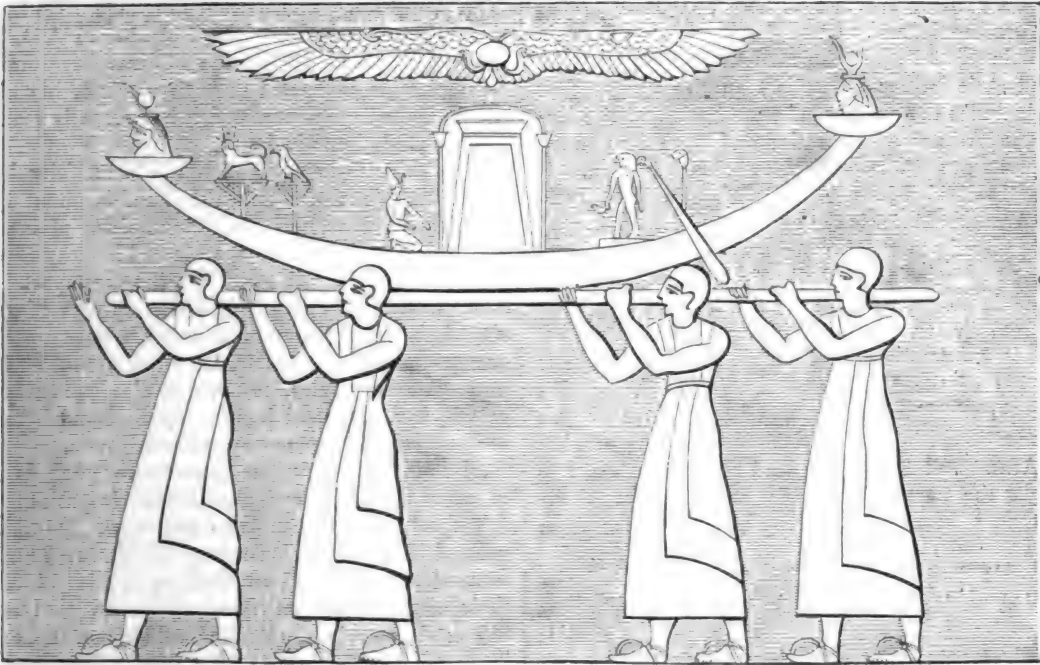
The body of such boats were composed of rushes, which were bound together with the papyrus; and the mode of rendering them impervious to water is satisfactorily pointed out by the coating of pitch with which they were covered. The Hebrew word נֹחַ is precisely the same as that used for pitch by the Arabs to the present day,

زنت

From a passage in Theophrastus, when describing the papyrus, *παπυρος*, we at once perceive that the *Cyperus papyrus* and the נֹחַ are identical; *Καὶ γὰρ πλοῖα ποιοῦσιν ἐξ αὐτοῦ*,—"They make boats and ships of it." The cyperus is distinguished by its cluster of elegant little spikes, which consist of a single row of scales, ranged in a straight line on each side. The coat is about the thickness of a man's wrist, and more than fifteen feet in length, so hard, that all kinds of utensils were made of it. The stem is about four cubits or six feet long, it was eaten raw, roasted, or boiled, and was employed in the manufacture of boats, sails, mats, clothes, beds, &c. Its Greek name *παπυρος*, has imparted its derivative to our word *paper*; while its Egyptian designation appears in the venerable name of Bible. Wilkinson's *Dom. Manners of the Egyptians*; Gesenius; Winer.

ARK OF THE COVENANT, אֲרוֹן (Numb. 10. 33; Deut. 31. 26.) This was a small chest or coffer made of shittim wood, overlaid within and without with gold, into which were put the two tables of the law; not only the entire one, say the Jews, but also those that were broken. There were laid up beside it also the pot of manna and Aaron's rod that budded, and a copy of the books of Moses.

The Ark of the Covenant was a box of an oblong shape, a cubit and a half broad and high, and two cubits long, or three feet nine inches in length, by two feet three inches in breadth and depth, according to the common cubit of eighteen inches. It was ornamented on its upper surface with a border or rim of gold, called by the sacred historian "a crown," and on each of the two sides, at equal distances from the top, were two gold



Ark borne in procession by Egyptian Priests.

ribs, in which were placed staves of shittim wood covered with gold, with which it was transported from place to place; these staves always remained in the rings even when the ark was at rest.

The lid or cover of the ark, *כִּפֹּת הָעֵדֻת*, was of the same length and breadth as the ark itself, and was made of the purest gold; over it, at the two extremities, were placed the Cherubim, and it formed the mercy seat, which was regarded as the throne of God, where his presence, *Shechinah*, in the form of a cloud, (Levit. 16. 2,) rested, and from whence his will was made known when consulted by the high priest, according to his promise: "I will commune with thee from above the mercy seat." (Exod. 25. 22.) The Cherubim were figures "of beaten work," looking inwards towards each other, with wings expanded, which, embracing the whole circumference of the mercy seat, met on each side in the middle. Hence God is said "to dwell between the Cherubims," (Psal. 80. 1,) and "to sit between the Cherubims;" (Psal. 99. 1;) hence also it is that the ark is called the "footstool of God." (Psal. 99. 5.) The ark was so situated in the Holy of Holies that the ends of the rods touched the veil which separated the two apartments of the tabernacle. This was the most holy of all the sacred furniture. None but the priests were allowed to touch it; and only one family of them, the Kohathites, were permitted to carry it. Hence Uzzah, the Levite, was punished with death for touching it. (2Sam. 6. 7.)

The identity of name with the Ark of Noah does not exist in the original. The former is called *אֲרוֹן* the latter *קֶבֶד*. The Septuagint renders both terms by *κιβωτος*, which has been followed in most modern versions.

In the twenty-fifth chapter of Exodus we have a minute description of the ark and its appendages, but differences of opinion have existed among Biblical scholars as to details, which the recent researches in Egypt are likely to remove in some measure. They have brought to light many representations of arks borne in processions by the priesthood, and although we are fully aware of the expurgatory process which such as these must have undergone to fit them for the use of God's chosen people, we may fairly conclude that the annexed engraving gives the best general idea now attainable of the subject before us.

The shrine in the middle of the boat or ark in the above figure may be taken to represent the Ark of the Covenant, the expanded wings, the *Shechinah*, and the heads at either end the Cherubim, only that they do not face each other. The idols and the kneeling figure are of course superfluous, as is also the boat. We may observe also that the Egyptian shrine appears always to have been removed on the shoulders of the priests as the ark was by the Levites. Jahn; Horne.

ARKITE, *Ἀρκί*, an inhabitant of the city Arke, in Syria, some miles to the north of Tripolis, called also Cæsarea Libani. (Gen. 10. 17; 1Chron. 1. 15.) Gesenius.

ARM. The symbol of strength or power. "Break thou the arm of the wicked," (Psal. 10. 15,) *i. e.* diminish or destroy his power.

Arm is sometimes put to denote the infinite power of God, as in Psal. 89. 13; 98. 1; Isai. 53. 1.

It would seem to have been a custom with ancient warriors when aiming to strike an effectual blow to make bare the arm. So in allusion to this when some extraordinary and decisive exertion of Divine power is adverted to, it is not unusual for the sacred writers to describe it as *making bare, revealing, or stretching out the arm.* (Isai. 52. 10.)

ARMAGEDDON, a place mentioned in the Apocalypse c. 16. v. 16, where the sixth vial is to be poured out. It signifies, literally, the mountain of Megiddo, a city situated in the great plain at the foot of Mount Carmel, where King Josiah received his mortal wound in the battle with Pharaoh Necho, king of Egypt. (2Kings 23. 29, 30.) Here likewise Barak overcame Sisera with his great army. (Judges 5. 19.)

Poole, in his *Annotations*, conceives that Armageddon is merely another name for the city of Megiddo; the names of places and persons being changed in other instances; and thus the place of the great slaughter has its name from the place of the memorable battle where Josiah was slain.

ARMENIA, a province of Asia, comprising the modern Turcomania, and part of Persia; having Georgia on the north, Koordistan (the ancient Assyria,) on the south, and Asia Minor (Natalia,) on the west. This province includes the sources of the Tigris and the Euphrates, the Araxes and Phasis; and here also many Rabbins and some others place the garden of Eden. It was anciently divided into Armenia Major and Armenia Minor. Armenia Major is the province above spoken of, and belongs partly to Persia; Armenia Minor, a part of the ancient Cappadocia, is wholly Turkish.

2. Armenia according to the Greek historians derived its name from Armenus, one of the Argonauts who settled in the country. Bochart is of opinion that the name is a contraction of the Hebrew word *Har-mini*, denoting the mountain of Minni, the name of a province of this country, mentioned in Jer. 51. 27, placed by the prophet between Ararat and Ashchenaz, and probably referred to by Amos by the name of Harman, or Mountain of the Moon. Others assert that it received its name from Aram, the son of Shem, the ancestor of the Syrians.

3. Armenia Major was bordered on the north by Iberia and Albania; on the west by the river Euphrates; on the south by Mesopotamia; and on the east by Media; and thus had nearly the same boundaries it now has under its modern name of Turcomania, the western division of which belongs to Turkey, and the eastern to Persia.

4. The early history of this country is involved in much obscurity. The Armenian writers assert that their first chief or prince was called Haij. He was the son of Togloth, who, according to their accounts, was the same with Thogarma, grandson of Japheth. He left Babylon, his native city, twenty-two centuries before the Christian era, and established himself with all his family and dependants in the southern mountains of Armenia, to escape the tyranny of Belus, king of Assyria. The Armenians at a subsequent period were subdued by the Medes, to whom they were rendered tributary by Astyages, although they were allowed to be governed by their own kings; but on the dissolution of the empire of the Medes by Cyrus, Armenia was annexed to the Persian empire, its ancient race of kings became extinct, and it was governed by Persian lieutenants. After the death of Alexander the Great, it became part of the Syrian monarchy founded by Antigonos, who succeeded to one of the divisions of that conqueror's empire, with which it remained till the overthrow of Antiochus the Great, when it was divided into Armenia Major and Armenia Minor, and was under the sway of different rulers, being often the object of fierce contests between the Roman empire and the Parthians and Persians.

5. The Armenians were of old, as they are at the present day, remarkable for their industry and commercial enterprise. In the flourishing times of Tyre, as we learn from Ezekiel, (27. 14,) they brought horses and mules to the markets of that city, and according to Herodotus they had a considerable trade in wine, which they sent down the Euphrates to Babylon. At present their merchants are found dispersed throughout Europe; in Persia, they are the only commercial class, and they are the principal traders all over the East; they were at one time in possession of nearly the whole trade of the Levant.

The Armenians are distinguished by superior cultivation, manners and honesty, from the barbarians under whose yoke they live, and even from the Greeks and Jews, although they have many Jewish observances mingled with their habits. The cause is to be found in their creed, and their religious union; but particularly to the free distribution of the Bible among the people in translations that are esteemed valuable in theolo-

gical literature. The written language owes its cultivation to the translation of the Bible, begun A.D. 411, and finished in 511. With the biblical literature of the Armenians is connected their theological, historical, and mathematical literature, which has recently found many assiduous students in Paris.

6. The country of Armenia is beautifully diversified with lakes, (one of which, the Van, is about 170 miles in circumference,) rivers, mountains, plains, valleys, and woods; having a temperate and healthy climate, and a rich and fertile soil which for the most part is assiduously cultivated. It yields every species of grain and all kinds of delicious fruits, such as grapes, olives, oranges, peaches, apricots, nectarines, mulberries, walnuts, melons, apples, pears. It also produces tobacco, cotton, flax, wax and honey, raw silk, and hemp, which are exported to Constantinople and Russia.

Mr. Morier says, "The Armenian women do not wear so entire a veil as the Mahometan. It leaves the eyes at full liberty, and just incloses the nose, by which some general idea may be formed of the features and expression of the face. Their features are broad and coarse, their complexions are fair and ruddy, and their eyes black; but their countenances in general excite little interest. When they go from home, they cover themselves with a large white veil from head to foot. Their dress consists of a silk shift, a pair of silk trousers, which reach to the ancles, a close garment which fastens at the throat with silver clasps, and an outer garment generally made of padded chintz, and open all the way in front. They wear a silver girdle which rests on the hips, and is generally curiously wrought. Their feet are naked, and some of them wear silver rings round their ankles. No hair is seen except a long plaited tail that hangs over the back to the ground. On their heads they wear a species of cushion which expands at the top."

The total number of the Armenian nation is estimated by Mr. Conder at about two millions, two-thirds of whom are found within the Ottoman dominions, but with the exception of the Jews, no people is so much scattered. It is supposed there are about two hundred thousand in Constantinople and the adjacent villages; about forty thousand in India, ten thousand in Hungary and the contiguous countries; and they are met with in Africa, and even in America.

7. The Armenian church was formerly considered a branch of the Greek church, and it certainly professed the same faith, and acknowledged its subjection to the see of Constantinople, until in the seventh century the heresy of a sect called the Monophysites, who maintained that there is only one nature in Christ, or that he is both God and man without mixture, spread throughout Asia and Africa, and numbered the Armenians among its followers. But although the Armenians still hold that tenet, they differ from the Monophysites in many points of faith, worship, and discipline, and hold no communion with that branch of the Monophysites who are peculiarly termed Jacobites, nor with the Copts or Abyssinians. When they withdrew from the communion of the Greek church, they did not change the episcopal form of government, but only claimed the privilege of electing their own bishops. The church is governed by three patriarchs, the chief of whom resides in a monastery near Erivan, the ecclesiastical capital of Armenia. He exercises jurisdiction over Turcomania or Armenia Major. He has under him forty-seven archbishops and about two hundred bishops, but his mode of life is extremely simple and his revenue very limited. The second, subject to the first, governs the church in Cappadocia, Cilicia, Cyprus, Syria, and has under his

jurisdiction twelve archbishops. The third has no more than eight or nine suffragans. Besides these patriarchs, the Armenians have others in various countries, who are so styled although they have no particular jurisdiction. DuPin alleges that the Armenians were reconciled to the church of Rome about the middle of the fifteenth century, at the council of Florence; but Mosheim has proved that the scheme of comprehension projected in that Council completely failed, not only with the Greek, but with all the Oriental churches. The rites and ceremonies of the Armenian church greatly resemble those of the Greek. They steep the bread in the wine, and the communicant receives both kinds together. Their liturgies are nearly the same with the Greek church. The inferior clergy are allowed to marry once, but the patriarchs and bishops must remain in a state of celibacy.

The Armenians acknowledge the Nicene Creed, and daily use that termed the Apostles'. They agree with the universal church in acknowledging three persons in the Divine nature, but they hold that the Holy Ghost proceeds only from the Father. They believe that Our Saviour descended into hell, and liberated the spirits in prison by the grace and favour of his glorious presence; this liberation, however, was not for ever, nor by a plenary pardon or remission, but only till the end of the world, when they will return to their former place of torment. They hold that neither the souls nor bodies of any saints or prophets are in heaven, except those of the Virgin Mary, and the prophet Elijah, and that they will not be admitted into heaven until the day of judgment; yet they imitate the saint-worship of the Greek and Roman churches, and they agree with the latter in their number of sacraments. When they first enter the church they uncover and cross themselves three times, after which they cover their heads, and sit cross-legged on carpets. They are strictly attentive to the vigils of the church festivals; and on Saturday evenings they all resort to the churches, and perfume their houses with incense when they return home. In their monasteries, the whole Psalter of David is read every twenty-four hours; but in the cities and churches it is divided into eight portions, and each portion into eight parts, at the end of each of which the Gloria Patria is said.

The Armenians administer baptism and the eucharist in a peculiar manner. They practise immersion, which they consider most essential to the sacrament. After baptism, the chrism is applied, and the forehead, eyes, ears, breast, palms of the hand, and soles of the feet, are anointed with consecrated oil in the form of a cross. They also administer the eucharist to the child, with which they only rub its lips. The child is then carried home by the godfather, accompanied by the music of drums and trumpets.

8. The ancient language of Armenian literature is harsh and overloaded with consonants. Besides a great many Indo-Germanic roots, it exhibits numerous relations with the Finnish idioms of Siberia and other languages of Northern Asia, and its grammar is exceedingly complex. It exists only in books, and is so different from the modern, that it is not understood except by those by whom it is studied. The modern language is largely made up of Persian and Turkish words; and its grammar and the construction of its phrases are totally distinct from those of the ancient language. The alphabet consists of thirty-eight letters, of which thirty are consonants, and eight vowels. The Armenians have printing presses at Constantinople, Venice, Moscow, Calcutta, and other places.

9. Unfortunately we know yet but very little of the literature of the Armenians; it is, however, probable that the monasteries of their country contain many valu-

able manuscripts, which, if rendered available to the learned of Europe, would throw much light on the early history of Asia. Russia now possesses some of the provinces which formerly belonged to this kingdom, and she would render an important service to historical learning by a thorough search for these documents, and by placing them in the hands of learned men duly qualified for the task, who were animated by a spirit of sound critical inquiry.

ARMENIAN VERSION. Christianity was introduced into Armenia in the third century after Christ, but as the nation then possessed no alphabetic characters, the Scriptures used were the Peschito or old Syriac version, and the services of the church were performed in a foreign tongue. But in this, as in other cases, learning followed in the path of Christianity, and about the beginning of the fifth century Miesrob, a priest, invented the Armenian alphabet for the purpose of rendering the Sacred Writings into his native language. The version followed by Miesrob was the Septuagint, but two other translations were speedily made from the Syriac, on the second of which Moses Chorenensis, the historian, a scholar of Miesrob, assisted.

Michaëlis speaks highly of Miesrob's version, and it undoubtedly would have been exceedingly valuable had it come down to us uncorrupted. But this has not been the case. It was early altered to accommodate it to the Syriac, but sustained more serious injury in the thirteenth century, when Haihō, a ruler of Armenia Minor, and a zealous partisan of the church of Rome, introduced numerous corruptions from the Vulgate, and added Jerome's prefaces; these, with other alterations from the same source, were adopted by Usan, bishop of Erivan, who was sent by the Armenian church to Amsterdam to superintend the printing of the Bible in 1666.

The Armenian New Testament has been twice printed separately from the Bible, at Amsterdam, in 1668 and 1698. Michaëlis; Jahn.

ARMHOLES, אֶצֶל יָדַי "Woe to the women that sew pillows to all armholes." (Ezek. 13. 18.) This term is in the margin of our Bibles rendered *elbows*, and has also been taken for the wrist, or for the knuckles of the hand. The true meaning is doubtful, for it evidently refers to some custom with which we are unacquainted. The women spoken of are no doubt the priestesses of Ashtoreth, and the object of the prophet is to denounce the arts they employed to allure God's chosen people to a participation in their idolatrous worship.

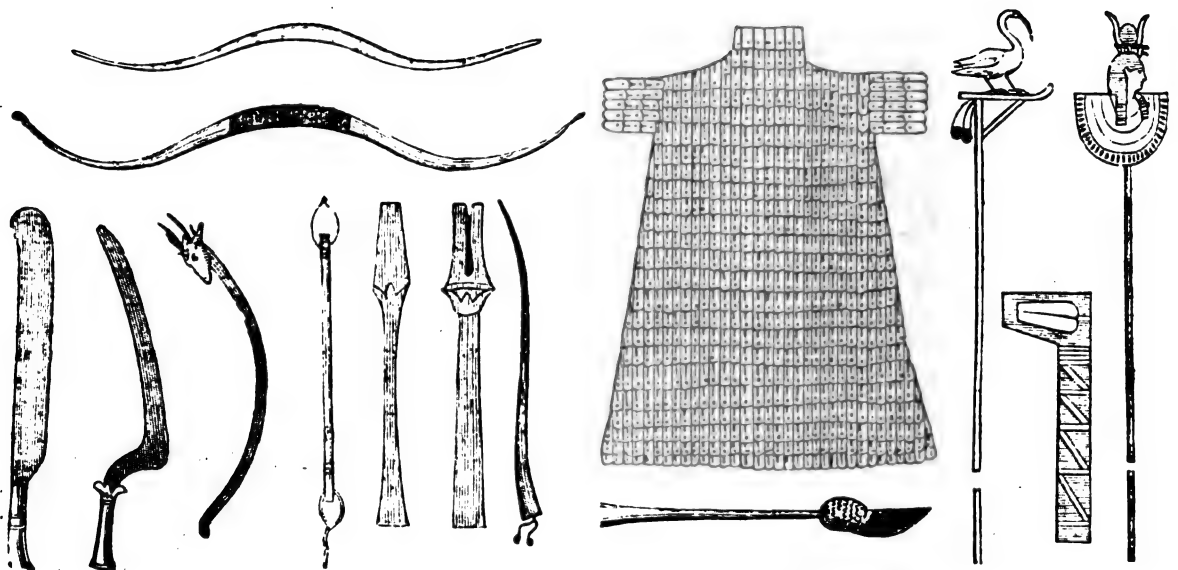
In illustration of the subject we may remark, that the Orientals, when they wish to be at their ease, recline on or against various kinds of rich pillows or cushions. The evil woman in the Proverbs alludes to the costliness and richness of those that belonged to her divan or "bed" among the circumstances by which she sought to seduce "the young man void of understanding;" it is therefore not unreasonable to suppose that something of the same kind may be here intended.

Roberts says, "Rich people have a great variety of pillows and bolsters to support themselves in various positions. Some are long and round and are stuffed till they are quite hard; whilst others are short and soft to suit their convenience in taking repose."

The term also occurs in Jeremiah 38. 12, in describing the release of the prophet from the dungeon of Malchiah. Gesenius; Winer.

ARMONI, אֲרָמֹנִי the son of Saul and Rizpah, who was hanged with his brethren by the Gibeonites. (2Sam. 21. 8,9.)

ARMS, ARMOUR, ARMY.



Egyptian Weapons, Standards and Armour. From the Monuments.

WE propose in the following article to bring into one view all that can be gathered relative to a variety of subjects closely connected in their nature, and to which the references in Scripture are very frequent; and we shall consider them under the general heads of **WEAPONS, ARMOUR, MILITARY ORGANIZATION AND TACTICS, and FORTIFICATION**, of the Jews; for although beyond the brief allusions of Scripture we have little direct information concerning the military art among them, yet we fortunately possess in the monuments and sculptures of the nations with which they were closely connected, and with whom they were frequently at war, as for instance the Egyptians and Assyrians, a fund of detail on such matters, and from the strong resemblance the Orientals have ever borne to each other in their general habits and usages, we may safely apply to the Israelites, the information that can be gathered from such sources, as it is never found to be contradictory to the representations given in the Sacred writings.

I. WEAPONS.

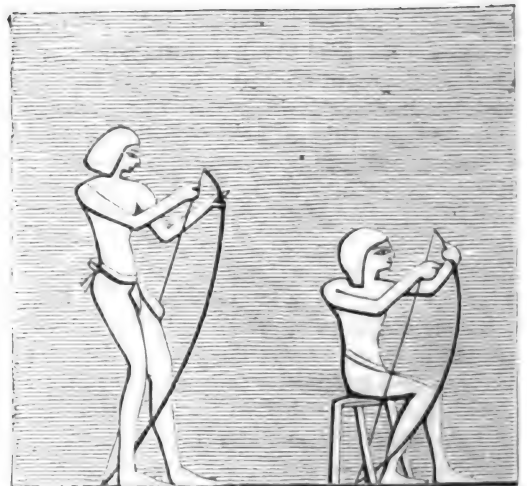
THE BOW, ARROW AND QUIVER.

The bow, termed קשת *keseth* and קשתות *keshtoth*, and arrows חיצים *hhiltzim*, חץ *hhiltz*, are weapons of very ancient origin. (Gen. 48. 22; 49. 24.) They were at first, no doubt, merely implements of hunting, (Gen. 27. 3-5,) and when employed in war, they belonged to the light-armed troops, who are on many occasions represented in Scripture as being furnished with the sword, the buckler, and the bow.

The Israelites on their departure from Egypt carried with them the practice of the bow, for Joshua mentions that weapon when he shows that it was by Divine aid they triumphed over their enemies. (Josh. 24. 12.) But the practice seems to have declined during the period of the Judges, when regular government was so often interrupted by anarchy; for among the improvements effected by David, we read, "Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher." (2Sam. 1. 18.) This was successful; as archers were afterwards very numerous among the Hebrews, especially in the tribes of Ephraim and Benjamin. (1Chron. 8. 40; 2Chron. 14. 8; Psal. 78. 9.) See **ARCHERY**.

The archers appear to have been, next to the chariots, the most efficient corps in the Egyptian army. They used a bow somewhat like that of the English yeomen in the age of chivalry, about six feet in length, tipped at the extremities with horn; the bows of their allies were of similar make, as the prophet Jeremiah expressly mentions.

Stringing a bow of large dimensions of course demanded a considerable effort, and it seems to have



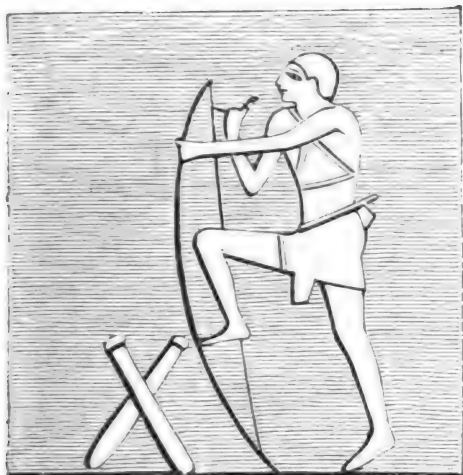
Egyptians stringing their bows.

been a piece of pride with the ancient warrior to use a bow that no one but himself was able to bend. Thus, according to Homer, the suitors of Penelope were unable to bend the bow of Ulysses, but the hero himself, though ridiculed by the traitors, performed the task with ease, (*Odyss.* 21,) and in comparatively modern times, instances of a similar nature are to be met with in English history.

Military bows were generally made of wood; but in some instances they were of brass, rendered in our version, steel. (Job 20. 24; Psal. 18. 34.) Those of wood were, however, so strong, that the soldiers sometimes challenged one another to bend their bows. In bending the bow, one end of it was pressed upon the ground by the foot, the other end was borne down by

the left hand and the weight of the body, and the string was adjusted by the right.

This accounts for the use of the word כָּדָד (literally *to tread upon*;) in reference to the bending of the bow. (1Chron. 5. 18; 8. 40; Isai. 5. 28; 21. 15.) A bow which was too slack, and which, in consequence, injured the person who used it, was termed a deceitful bow. (Psal. 78. 57; Hosea 7. 16.)



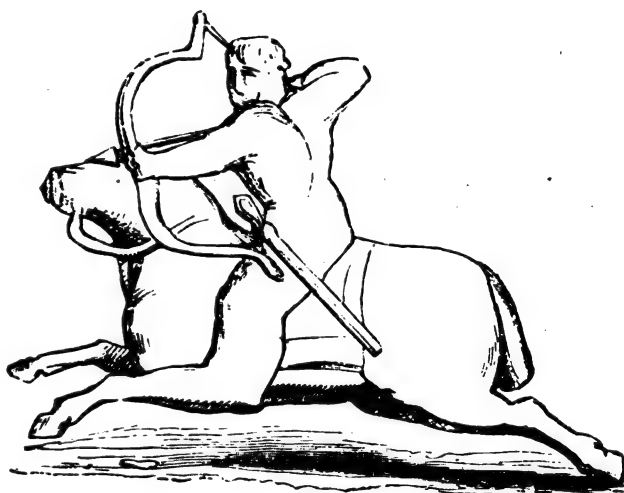
Treading the bow.

Archers among the Israelites and the Egyptians, as well as most other nations, fought on foot, but those of Elam or Persia, frequently mentioned in the Scriptures, and by the prophets Isaiah and Jeremiah especially, were mounted. In later times, under the name of Parthians, they are well known to the Greeks and Romans. They were good horsemen; and their dexterity in archery rendered them so exceedingly formidable, that some of the most severe defeats that the latter people ever experienced were received from them. The figures of mounted archers are frequently met with among the Persian sculptures, particularly those of the mountain Tackt-i-Bostan, from whence the following illustrations are copied. The first figure, from its splendid



From the Persian Monuments.

dress, the rich furniture of the horse, and presence of the attendant, is supposed by Sir Robert Ker Porter to represent the renowned Khosru Parviz, by whose order the sculptures are said to have been executed. The second figure, Sir Robert imagines to be intended for the same monarch when engaged in the chase.



The bow, in order to prevent its being injured, was carried in a case made for that purpose. The strings for bows were made of thongs of leather, of horse-hair, and of the sinews of oxen. Soldiers carried the bow on the left arm or shoulder. While shooting, the Egyptians frequently wore a guard on the left arm, to prevent its receiving an injury from the string; and this was not only fastened round the wrist, but was secured by a thong tied above the elbow.

Arrows. The arrows of the Hebrews were at first made of a sharp reed; afterwards they employed a light sort of wood, surmounted with an iron point. Whether they were sometimes dipped in poison cannot be determined with certainty, though there appears some ground for the belief, in Job 6. 4. The arrows of the Egyptians varied from twenty-two to thirty-four inches in length, some were of wood, others of reed; they were frequently tipped with stone, but had sometimes a metal head, and were winged with three feathers glued longitudinally, and at equal distances, upon the other end of the shaft, as on our own arrows. Stone-tipped arrows were not confined to an ancient era, nor were they peculiar to the Egyptians alone; the Persians and other Eastern people frequently used them even in war.

Quivers were pyramidal in form, and were termed by the Hebrews *tele*. They were suspended upon the back; so that the soldier, by extending his right hand over his shoulder, could draw out the arrows, the small part of the quiver being downward. The lid and the quiver were generally decorated with extraordinary care; it was capacious, and each soldier was bound to keep it well supplied with arrows; hence the Psalmist describing the advantages of a numerous family, says, "As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." (Psal. 127. 4,5.)

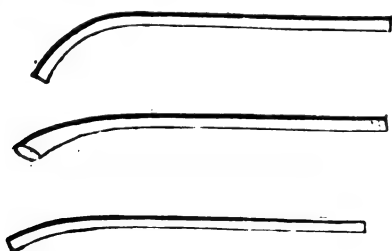
THE SLING.

This may be reckoned among the most ancient instruments of warfare, and was called by the Hebrews *kala*. (Job 41. 28.) The slingers were enrolled among the light-armed troops, and such were accounted worthy of especial notice, who like the Benjamites were able in slinging to use equally the right hand or the left.

(Judges 20. 16; 1Chron. 12. 2.) The Egyptian sling was a thong of leather, or string plaited broad in the middle, and having a loop at one end, by which it was fixed upon and firmly held with the hand; the other extremity terminating in a lash, which escaped from the finger as the stone was thrown; and when used the slinger whirled it two or three times over his head, to steady it, and to increase the impetus. The sling, though occasionally used by the Egyptian light troops, was considered as rather a despicable weapon; but among the Israelites it was more highly valued.

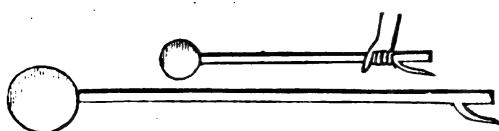
CLUBS, MACES, AND AXES.

The arms used in fighting hand to hand appear to have been originally a heavy club and a kind of hammer, but these weapons were rarely made use of by the Hebrews. The expression שֶׁבֶט בַּרְזֶל *shevet barzel*, ("rod of iron," Psal. 2. 9,) is supposed to mean an iron club, and מַפְּעֵץ *mapheetz*, ("maul," Prov. 25. 18,) a battle-mallet or hammer.



Egyptian Clubs.

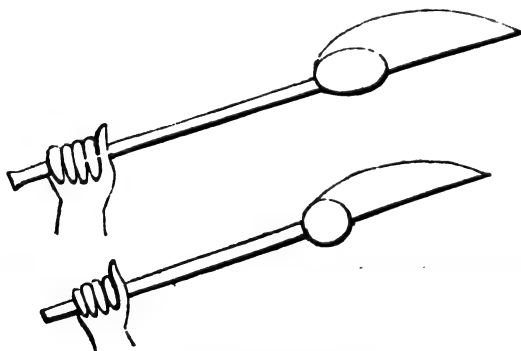
The curved stick or club was used among the Egyptians by both heavy and light-armed troops, as well as by the archers.



Maces or Battle-Mallets.

These were formidable weapons against combatants clad in armour.

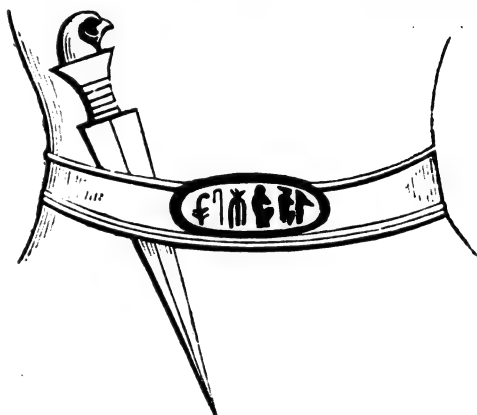
Axes. The Egyptian soldiers were sometimes armed with the battle-axe and the pole-axe, and also with the mace, which was loaded with metal. These weapons were also employed by the Jews, for we find Jeremiah thus addressing the king of the Medes: "Thou art my battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." (Jer. 51. 20.)



Egyptian Battle-Axes.

THE SWORD.

The sword חֶרֶב *cherev*, among the Hebrews was fastened round the body by a girdle. (1Sam. 17. 39; 2Sam. 20. 8.) Hence the phrase "to gird oneself" with a sword, signifies to commence war, and "to loose the sword" to finish it. (1Kings 20. 11.)



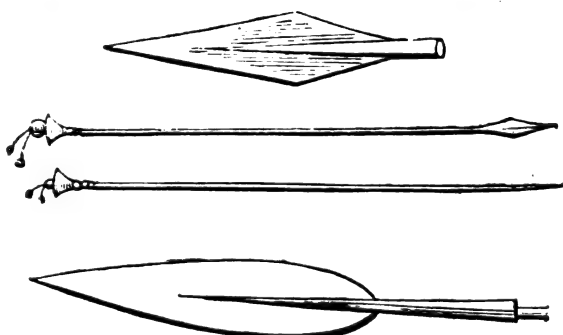
An Egyptian Sword with Girdle.

Some swords were made in the form of large knives, and were very heavy and formidable weapons, but they required to be wielded by a very powerful hand, and were therefore not so much used as the falchion and thrust-sword.

The swords in use among the Hebrews appear in general to have been short; though one of a cubit's length is mentioned in Judges 3. 16, and some were two-edged. (Psal. 149. 6.) The sword was kept in a sheath, and it was highly polished, and in reference to this circumstance the word is used figuratively for lightning, or the sword is spoken of as flaming. (Gen. 3. 24.) Wicked persons are represented as the sword of God, which He wields for the punishment of others. (Psal. 17. 13; Jer. 12. 12; 47. 6.)

THE SPEAR.

This weapon רֹמֶחַ *romach*, was a wooden staff surmounted with an iron point, double-edged, and was carried by the heavy-armed men. Great care was taken to polish the handle. Warriors of gigantic strength seem to have prided themselves on the length and weight of their spears, as we read that the staff of Goliath's spear was like a weaver's beam, (1Sam. 17. 7,) and his spear's head weighed six hundred shekels of iron.

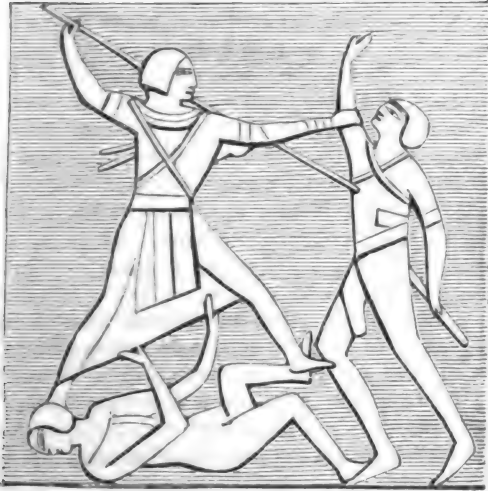


Egyptian Javelin and Spear heads.

Among the Jews and the Greeks, the butt of the spear was shod with iron, for the convenience of sticking it in the earth, and this explains the circumstance of Asahel's slaughter by Abner. "And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? Howbeit he refused to turn

aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still." (2Sam. 2. 22,23.)

The usual length of the Egyptian spear was under six feet, head and shaft included. In the representations of Egyptian battles, we find that the spearmen ranked next to the archers in importance, and from the accompanying engraving it appears that the weapon was made so light, that it could be wielded with one hand. In later ages

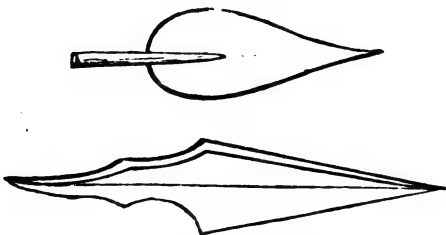


Egyptian Spear.

they used the heavy lance, which required to be held by both hands, and was almost useless except when the troops were in close column. The painting from which we have copied, represents a skirmish rather than a general action, and the light troops only are engaged. It is not easy to determine whether the Egyptians made a distinction between the light and heavy spearmen, as the Greeks did in the Peloponnesian wars.

THE JAVELIN.

Javelins among the Hebrews appear to have been of two kinds; one, which bears the name of *חנית* *chanit*, is always mentioned in connexion with the weapons of light-armed troops. (1Sam. 13. 22; Psal. 57. 4.) In 1Chron. 12. 34, it is joined with *צנה* *tsenna*, the larger sort of buckler, but it is evident from 1Sam. 18. 11, that this weapon, whatever might have been its shape, and although it may have been sometimes used as a spear, was nevertheless thrown, and is accordingly to be ranked among missile weapons. Another kind of javelin is termed *כידון* *kedon*. (Job 39. 23; comp. 41. 29.) The difference between these two sorts of javelins cannot now be known, further than that *כידון* *kedon*, may with probability be supposed to be the largest in size of the two. (Josh. 8. 18; 1Sam. 17. 7.)



Heads of small Egyptian Javelins.

II. ARMOUR.

Sir Samuel Rush Meyrick, in his *History of Ancient Armour*, remarks that "All European armour, except the plate, which was not introduced till the fourteenth century, was borrowed from the Asiatics." This fact is of importance, since the ancient armour being borrowed from the East, its form and character there may be more distinctly illustrated by the information we possess concerning the derived armour of the ancient European nations.

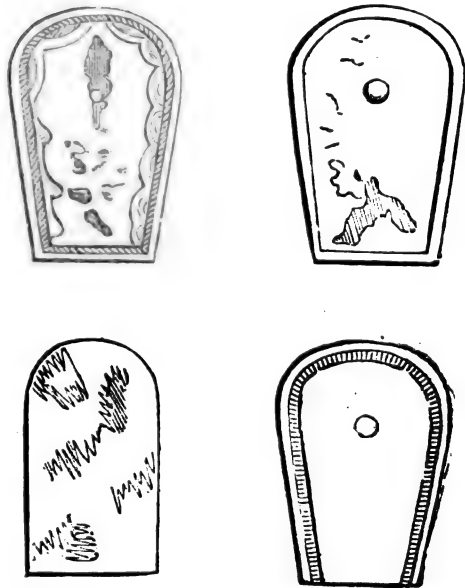
The earliest account of what may be termed a complete suit of defensive armour is given in 1Sam. 17. 5,6, in reference to that worn by Goliath of Gath. Saul also had armour probably composed of nearly the same articles as those of the giant Philistine, the use of which he offered to David, who being from his youth and mode of life unaccustomed to such warlike trappings preferred to act without them.

Of the various portions of armour it seems probable that the shield was the first employed, then the helmet, the breast plate, and at length the coat of mail, and in this order we shall speak of them.

THE SHIELD.

The shield, *מגן* *magin*, is first mentioned in Gen. 15. 1. The word, rendered "buckler" in 2Sam. 22. 31, frequently occurs in other parts of Scripture, where it is employed by a figure of speech, for defence or protection. (Psal. 47. 9; Prov. 30. 5.) There is another sort of shield called *צנה* *tsenna*, and a third called *סוהרה* *sohira*. This last occurs in Psal. 91. 4, in connexion with *מגן* *magin*.

The difference between the shields *צנה* *tsenna* and *מגן* *magin* consisted in this: the latter was smaller in size than the former, which was so large as to cover the whole body. (1Kings 10. 16,17; 2Chron. 9. 16.)



Various kinds of Shields. From the Monuments.

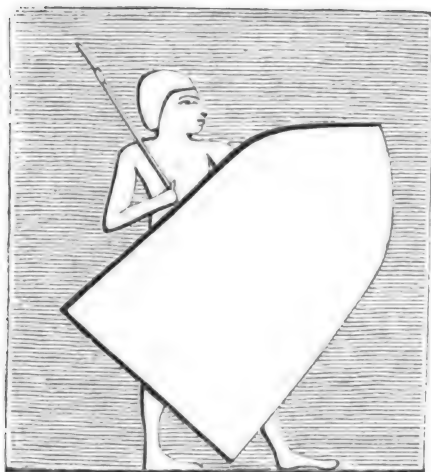
צנה *tsenna* is always joined with a spear, but *מגן* *magin* with a sword and arrows. (1Chron. 12. 8,24; 2Chron. 14. 8; 26. 14.) The word *סוהרה* *sohira* probably signifies a round shield or buckler. The form of two other kinds of shields, called *שלטים* *shelitim* and *שלי* *sheli*, is not distinctly known.

Shields were manufactured sometimes of a light sort of wood, sometimes of osiers woven together and covered with bull's hide, and sometimes merely consisted of two or three thicknesses of the hide. The hide was anointed to render it smooth and slippery, and to prevent its being injured by the wet. (Isai. 21. 5.) Shields entirely

of brass were not very common, but shields covered with thin plates of brass, and even of silver and gold, are often mentioned. (1Kings 10. 16,17; 2Chron. 9. 14, 15.) There was a boss in the centre of the shield; and the edge was guarded by a thin plate of iron to prevent its being injured by the moisture when placed upon the ground. The handle of the shield was sometimes of metal, but more frequently of leather. In time of peace shields were hung up in armouries, (Cantic. 4. 4,) and they were sometimes suspended on the walls of towers as an ornament. (Ezek. 27. 10,11.)

The shields borne by the Hebrew soldiers appear to have been supported by a thong, which went round the left arm and the neck. (1Chron. 5. 18; 12. 8,24; 2Chron. 14. 8.) When about to attack an enemy in a body, they held their shields by the handle in the left hand, and joining them, opposed, as it were, a wall against the weapons of their foes. When about to scale the walls of a city, they placed them one against another over their heads, and in this way formed for themselves a defence against the missiles of the besieged. To lose a shield in battle was ignominious, and on the contrary, to take one from an enemy, was esteemed an honour, (2Sam. 1. 21; 1Kings 14. 26,) and this feeling may be traced through the classic nations of antiquity down to the present day.

The Egyptian shield was of an oblong form, rounded at the top, and square at the base; its length was about three feet, and its breadth about two; there was an in-



The Egyptian Shield.

dentation on the upper part instead of a boss, and it was suspended from the shoulder by a belt when it was not held by the hand.

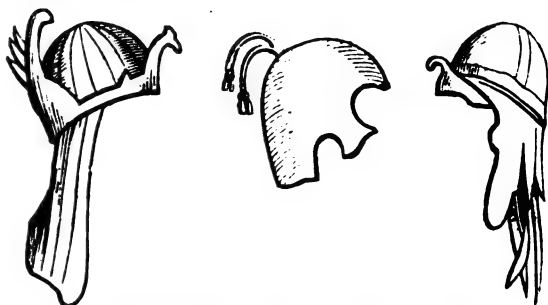
So important was the shield deemed in the operations of a siege, that a single figure with a shield, advancing against a fortress, is frequently represented on the Egyptian



monuments, to indicate that the place was taken by assault. Isaiah particularly alludes to this implement in his prophecy of the defeat of Sennacherib's efforts to take Jerusalem. (Isai. 37. 33.)

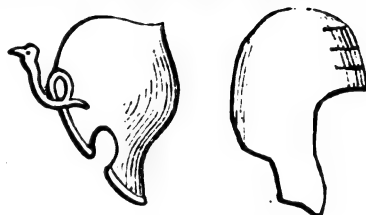
THE HELMET.

Of all the various kinds of armour, a strong defence for the head was undoubtedly the most common. When men began to feel the need of a defence for the head in war, they seem at first merely to have used stronger caps than they usually wore. Such caps were at first quilted or padded with wool, were afterwards formed of hard leather, and ultimately of metal, in which state they gradually acquired various additions and ornaments, such as embossed figures, ridges, crests of animal figures, &c. When the war dress consisted of skins, as it anciently did among all nations, it was a frequent custom for the wearer to cover his head with the head-skin of an animal, and this was afterwards retained as a crest to the war cap, when metallic armour was employed; so much so, that Homer commonly employs the term *kuven*, or dog's skin, for the helmet. The head-skins of lions, wolves, horses, and other animals were employed for this purpose; and the terrible effect of this defensive head-dress was increased by the teeth being exposed. Subsequently they affixed a representation merely to the top of the war cap. The royal helmet in Egypt had a crest; those of Asia Minor were also sometimes crested; and it is therefore not improbable that the crest was used by the Hebrews, although we have no mention of it in the Scriptures.



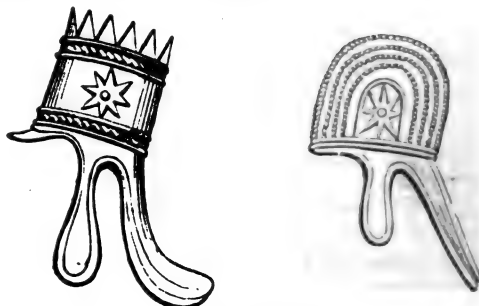
Egyptian Helmets worn by Chieftains.

In Egypt, the kings and nobles only wore helmets of metal; the common soldiers had caps of woollen or linen



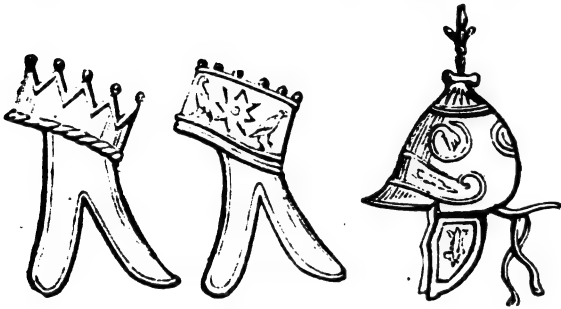
Caps of Egyptian Soldiers.

strongly quilted. The Assyrians wore helmets of brass, and the Syrians seem to have adopted, with some modification, the cylindrical helmet or cap of the Persians,



Persian Helmets.

which became greatly diffused by their conquests, and must have been well known to the Jews during the captivity and whilst Palestine was a Persian province.



Syrian Helmets.

Anciently, the spearmen alone appear to have worn the helmet in the Hebrew armies, but all the soldiers of the Chaldeans seem to have been furnished with it. (Ezek. 23. 24; Jerem. 46. 4.)

Xenophon speaks of brazen helmets with white crests among the Persians, but no crests appear in the sculptures of the country.

The helmets of the Greeks and Romans were of course well known to the Jews in the latter part of their history, but do not appear to have been adopted by them.

BODY ARMOUR.

Coat of Mail. When the use of skins of animals as armour was abandoned, a long garment fitting closely to the neck, and composed sometimes of leather, sometimes of thickly padded linen or woollen, was substituted. To this, in course of time, was added a solid plate of metal, or cuirass, placed over and separate from the under garments, which then only served to protect the wearer from being galled by his harness, as armour is styled in several places. (1Kings 20. 11; 2Chron. 18. 33.) In Exod. 28. 32, the word *techera* occurs, which our translators have rendered habergeon, a term employed to denote a garment fitting close to the neck, and resembling a jacket without sleeves, and closed in front. This probably was the garment which Saul put upon David before investing him with his breastplate and girdle, for although the word *shereyon* is employed, a multiplicity of names for one object is very common in Hebrew and other Oriental tongues.

But as either solid plates of metal or linen so thickly quilted as to afford protection was found too heavy and inconvenient, various contrivances were resorted to in order to obtain the security which metal gives, without its rigidity. For this purpose, the leather or linen was sometimes covered with square pieces of metal rivetted on, and sometimes hoops or rings, which slid over each other, and thus afforded freedom of motion, were employed; sometimes, too, the pieces of metal were in the form of the scales of fish, lapping over each other, and of this kind it appears was the coat of mail which Goliath wore, and which is the most ancient specimen of scaled armour on record. It is not fully described in our version, as our translators have omitted the epithet *kaskashim*, "scales." This word is found in the feminine plural in Levit. 11. 9; Deut. 14. 9, 10; and Ezek. 29. 4; where it is used to denote the scales of fish. The passage in 1Sam. 17. 5, should therefore read, "a coat of mail of scales."

Scale armour had grown into extensive use long before it was adopted by the Romans, who regarded it as characteristic of barbarians, and it appears to have been employed by the Sarmatians, as we see upon Trajan's column at Rome.

With such armour as that of scales, or indeed of rings,

any part of the body might be covered; and, accordingly, we see figures covered with a dress of scale, ring, or chain armour from head to foot, and mounted on horseback, with the animal covered to the very hoofs in the same manner.

The *Breastplate*, the *Cuirass*, and the *Corselet*, seem chiefly to have differed in size. The breastplate appears to have covered the whole trunk before and behind, and is hence styled by our translators, habergeon, and coat of mail; the cuirass consisted of two solid plates clasped or buttoned together, but not reaching so low as the breastplate; and the corselet is sometimes taken for a covering equal in size to the breastplate, and sometimes for one much smaller, the use of which was generally confined to the pikemen.

Sir Samuel Rush Meyrick considers that the breastplate probably originated with the Egyptians, among whom it was their only body armour. It was worn over the breast and shoulders in the manner of a tippet; and was made of linen several times folded and quilted, so as to resist the point of a weapon. These linen breastplates came into extensive use among the neighbouring nations; and such as were of Egyptian manufacture were greatly valued. It is supposed that the Persians were the first who gave a metallic character to the breastplate.

The *techera*, mentioned in Exod. 28. 32, and 39. 23, was, according to Gesenius, a closely woven linen garment, furnished with rings of mail in the upper part about the neck. Strutt conjectures that this was the tunic upon which the mail was put, and that it bore the same relation to it that the ephod did to the breastplate of the high priest.

This piece of armour was very common among the Hebrews after the reign of David, and we find that it had a place in the armoury of King Uzziah. (2Chron. 26. 14.) As it was an efficient means of protection to the body, it occurs figuratively for defence. (Isai. 59. 17.)

Breastplates were often enriched with embossed figures, and the Romans in particular adopted the Gorgon's head on the breast as an amulet.

Besides their body armour the ancients often wore a kind of kilt which descended to the knees; this formed a piece of armour, and consisted of rows of leathern straps, sometimes plated with metal and richly bordered or fringed. Thus the arms, the lower part of the thighs, and the face were the only parts left unprotected, and not always the face, as some of the ancient helmets had visors, or cross bars.

The *Girdle* *izor*, is frequently mentioned in Scripture, and appears to have been used not merely for suspending a weapon, but also as a piece of armour. It was of leather, studded with metal bosses, or plated, and when worn with the cuirass defended the lower part of the body. It was often richly ornamented, and the gift of his girdle by one warrior to another was a testimony of the highest regard. Thus it is stated that Jonathan gave his girdle to David; and we read in the Iliad that when Hector and Ajax exchanged gifts in testimony of friendship, after a hard combat, the latter presented the former with his girdle.

Greaves were a sort of boots without feet, for the defence of the legs, made either of stout leather or metal; the greaves of Goliath were of brass. They usually terminated at the ankle, and rose in front nearly to the top of the knee, and were open behind, but the opposite edges, at the open part, nearly met when the greave was buckled or tied to the leg. In other instances a sort of half greaves were worn, denominated *soin*, in Isai. 9. 5, which literally translated, reads, "Every greave of him that weareth greaves," instead of, as in our version, "Every battle of the warrior."

This piece of armour was useful, not only in combat, but for the purpose of guarding the leg against any impediments, such as iron spikes and other things, which the enemy sometimes strewed in the way. It appears from ancient sculptures, that greaves with the open part in front, defending the calf rather than the shin, were also used. The practice of defending the feet and legs in this way, however, does not seem to have been very common among the Hebrews.

THE ARMOURBEARER.

This was a person appointed to attend upon a warrior to carry his weapons. (Judges 9. 54.) Both kings and generals, it appears, had their armourbearers, and we read also that Goliath had a "man that bare the shield," who went before him. They were chosen from the bravest of the soldiery, and not only bore the armour of their masters, but were employed to communicate their orders to the subordinate captains, and were present at their side in the hour of battle. (1Sam. 14. 6.) The Jews think that the armourbearer of Saul (1Sam. 31. 4, 5) was Doeg the Edomite, and that he was appointed to that office for his alacrity in obeying the king when commanded to slay the priests at Nob. (1Sam. 22. 9 et seq.)

III. MILITARY ORGANIZATION AND TACTICS.

MILITARY SERVICE.

A kind of conscription appears to have prevailed among the Hebrews from the time of their departure from Egypt, whence they probably borrowed it. In the second year after the Exodus there was a general enrolment of all who were able to bear arms, that is, of all who were between the ages of twenty and fifty, and there was also an enrolment of the Levites separately from the rest of the people. (Numb. 1. 1-54.) There was a second enrolment made in the plains of Moab, in the fortieth year after the Exodus. (Numb. 26. 2.) The enrolment was doubtless made by the genealogists, under the direction of the princes.

In case of war, those who were called into actual service were selected in some manner by the genealogists from those on the roll, the whole body not being expected to take the field except on extraordinary occasions. (Numb. 31. 3-5; Judges 20. 8-11; 1Sam. 11. 7.) In the time of the Kings there was a head or ruler of the persons that made the levy, denominated *הַשֹּׁטֶרֶת* *hashoter*, who kept an account of the number of the soldiers, but who must be distinguished from his superior officer, "the scribe," *הַסּוֹפֵר* *hasopher*. (2Chron. 26. 11.)

After the levy was fully made out, the genealogists gave public notice that the following persons might be excused from military service. (Deut. 20. 5, 8.)

1. Those who had built a house and had not yet inhabited it.

2. Those who had planted an olive or vine garden and had not as yet tasted the fruit of it (an exemption which extended through the first five years after such planting).

3. Those who were betrothed to a wife but had not celebrated the nuptials; also those who had not lived with a wife for a year.

4. The faint-hearted, who would be likely to discourage others, and who, if they had gone into battle, where, in those early times, every thing depended on personal prowess, would only have fallen victims.

After the levies were made, the soldiers were regularly drilled, (1Chron. 12. 38,) and taught to march with steps measured by the sound of the trumpet. See *Engraving*.

The design of the enrolment or numbering taken by David seems to have been to reduce the people to per-

petual military servitude. It was accordingly done, not by the genealogists, but by military prefects, *שָׂרֵי הַחַיִּל* *sari hachael*, and it is further worthy of remark, that instead of the usual word *מִנְה* *manoh* the word *סָפָר* *saphar* was employed in this instance. (2Sam. 24. 9.) The sin of this proceeding may have been some plan of extensive conquest devised by David, which God punished by blighting the source of the monarch's ambition.

It seems probable that the Egyptian armies were levied by conscription, for we find that an accurate census was taken of the inhabitants of the country, and that the persons brought up to be registered by the scribes marched to the enrolment in military order, as in the annexed engraving.

DIVISIONS AND STRENGTH OF THE ARMY.

Among the Hebrews, the three great branches of the military service were the infantry, the cavalry, and the chariots. The army collectively was called the Host, and was commanded by a generalissimo, styled the captain of the host; he had under him three lieutenants, who led the three bands, probably the centre, and the right and left wings, or perhaps the main body, and the advanced and rear guards. There was a great number of subordinate officers, who each commanded bodies varying from twenty-four thousand to fifty men. The chief of these, it seems probable, were appointed either by the king or by the captain of the host, but the others, like the Arab sheiks of the present day, appear to have commanded persons of their own clan only, and among them probably the office was hereditary.

The armies occasionally raised by the Kings were very large. That of David consisted of two hundred and eighty-eight thousand men, in twelve divisions of twenty-four thousand each, which performed military duty a month at a time in succession. (1Chron. 27. 1-15.)

The number of the army of Solomon is not stated, but as we read that he had fourteen hundred chariots and twelve thousand horsemen, we may reasonably conclude, when we consider that a hilly country like Palestine is much more suitable to footmen than any other description of force, that this implies that his infantry was very numerous.

After the division of the tribes, their situation naturally led each state to make great military exertions, and accordingly the army of Jehoshaphat, king of Judah, is stated at one million one hundred and sixty thousand men, arranged in five divisions of unequal strength, "besides those whom the king put in the fenced cities throughout all Judah;" (2Chron. 17. 19;) and at a later period, we read that Amaziah, king of Judah, raised in his own territories, three hundred thousand men, and hired one hundred thousand Israelites, for an expedition against the Edomites. (2Chron. 25. 6, 7.) In 2Chron. 13. 3, we are informed that Jeroboam raised an army of eight hundred thousand men, which was defeated by Abijah; except this, we know little on the point, regarding the kingdom of Israel, but there appears no reason for supposing that, comprising as it did ten of the twelve tribes, it was not at least equal in military force to its rival.

The books of the Apocrypha narrate the struggle of the Maccabees against the Syrian kings, one of whom invaded Judæa with an army of one hundred and twenty thousand men, and as this and other armies were defeated, we may conclude that the military force of the country was then very considerable, although we have no definite statements on the subject. When the enemy was expelled, Jerusalem and many other cities were strongly fortified, and the Maccabean princes were engaged in such a succession of wars with their neighbours, as com-

pelled them to maintain a very numerous army, which, it appears, was almost wholly of infantry.

In the time of Josephus, the troops, in imitation of the Romans, were arranged in cohorts, of about one thousand foot and one hundred and twenty horse. These were heavy-armed men, but there were also light troops, called *δεξιολαβοι*, or spearmen. (Acts 23. 23.)

THE VARIOUS CORPS OF THE ARMY.

INFANTRY. Among the Hebrews, as with most other nations, the infantry formed the bulk of the army, and seems to have been divided only into light-armed troops and spearmen. (Gen. 49. 19; 1Sam. 30. 8; 2Sam. 3. 22.) The first, who were commonly taken from the tribes of Ephraim and Benjamin, (2Chron. 17. 17,) and had little armour, were furnished with a bow, arrows, and quiver, a javelin, and a sling, and in later times with a small buckler; they usually engaged the enemy at a distance. The spearmen, on the contrary, were clad in mail, fought hand to hand, and were armed with spears, swords, and shields. (1Chron. 12. 24-34; 2Chron. 14. 8.)

It does not appear that the Jews in the early part of their history, had any infantry resembling the targeteers of the Greeks, who occupied an intermediate station between the heavy-armed and the light troops, but such are mentioned by Josephus as employed in his time.

CAVALRY. We have no means of ascertaining with what nation the use of cavalry originated, and it is somewhat remarkable that there is but one representation of a warrior on horseback in Rosellini's collection of Egyptian Antiquities, and that probably of a Roman era; however there can be no doubt that the Egyptians had some troops of cavalry as early as the days of Moses, for we read, "The horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them." (Exod. 15. 19.) In after times their cavalry was certainly an important part of their strength, for Isaiah records the speech of Rabshakeh, the ambassador of Sennacherib, to Hezekiah, "How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?" (Isai. 36. 9.)

The Israelites were strictly forbidden to "multiply horses" or to purchase them from Egypt, (Deut. 17. 16,) but Solomon disregarded this injunction and maintained a considerable force of cavalry, the horses for which he procured from Egypt, where great attention was then paid to the breeding and training of horses, and so superior were the Egyptians in this art that they supplied war steeds to all the neighbouring nations. The nature of the country, however, prevented their being of any great service, and Solomon's successors probably did not attempt to imitate him in this, for we find Rabshakeh, on the occasion above mentioned, scornfully offering two thousand horses to King Hezekiah if he should be able to set riders upon them.

CHARIOTS. It appears probable that war chariots were first employed by the Egyptians, of whose armies they always formed a principal part. Their use speedily passed to the surrounding nations, and they appeared so formidable to the Israelites, that they at one time almost despaired of driving the Canaanites out of the land, because they had chariots of iron. (Josh. 17. 16.)

Solomon, as we have seen, was possessed of chariots, and his successors also employed them, though they were few in number compared with those of the Egyptians or the Assyrians, because the country was ill adapted for their use.

Representations of the war chariot abound on the

Egyptian monuments, from which we learn that it had two wheels, and was of a very light construction, though portions of the framework were generally of metal. It was quite open at the back and partially so at the sides, and was hung so low that the warrior could easily step into it from the ground; the body was thrown more forward on the pole than is usual in modern carriages, and though this threw the weight on the horses, it rendered the motion less fatiguing to the rider. The chariot was drawn by two horses, and generally carried one combatant and a driver, who was furnished with a whip which had sometimes one and sometimes two leather thongs. When, as was sometimes the case, only one person occupied the chariot, the whip was suspended from the arm by a loop. We have in the account of the deaths of Ahab, (1Kings 22. 34,) and of Joram and Ahaziah, (2Kings 9,) proof that both of these modes prevailed among the Hebrews. The warrior, as in the latter instance, was generally armed with a bow and arrows, and his quiver and bow case are seen on the sides of the chariot. It was customary to have a reserve of chariots to take the place of any that might be injured in battle, and this usage was adopted by the Hebrews, for we read that when King Josiah was wounded in his chariot at the battle of Megiddo, "his servants took him out of that chariot, and put him in the second chariot that he had, and brought him to Jerusalem." (2Chron. 35. 24.)

In the battle scenes of the Egyptian temples the king is represented in his car, unattended by any charioteer, the reins being fastened round his body, while engaged in bending his bow against the enemy; but the driver may probably have been omitted in order not to interfere with the principal figure of the picture, which, with a similar notion of exclusiveness, is always represented of colossal size.

The harness and housings of the horses of the chariots of the kings and principal leaders were richly decorated, being stained with a great variety of colours, and studded with gold and silver. Hence Solomon says to the daughter of Pharaoh, "I have compared thee, O my love, to a company of horses in Pharaoh's chariots." (Cantic. 1. 9.) And this appears to explain a difficult passage in the same poem, (6. 12,) where Solomon describing excessive joy, says, according to our version, "Or ever I was aware, my soul made me like the chariots of Ammi-nadib," but the more correct rendering is, "My soul sat me on the chariots of a noble or princely people," that is, of the Egyptians, and the passage is thus a compliment to the country of his wife.

Some of the nations that employed chariots fixed scythes to their wheels and axle-trees, set a row of sharp spikes at the hinder part, and affixed lance-heads to the pole, and to the breast-plates of the horses. This continued to a late period, as along with the army with which Lysias invaded Judæa were "three hundred chariots with hooks." (2Macc. 13. 2.)

The use of chariots seems to have been almost exclusively confined to the Eastern nations. The Greeks in the heroic ages fought occasionally in chariots, but their use never became general, and was abandoned by them as they advanced in military science; and the Romans, against whom they were brought by Mithridates, soon rendered them useless, either by wounding the horses or drivers with missiles, or by opening their ranks to let them pass through. After this period they are not met with in history, except among the Britons.

It appears that when the chariots charged, it was the practice of the drivers to crack their whips loudly in order to increase the terror of the enemy; there is an allusion to this custom in the prophet Nahum's vision of the destruction of Nineveh: "The noise of a whip, and

the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. The horseman lifteth up both the bright sword and the glittering spear; and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses; they stumble upon their corpses." (Nahum 3. 2,3.)

OFFICERS.

We find that the Hebrews, when they departed from Egypt, marched in military order by "their armies," or hosts, (Numb. 33. 1,) and we may infer from this expression, and the word חַמּוֹשִׁים *chamoshim*, in Exod. 13. 18, that they followed each other in ranks of fifty, and that, at the head of each rank of fifty, was the captain of fifty. (1Sam. 8. 12.) Other divisions consisted of a hundred, a thousand, and ten thousand men, each headed by its appropriate commander. (Numb. 31. 48; Deut. 1. 15.) These divisions ranked in respect to each other according to their families, and were subject to the authority of the heads of those families. (2Chron. 25. 5.) The captains of thousands were admitted into the councils of war (1Chron. 13. 1-3), and make their appearance, as it would seem, in Josh. 10. 24, under the name of קֶצִינִים *ketsinim*.

The genealogists, rendered in our version, officers, had the right, according to a law in Deut. 20. 9, of appointing persons who were to act as officers in the army, and they undoubtedly made it a point in their selections, to choose those who are called heads of families. The mode of appointing military officers was materially changed under the Kings. Some great offices were rendered hereditary, but the rest were filled on each vacancy by persons of the king's selection, except the very subordinate ones, which appear to have been still continued on their former footing.

The leader of the army was denominated the captain of the host, שַׂר עַל הַצֶּבֶא *sar al hatsaba*; such were Abner, Joab, Benaiah, and Omri, under the Kings, who appear to have stood very high in civil rank also. Next to him were the commanders of the three divisions of the army, or centre, right and left wing, which we find mentioned on many occasions. (2Sam. 18. 2.) Another officer among those of high rank, was one called חֲסוֹפֶר *hasopher*, who had the care of the muster-roll; and another, called the numberer of the towers, appears to have been a kind of engineer. (Isai. 33. 18.)

ENCAMPMENTS, MARCHES, STANDARDS, AND MUSIC.

Encampments. In the second chapter of the Book of Numbers, we have the directions given by Jehovah for the encampment of the Hebrews during their sojourn in the desert, and in the tenth chapter we find an account of their order of march, and of its regulation by the sound of the trumpet. From these statements we learn that the camp of the Hebrews was of a square form, with the tabernacle, guarded by the Levites, in the centre; the tribes of Judah, Issachar, and Zebulun occupying the east side; those of Reuben, Simeon, and Gad, the south; Ephraim, Manasseh, and Benjamin, lying on the west; and Dan, Asher, and Naphtali on the north. The tribes of Judah, Reuben, Ephraim, and Dan, seem to have been reckoned the most considerable, for each quarter of the camp is spoken of as the camp of Judah, &c., and it appears probable that their chiefs exercised authority over the chiefs of the other tribes associated with them. This quadrangular form of encampment was imitated both by the Greeks and Romans, and is highly estimated by military writers.

From the marginal reading of 1Sam. 17. 20, and 26. 5, it appears that, in the time of the Kings, the Jews encamped within a line of defence formed by the car-

riages which accompanied the army, a mode which, in after ages, prevailed among the Scythians and their descendants who overran the Roman empire, and which is in use amongst the Tartars of the present day.

The March. When the order to march was given, the tribes of Judah, Issachar, and Zebulun, led the way, and were accompanied by the sacerdotal families of Gershon and Merari, who had charge of the tabernacle. Reuben, Simeon, and Gad followed, with the Kohathites bearing the sanctuary; Ephraim, Manasseh, and Benjamin came next, and Dan, Asher, and Naphtali brought up the rear, accompanied by all persons unfit to bear arms.

Carriages and Baggage. From the marginal reading of 1Sam. 17. 20, and 26. 5, we learn that carriages, probably for provisions and baggage, accompanied the Jewish armies, which were also provided with tents; (2Sam. 11. 11;) but as their campaigns were not in general of any great duration, we may thus account for the want of other references to the subject in the Scriptures.

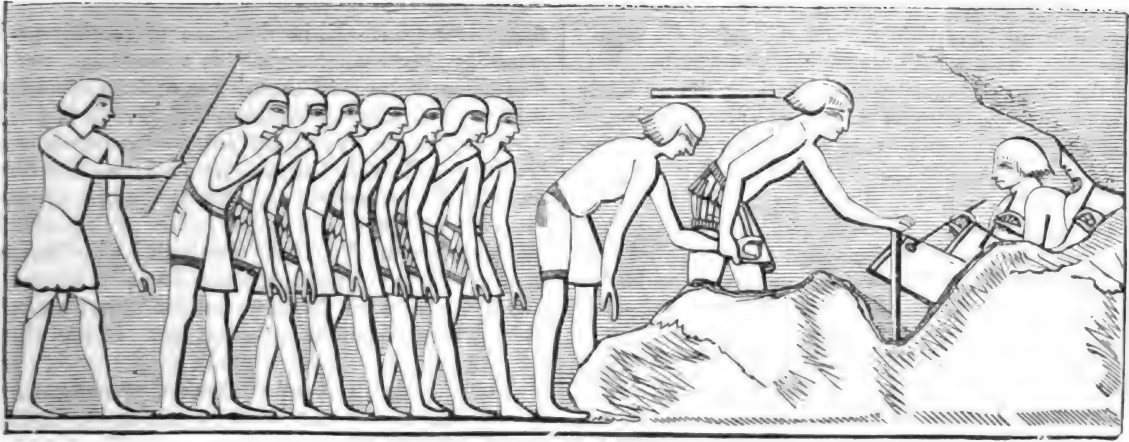
Banners and Standards. In the directions for the encampment of the Israelites, we find them ordered to pitch each man by "the standard, with the ensign of his father's house," so that each family might be distinct as well as each tribe.

Each of the four camps was distinguished by a standard of large dimensions, and ornamented with embroidery; and the Jewish rabbins assert, on doubtful authority, that that of Judah bore the figure of a lion, that of Reuben of a man, that of Ephraim of a bull, and that of Dan the representation of Cherubim. Some modern commentators think that they only bore the name of the tribe; and that each tribe had its peculiar standard, but that those above-mentioned were larger than the rest. These flags were displayed on the march, but whether those of each house were, does not appear.

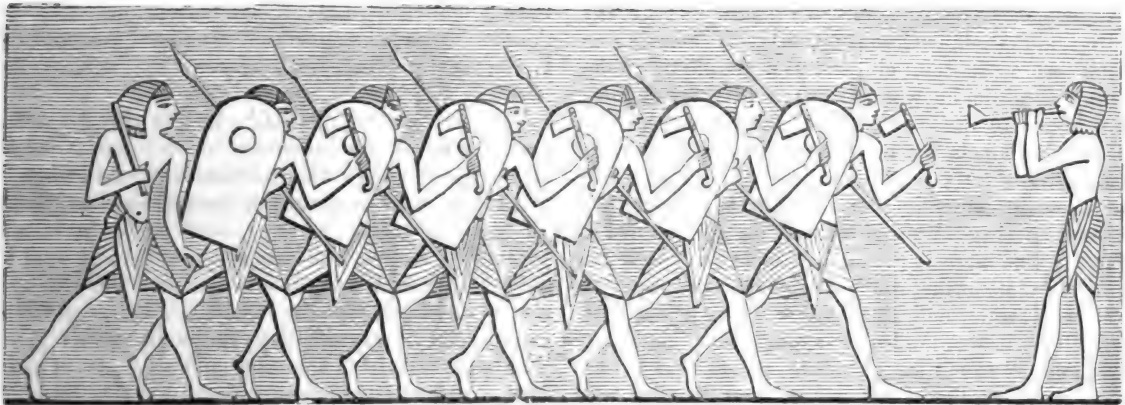
There was also a standard, properly so called, which was fixed in the earth on an elevation, and served as a point for the assembling of troops. (Isai. 13. 2; Jer. 51. 27.) It consisted of a pole or spear, with a flag fastened to it, but we have no information concerning its form, colour, or devices, except what we may infer from what we know of the standard of the Maccabees, which bore, instead of a device, the first letters of a passage in the song of Moses. (Exod. 15. 21.)

Each battalion of the Egyptian army had its particular standard, which generally bore some symbol or object connected with the religion of the country.

Music. Trumpets appear to have been the only instruments of martial music among the Hebrews, and very particular directions for their use for various purposes are given in the tenth chapter of the Book of Numbers. These, however, are the sacred trumpets, which were only to be sounded by the priests, but it appears from the story of Gideon, that other trumpets were employed in his time. It would seem that there were but few trumpeters in general with an army, and hence, when that chief attacked the camp of the Midianites, in order to mislead the enemy as to the number of his forces, he gave a trumpet to each of his soldiers, and said, "When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord and of Gideon." (Judges 7. 18.) The sentinels on the walls of cities and watch-towers were also furnished with trumpets, to give warning of the approach of an enemy (Ezek. 33. 2,9); and on this account the trumpet is figuratively used in a great number of passages in Holy Writ to signify invasion and war.



Enrolment of Soldiers.



March by sound of Trumpet.



Trampling of Captives.



Tribute of Hands.

THE BATTLE.

By the Jews, as among other nations, immediately before battle, the various kinds of arms were put in the best order; the shields were anointed, and the soldiers refreshed themselves by taking food. (Isai. 21. 5; Jerem. 46. 3, 4.) The kings and generals, except where they wished to remain unknown, as in the instance of King Josiah, at Megiddo, (2Chron. 35. 22,) were clothed in splendid habiliments, which are denominated *הדרת קדש* *hadri kadesh*, the sacred dress, rendered in our version *the beauties of holiness*. The army was then probably arranged, as is usual at present, with a centre and two wings; and previously to the time of the Kings, immediately before the attack, the priests exhorted the soldiers to behave valiantly, in the form of words given in Deut. 20. 3, 4.

In after times, the soldiers were harangued by the generals and kings. (2Chron. 13. 4.) In some cases sacrifices were offered, either by a prophet, or by some person while he was present; and the last ceremony previous to the engagement, was the sounding of the sacred trumpets by the priests. (Numb. 10. 2; 2Chron. 13. 12, 14.)

The Jews in general seem to have merely uttered loud shouts as they advanced upon the foe, (1Sam. 17. 20,) for we find that it was only after taking counsel upon the subject, that Jehoshaphat, when about to engage the Moabites and others, ordered "singers unto the Lord," to chant a kind of war song before his troops as they marched to battle. (2Chron. 20. 21.) It is very probable, however, that in this case also, the cry was raised when they closed with the enemy, as we know that it was the custom of the Greeks to march in order of battle singing, sometimes to the sound of flutes, and only to raise the shout of war at the moment of the charge.

When the armies were sufficiently near, the archers and slingers, uttering loud cries, extended themselves on the flanks, and discharged their missiles, while the centre, composed of the heavy-armed, with levelled spears, rushed forward at full speed; and hence swiftness of foot, in a soldier, is mentioned as a quality of high importance. (2Sam. 2. 18; Psal. 18. 33.) The contest now was one of hand to hand, and as the victory then depended much on personal strength and prowess, the ferocity of the combatants was greatly excited, and the slaughter, in proportion to the whole number engaged, was immense. Thus we read, that in the battle in which Jeroboam, king of Israel, was defeated by Abijah, king of Judah, five hundred thousand of his forces were slain, out of eight hundred thousand. (2Chron. 13. 3, 17.)

When about to attack an enemy, the Jews deemed it a good reason for rejoicing, if they saw a storm arising, from the hope which they indulged in that they should receive Divine aid. (Judges 5. 20, 21; 1Sam. 7. 10; Habak. 3. 11.)

A common stratagem of war was that of dividing the army, and placing one part of it in ambush. (Gen. 14. 14, 16; Josh. 8. 12; Judges 20. 38; 2Chron. 13. 13.)

Except in the instance of Goliath, we have no direct evidence that the Jews mutilated the bodies of those slain in battle, a practice almost universal with other nations till a comparatively recent date, and which certainly prevailed among the Egyptians, as the monuments furnish many representations of such barbarities perpetrated by them. In some special cases, mutilation of those not slain in battle was practised by the Jews, as we see that when the murderers of Ishbosheth presented

themselves to David, in the hope of receiving a large reward, "David commanded his young men, and they slew them, and cut off their hands and feet, and hanged them up over the pond in Hebron;" (2Sam. 6. 12;) and when Ahab's seventy sons had been slain in Samaria, their heads were brought in baskets to Jehu, who directed them to be piled up in two heaps at the gate of the city. (2Kings 10. 8.)

The return of the victors was hailed with loud acclamations, the inhabitants of the cities going out to meet them, the women bearing musical instruments, and singing and dancing before them. (1Sam. 18. 6, 7.) Elegies were composed for the dead, as by David, monuments in honour of the victory were sometimes erected, and the arms of the enemy were preserved as trophies in the tabernacle or temple. (1Sam. 21. 9.) The soldiers who had behaved most valiantly were honoured with presents, and in some cases received the daughter of the general or king in marriage. (Judges 1. 12; 1Sam. 17. 25; 18. 17.)

LAWS OF WAR, CAPTIVES, SPOIL.

Laws of War—Captives. The 20th chapter of Deuteronomy gives the Divine directions concerning the rules to be observed towards cities captured by the Israelites. If the city belonged to the idolatrous nations of Canaan, it was the Divine command that nothing should be saved alive that had breath; and we see how severely a disregard of this injunction, in the case of Agag, was visited upon Saul. (1Sam. 15. 23.) The severities and indignities inflicted upon the captive kings and nobles before they were put to death (Josh. 20. 24) appear to have been no other than were customary among the Egyptians at the same period, as we meet with many representations of captives trampled on and mutilated, on the monuments. See *Engraving*.

If, however, the city against which the army advanced was one of those "very far off," it was first to be summoned to surrender, on condition of the inhabitants being made tributaries; but if they rejected these terms, the siege was to be formed, and when the place was taken, the men were to be put to the sword, and the women and children carried into captivity; several regulations for their humane treatment in that condition being given in other parts of Scripture.

It was held by the Jews to be unlawful to keep their brethren in bondage when taken in war, for we find that when Ahab's army had been defeated, and the Israelites had carried away two hundred thousand captives, Oded the prophet remonstrated with the soldiers, and being joined by several of the heads of the people, prevailed upon them not only to release their prisoners, and take proper measures for their safe return to their homes, but also to surrender all the spoil they had obtained. (2Chron. 28.)

Among the Egyptians, the captives taken in war were usually dragged to the market, bound and fettered, and sold as slaves. Sometimes the victors, with a refinement of cruelty, tied them in the most painful postures. Women and children shared the fate of their husbands and fathers; melancholy processions of these unhappy beings frequently occur on the monuments; and the artists have sometimes depicted the joyous and thoughtless ignorance of infancy contrasted with the anguish of the unhappy mother, while in other pictures, the children appear faint, and pining for food, realizing the fearful description of the prophet Jeremiah: "The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread, and no man breaketh it unto them. They that did feed delicately are desolate in the streets; they that were

brought up in scarlet embrace dunghills." (Lament. 4. 4,5.)

Spoil. In the case of the Canaanites, all the spoil, of whatever kind, as well as the city itself, was to be destroyed by fire, (Deut. 13. 16,) and it was for transgressing this command that Achan was punished with death. (Josh. 7.) The spoil taken from any other people was to be enjoyed by the victors; the warriors, however, were to give one-half to their brethren at home, and each party was to present a given portion (a five-hundredth in the one case, and a fiftieth in the other) to the Levites; and it seems to have been customary for the military to add a portion of the jewels and most precious effects as an oblation to the Lord, to make atonement for any breach of the Divine commands of which they might have been guilty during the campaign. (Numb. 31. 50.)

IV. FORTIFICATION.

FENCED CITIES.

It appears to have been the custom in the earliest ages for each community, especially if their dwellings were situated on a hill, to dig a trench around them, the earth from which was thrown up into a mound; and so generally was this the case, that to build a city and to fortify it, are synonymous terms in many of the Oriental languages.

The next step was to raise a kind of scaffolding upon the mound from which missiles might be directed with most effect upon any assailant; and at length walls arose within the deepened trench, which, if lofty enough to render scaling impracticable, fully answered their purpose, that being the only mode of attack from which, at that time, any danger could arise; for the gates were always made very strong, and were in general vigilantly guarded, watch-towers being built over them for that purpose, long before they were erected on the walls. These walls were of very much greater extent than cities of similar population would require at the present day, as they generally included large tracts of land, both arable and pasture, so that the inhabitants might be secured as much as possible against the danger of famine in the event of a siege. This fact renders the circumference assigned to Babylon and Nineveh less incredible than it would otherwise be. These cities, whatever may have been their splendour in after days, were in reality in the early part of their history, merely large tracts of country, studded with scattered villages, and surrounded by a lofty wall and a broad ditch.

This mode of defence must have reached considerable perfection at an early period; for in the time of Moses and Joshua we find that the Canaanites dwelt in cities "fenced up to heaven," (Deut. 9. 1,) and so little were the Jews provided with means to attack them, that most of the places they took were gained by stratagem, and in the instance of Jericho, the defences were levelled with the ground by the direct interposition of the Almighty. (Josh. 6. 20.)

We see from the monuments that the Egyptians at a date prior to this, were much more advanced in the art of fortification, and as the Israelites had during their bondage been employed in the construction of some of their "treasure-cities," (Exod. 1. 11,) which of course were rendered as defensible as possible, it is reasonable to conclude that they carried with them into Palestine knowledge which soon enabled them to surpass the nations around them.

Of their proficiency in the art of fortification we have an instance in 2Sam. 20. Sheba, who had joined in the rebellion of Absalom, having escaped from the field, David directed him to be pursued without loss

of time, "lest he should get him fenced cities" and set their efforts to reduce him at defiance. Sheba threw himself into Abel Beth-maachah, and though "the people that were with Joab battered the wall, to throw it down," the success of the enterprise seems to have been so doubtful, that Joab gladly acquiesced in the proposition of "a wise woman out of the city," to retire without offering further molestation, on the head of Sheba being thrown over the wall to him; and that it was the strength of the city rather than his reluctance to destroy it that operated with him, may fairly be inferred from the character of the man, who had just before treacherously murdered Amasa, and who had been guilty of great cruelty on many other occasions.

That their neighbours' means of defence were far inferior to their own, seems fairly deducible from the numerous instances recorded of their cities being captured by the Israelites, who were very seldom repulsed from before them.

The situation of Jerusalem, strong by nature, was diligently improved by art, and almost every successive ruler from David to Herod the Great, seems to have exerted himself either to restore or to strengthen its defences; and we learn from Tacitus that at the time of its capture by Titus, the fortifications of the city were esteemed so admirable that the Roman general ordered a small portion to be left standing, as a monument of the difficulty with which the rest had been destroyed. Of these defences at an earlier period we have a tolerably full account in the Scriptures, and we may conclude that those of the other cities of the country resembled them as closely as circumstances would allow.

From these sources it appears that the principal parts of a fortification were:—

1. *The Wall*, חֹמָה *choma*, which in some instances was double or triple, (2Chron. 32. 5,) and was commonly made lofty and broad, so as to be neither readily passed over nor broken through. (Jerem. 51. 58.) The main wall terminated at the top in a parapet, which opened at intervals in a sort of embrasure, through which the garrison engaged the enemy with missile weapons.

2. *Towers* מִגְדָּל *migdol*, מִגְדָּלוֹת *migdaloth*, of considerable height were erected at certain distances along the walls, and over the gates. They had a flat roof surrounded with a parapet with openings similar to those along the walls, and had "engines to shoot great stones and arrows." (2Chron. 26. 15.) In these towers guards were kept constantly stationed, whose business it was to make known anything that they discovered at a distance, and to blow the trumpet on the approach of the enemy. (2Sam. 13. 34; 18. 26,27; 2Kings 9. 17-19.) On this account prophets are frequently compared to the watchmen in towers. (Ezek. 3.17; 27. 11; 33. 1-9.)

Towers of larger size, or detached forts, were erected in different parts of the country, particularly on elevated spots, and were guarded by a military force. (Judges 8. 9-17; 9. 47; Isai. 21. 6; Habak. 2. 1.) The term for structures of this kind is צִירֵיחַ *tsareach*, and to this day circular edifices of this description which are erected in the solitudes of Arabia Felix, bear their ancient name of castles or towers. The watch-towers of the shepherds, מִצְדָּה *terach*, מִצְדָּוֹת *teroth*, are to be distinguished from the former, although it was not unfrequently the case that they were converted into military towers, and were eventually enlarged into fortified cities. (2Chron. 26. 10; 27. 4.)

3. *Bulwarks*. At certain distances along the wall, probably at its angles, were projections which occupied the position and served the purposes of the modern bastion, as upon them were placed the military engines. (2Chron. 26. 15.) The wall between the bulwarks,

instead of running in a straight line like the modern curtain, curved inwards; thus giving the greatest possible extent of flanking fire. This mode of construction is said to have been introduced by King Uzziah, B.C. 810.

4. The walls were surrounded by a *Fosse* or ditch, חל חל *hal*, or *hhal*, which was kept full of water, whenever circumstances allowed. The fosse was usually outside the wall, but in some cases, as we learn from Isaiah 22. 11, a second ditch between the outer and inner wall was added.

5. The Gates שער *shaer*, שערים *shaerim*, of cities were at first made of wood, and were small in size. They were constructed in the manner of valve doors דלתים *dalethaim*, and were secured by means of wooden bars. Subsequently they were made larger and stronger; and in order to prevent their being burnt by a besieger, were covered with plates of brass or iron דלתי נחושת *dalti nichosheth*. The bars were covered in the same manner in order to prevent their being cut asunder; they were sometimes made wholly of iron, and were secured by a sort of lock. (Psal. 107. 16; Isai. 45. 2.)

ARMOURIES AND ARSENALS.

From Canticles 4. 4, and 2Chron. 9. 16, we learn that it was the custom of the Jewish monarchs to have collections of splendid armour in their palaces. In the tower of David, which is mentioned by name as an armoury, were a thousand "shields of mighty men" suspended, and in the House of the Forest of Lebanon were placed three hundred golden shields by Solomon.

These collections were of course for mere pomp, but from the frequent mention of store-cities and store-houses it appears that large quantities of arms and military stores were provided by the rulers of Israel, among whom Solomon, Jehoshaphat, and Uzziah, are particularly to be mentioned. The first-named monarch had also a naval arsenal at Ezion-geber, on the Red Sea, where his fleet that traded to Ophir was built; and Jehoshaphat afterwards equipped a fleet there, in conjunction with Amaziah, king of Israel.

OPERATIONS OF A SIEGE.

When the approach of an enemy was expected, the walls of the city were repaired and strengthened, fountains beyond the walls filled up with stones, (Isai. 22. 9-11,) strong guards posted at the gates, ambuscades laid in the surrounding country, (Jerem. 51. 12,) and watchmen stationed on eminences, who by signals gave information of all that was passing around.

Capitulation. The enemy having arrived, usually summoned the city to surrender. If the inhabitants were inclined so to do, they sent some of their principal men out of the city to the camp to arrange the conditions, and hence the phrase "to come out," implies a surrender by capitulation. The people were generally in this case reduced to bondage, and the walls of their city levelled with the ground.

Assault and Ravage. If the inhabitants refused them admission, the enemy frequently, if there appeared any probability of success, attempted to carry the city at once, their light troops assailing the garrison with missiles, while the "men of war," holding their shields above their heads, rushed forward and endeavoured to scale the walls.

In cases where the assailants were beaten back, they generally ravaged the surrounding country in the most cruel manner, cut down trees, obstructed the fountains, filled the cultivated fields with stones, and reduced the ground to a state of barrenness for many years. This was particularly the case in the earlier periods of history

before the invention of military engines, when the means of defence were so superior to those of attack, that sieges endured for a great length of time, and cities were generally taken rather by surprise, treachery, or the famine eventually produced by blockade, than by force of arms. The Hebrews, however, were strictly enjoined to abstain from such barbarities. (Deut. 20. 19, 20.)

The Bank or Mound. If, however, the assault either failed or was deemed impracticable, and the siege seemed likely to be of long duration, the besiegers drew a trench round the spot they occupied, and with the earth thrown out, raised a bank or mound, which they gradually advanced in an oblique direction towards the city walls, whose height it often equalled or sometimes surpassed. This is styled, "casting up a bank against the city." (2Sam. 20. 15.) From this position they poured showers of arrows and stones into the place, and the garrison exerted themselves first to prevent the construction of the bank, and afterwards to drive the assailants from it.

Any of the chief men who were captured by the garrison were usually scourged or put to death on the walls in the sight of their friends, who retaliated these cruelties on such of the besieged as fell into their hands.

Military Engines. King Uzziah is mentioned in 2Chron. 26, as having placed upon the walls of Jerusalem, "engines invented by cunning men, to shoot arrows and great stones." These probably were similar to the catapults and balistæ afterwards employed by the Greeks and Romans, but something of the nature of the battering-ram certainly was in use among the Jews long before, as in the account of the siege of Abel Beth-maschah before noticed, we read that "the people that were with Joab battered the wall, to throw it down."

The catapults were immense bows which were bent by means of a machine, and which threw with great force large arrows, javelins, and even beams of wood. The balistæ on the other hand may be denominated large slings, which were also discharged by machines, and threw stones and balls of lead. These were principally means of defence, but the battering-ram and movable towers and penthouses were only employed by the assailants.

The Assault. When the mound has been pushed forward nearly to the walls, so that the archers and slingers, supported by some catapults and balistæ, might occupy the attention of the garrison, bodies of heavy-armed men advanced covered by a movable penthouse, on the top of which bowmen were frequently placed, and dragged with them the battering-ram. This engine is first mentioned by Ezekiel, as being an instrument of war in use among the Chaldeans. (4. 1, 2.) It was composed of long and stout beams, commonly of oak, strongly bound together, the ends of which were formed of brass or iron, shaped like the head of a ram. It was at first carried on the arms of the soldiers, and by them driven forcibly against the wall, but was afterwards suspended by means of chains, and was then an exceedingly formidable weapon, some rams among the Romans being of such size as to require the labour of one hundred men to work them.

Capture. When a breach in the wall was effected, the garrison frequently erected another wall inside the first, in doing which they tore down the contiguous houses and employed their timbers in its erection. (Isai. 22. 10.) This being usually weaker than the first wall was generally overthrown, and the besiegers entered the city, when the most horrible scenes followed. In 2Chron. 36, we have a most powerful description of the atrocities perpetrated at the capture of Jerusalem by Nebuchadnezzar, but which were, if possible, exceeded

when the devoted city fell into the hand of the Romans nearly seven hundred years afterwards.

"They mocked the messengers of God, and despised his words and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

"Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man or him that stooped for age: he gave them into his hand.

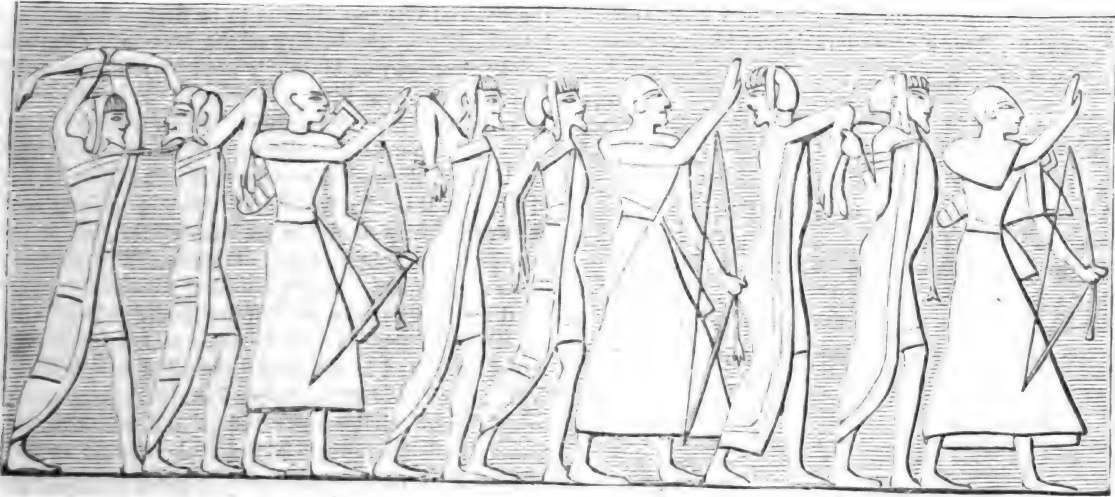
"And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon.

"And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

"And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

"To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years."

The allusions in the New Testament to military affairs are very numerous; and the sacred writers have derived from them metaphors and expressions of singular propriety, elegance and energy, for animating Christians to fortitude against temptations, and to constancy in the profession of their holy faith under all persecutions, and also for stimulating them to persevere unto the end, that they may receive those final honours, and that immortal crown which await victorious piety.



Captives bound. From the Egyptian Monuments.

ARNAN, a descendant of Jeconiah, mentioned in 1 Chron. 3. 21.

ARNON אֶרְנוֹן a river or brook of Palestine, which rises among the mountains in Gilead. Josephus, describing the boundaries of the land of the Amorites, says, "This is a country situated between three rivers, and naturally resembling an island; the river Arnon being its southern limit, the river Jabbok determining its northern side." (*Ant. Jud.*) Balak met Balaam on the borders of the river Arnon. (Numb. 22. 36.) Near this river was fought the great battle between the Israelites under Moses, and the Amorites under Sihon their king, when the latter were defeated, and all of them slain. Seetzen conjectures the Arnon to be the stream now called Mudscheb. Buckingham's *Palestine*.

AROD or **ARODI**, the sixth son of Gad; (Gen. 46. 16;) his descendants are called Arodites. (Numb. 26. 17.)

AROER אֶרְוֶר a city in the territory of the tribe of Gad, on the brook Arnon. (Numb. 32. 34; Deut. 2. 36; 3. 12.) It originally belonged to the Moabites, but was taken from them by Sihon, king of the Amorites. Moses took it from that prince and gave it to the tribe of Gad, who rebuilt it.

Eusebius says, that in his time Aroer was situated upon a mountain, which probably refers to another place of the same name, a city in the tribe of Judah, to the inhabitants of which David sent a part of the spoils he

had taken from the Amalekites. (1 Sam. 30. 28.) Several places called Aroer, are spoken of in Scripture, and "the cities of Aroer," mentioned in Isai. 17. 2, are supposed to be the cities on the other side of the Jordan generally.

ARPAD or **ARPHAD**, a city and district in Syria, near Hamath, with which it is often joined, and which for a time, had its own kings. (2 Kings 18. 34; 19. 13.) Sennacherib, king of Assyria, boasts of having reduced Arpad and Hamath, or of having destroyed the idols of those places. (Isai. 10. 9; Jer. 49. 23.) It was destroyed by the Chaldeans, but was soon rebuilt.

II. A town of Phœnicia, situated in Arad, a small island to the south of Tyre. It is now called Rou-Wadde by the Turks, and lies directly opposite to the land of Hamath.

ARPHAXAD, אֶרְפַּחְצַד the name of a descendant of Shem, respecting which it is not clear from the Hebrew whether it is used at the same time like many of these proper names, for the name of a country or only for the progenitor of a people. (Gen. 10. 22-24; 11. 12, 13.) If it signify the former, it would be best explained with Josephus as a designation of Chaldæa, as compounded from אֶרֶץ Arabic *boundary, district*, and צַד the root of כַּשְׁדִּי *Chaldean*. (Gen. 22. 22.) Gesenius.

ARROW. The arrow was the symbol of calamities or diseases inflicted by God. Thus the passage in Job 34. 6, which our translators have rendered, "My

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wound is incurable without transgression," should be, "I am desperately pierced through by arrows." It is also applied figuratively to lightnings, which are styled God's arrows. (Psal. 18. 14; Psal. 144. 6.) Sometimes arrow denotes a sudden and inevitable danger as in Psal. 91. 5, "The arrow that flieth by day." Also anything injurious, as a deceitful tongue, (Jer. 9. 8,) a bitter word, (Psal. 64. 3,) a false testimony, (Prov. 25. 18.) On the other hand it is used to signify children. (Psal. 127. 4, 5.) The term arrow is also specially applied to the word of God in the hands of the Messiah. (Psal. 45. 5; Isai. 49. 2.) Michaëlis; Gesenius. See ARMS; DIVINATION.

ARSACES, otherwise Mithridates, king of the Parthians, is mentioned in the books of the Apocrypha. He took prisoner Demetrius, the king of Syria, and friend of Simon, the first Maccabean sovereign, (1 Macc. 14. 2,) and enlarged considerably the kingdom of Parthia by his good conduct and his valour. Josephus.

ARSAUF, a town of Palestine, in which, according to Josephus, Asa, king of Israel, was buried.

ARSENAL. See ARMS.

ARSUF, a sea-port town of Palestine, on the Mediterranean, six miles north-east of Joppa. In its vicinity there is a small island called Arsuffo.

ARTABA, a measure used by the Babylonians, mentioned in one of the apocryphal chapters of Daniel, (14. 3,) in the Vulgate. According to Epiphanius, an artaba contained seventy-two sextarii, or one bushel one gallon and one pint. Arbuthnot's *Tables*.

ARTAXERXES, אַרְתַּחְשַׁשְׁתָּר (Ezra 4. 8.) This name originates from the old Persian word Artahschetr, אַרְתַּחְשַׁתֵּר and is found in that form in the inscriptions of Nakshi-Roustam. The last part of this word is the Zendic Khshethro, also Sherao, *king*; the syllable Art, (which is met with in several Persian names, as Artabanus, Artaphernes, Artabagus,) appears to have signified *great, mighty*. It is at least so rendered by the Greeks, and upon this is founded the explanation of Ἀρταξερξης by μέγας ἀρχιος in Herodotus, (vi. 98,) but this may not be the true signification.

From Artahschetr, the Hebrews formed Artachshashter, the Greeks Artaxerxes, the Armenians Artaschir, and the modern Persians Ardeschir, which name was borne by three kings of the Sassanid dynasty. (De Sacy, *Mem. de la Perse*.) Dr. Hales observes that the confusion of names is embarrassing, and it must be borne in mind that the word Ahasuerus is a royal title, and not a proper name.

Two Persian sovereigns who bore the appellation of Artaxerxes are mentioned in the Old Testament.

I. Artaxerxes, who at the instigation of the enemies of the Jews, issued an edict prohibiting them from rebuilding Jerusalem. (Ezra 4. 7-22.) This Artaxerxes is generally supposed to be the pseudo-Smerdis, one of the Persian Magi, who assumed that name, and, pretending to be the son of Cyrus, occupied the throne between the reigns of Cambyses and Darius the son of Hystaspes, but this view is objected to by Dr. Hales.

II. Artaxerxes, who issued a decree extremely favourable to the Jews, which was carried by Ezra to Jerusalem. (Ezra 7. 1; 8. 1.) He was surnamed Longimanus, or the long-handed, from a trifling deformity. Nehemiah was his cup-bearer, and was permitted by him to return to Jerusalem, with a commission to rebuild its walls, and to be the governor of Judæa.

ARTEMAS, a disciple of St. Paul, sent by that apostle into Crete, in the place of Titus, whom he wished to join him at Nicopolis, where he passed the winter.

(Titus 3. 12.) We know nothing further of the life or death of Artemas; but the employment to which he was appointed by the apostle is a proof of his great merit.

ARTS AND ARTIFICERS. The rudiments of the arts, which are now among civilised nations brought to such an admirable state of perfection, exist also among the rudest nations, whence we infer, that they must have originated partly in necessity and partly in accident. At first their processes were doubtless very imperfect and very limited; but the inquisitive and active mind of man, impelled by his wants, soon enlarged and improved them. Accordingly, in the fourth generation from Adam, we find mention made of "Tubal-Cain, an instructor of every artificer in brass and iron;" and also of Jubal, as "the father of all such as handle the harp and organ;" but in the fragments of antediluvian history preserved by Moses, there is nothing more explicit on this subject, as the book of Genesis appears to be designed chiefly as an introduction to the history of the Mosaic legislation.

The first man undoubtedly kept his children and other descendants about him as long as possible, and exercised paternal authority over them. Cain was the first who separated from his father's society, and he was impelled to this step through fear of punishment for the murder of his brother. In the course of time, various motives, such as a desire to obtain land for cultivation or pasturage for cattle, might induce others to follow his example. Thus there arose separate families, which were governed by their own patriarchs. When families had increased to tribes and nations, we find that men were engaged in agriculture, and in the improvement of the arts.

The family of Noah preserved the knowledge of the first principles of civil society and of the infant arts which had existed before the Deluge, and as early as the time of Jacob, it appears that the labouring class comprehended husbandmen, mechanics, artists, and merchants.

Egypt in the early ages of the world excelled all other nations in a knowledge of the arts, as may be sufficiently proved by the extraordinary magnitude and permanency of the Egyptian monuments, the magnificent temples dedicated to their gods, and the splendid obelisks erected in honour of their kings. The learning of the Egyptians has been made known to us by the sacred historian. By this record we have been taught to believe in the wisdom of this ancient people, and to feel astonishment at the nature of their institutions, the extent of their learning, and the perfection they had attained in the arts at so early a period. Moses, it is true, did not enact any special laws in favour of the arts among the Hebrews, nor did he interdict or endeavour to lessen them in the estimation of the people, but on the contrary, speaks in praise of artificers. (Exod. 35. 30, 35.) The descendants of Jacob having lived on terms of amity with their neighbours of Mizraim, "until another king arose who knew not Joseph," they undoubtedly borrowed from them many of their instruments of agriculture, of commerce, and of luxury, and as the artists of Egypt descended to depict the minutest particulars of their household arrangements, and every circumstance connected with their national habits and observances was faithfully represented, we have the means of forming a judgment respecting the arts and usages which prevailed amongst the Hebrews. No one can pretend to doubt that the Scriptural narrative is singularly illustrated and confirmed by the monuments. A cirrh vein of illustration is thus opened by comparing the various processes depicted on those monuments, with the statements scattered throughout the inspired records, more especially the numerous metaphors employed by the Prophets in relation to many of these arts and manu-

factures; and we shall, therefore, in the order of the alphabetical series, give descriptive particulars of the various arts as practised among the Egyptians, presuming those subsequently practised by the Hebrews differed but little from them.

Soon after the death of Joshua, a place was expressly allotted by Joab to artificers; it was called the valley of craftsmen **נֵיָא דְרָשִׁים** (1Chron. 4. 14; comp. Nehem. 11. 35.) About this time mention is also made of artificers in gold and silver. (Judges 17. 3,5.) Some of the less complicated instruments used in agriculture, every one made for himself. The women spun, wove, and embroidered; they made clothing, not only for their families, but for sale. (Exod. 35. 25.)

Artificers among the Hebrews were not, as among the Greeks and Romans, servants and slaves, but men of some rank; and as luxury increased, they became very numerous. (Jerem. 24. 1; 29. 2.)

In the time of David and Solomon there were Israelites who understood the construction of temples and palaces, but they were still inferior to the Tyrians, from whom they were willing to receive instruction. (1Chron. 14. 1; 22. 15.)

During the captivity, many of the Hebrews applied themselves to the arts and merchandize; and subsequently, when they were scattered abroad among different nations, a knowledge of the arts became so popular, that the Talmudists taught, that all parents should have their children instructed in some art or handicraft. They mention many learned men of their nation who practised some kind of manual labour, or, as we should term it, followed some trade; and we find the circumstance frequently alluded to in the New Testament.

The Jews, like other nations of their time, reckoned certain trades infamous; among these the Rabbins classed the drivers of asses and camels, barbers, sailors, shepherds, and inn-keepers, placing them on a level with robbers. The more eminent Greek tradesmen in the apostolic age were united, it appears, in a sort of corporation or society, (Acts 19. 25,) and such was probably the case with the Jews also.

ARUBOTH, a city and district of the tribe of Judah. (1Kings 4. 10.) Its exact site and locality are now unknown.

ARUD. See **ARAD**.

ARUMAH, **אֲרֻמָּה** a city near Sichem, where Abimelech resided. (Judges 9. 41.) Some commentators identify it with Rumah, **רֻמָּה** (2Kings 23. 36.)

ARVAD, **אֲרָד** or **ARADUS**, a Phœnician town, on a small island at the mouth of the river Eleutherus, on the coast opposite to Tyre. (Ezek. 27. 8,11.) It is now called Ruad, and is quite deserted. The Arvadites, mentioned in Genesis, (10. 18,) were employed as mariners by the Tyrians, and also formed the garrison of their city.

ARZA, a steward over the house of Elah, king of Israel. Zimri, the captain of the half of the chariots, conspired against Elah, and killed him as he was drinking in the house of Arza. (1Kings 16. 9.)

ASA, king of Judah, succeeded his father Abijam, B.C. 955, and reigned forty-one years. He was distinguished for his success in war, and his zeal for the worship of the true God. He purged Jerusalem from the infamous practices attending the worship of idols; and he deprived his mother of her office and dignity of queen, because she erected an idol to Astarte, which he burnt by the brook Kedron. In the latter part of his reign, the prophet Hanani having reproved him for his distrust

in God, in forming an alliance with Ben-Hadad, king of Syria, he was so exasperated that he put the prophet in chains, and at the same time gave orders for the execution of many of his friends. The Scripture reproaches him because, in his last sickness, he had recourse to physicians rather than to the Lord. (1Kings 15. 8, et seq.)

ASAHIEL, the son of Zeruiah, and brother to Joab, was killed by Abner, while he obstinately persisted in the pursuit of that general after the battle of Gibeon. (2Sam. 2. 18,19.) To revenge his death, his brother Joab, some years after, treacherously killed Abner, who had come to wait on David at Hebron. (2Sam. 3. 26,27.) See **ABNER**.

ASAI AH, a servant of King Josiah who was sent with others to consult Huldah the prophetess, concerning the book of the Law found in the Temple, B.C. 624. (2Chron. 34. 20.)

I. ASAPH, a celebrated musician in the time of David, was the son of Barachiah, of the tribe of Levi. (1Chron. 6. 39.) Asaph and also his descendants presided over the musical band in the service of the Temple. He is termed a seer, (2Chron. 29. 30,) which appellation is supposed to refer rather to his genius as a sacred poet and musician, than to his possessing the spirit of prophecy. Several of the Psalms, as the fiftieth, the seventy-third to the eighty-third, have the name of Asaph prefixed; but it is not certain whether the words or the music were composed by him. With regard to those written during the Babylonish captivity, they cannot of course be ascribed to him. Perhaps they were written or set to music by his descendants, who bore his name, or by some of that class of musicians of which the family of Asaph was the head. (1Chron. 6. 39; 2Chron. 35. 15.)

The psalms which bear the name of Asaph, are doctrinal or preceptive; their style, though less sweet than that of David, is more vehement, and little inferior to the grandeur of Isaiah.

II. The father of Joah, the secretary or recorder to King Hezekiah. (2Kings 18. 18.)

III. The principal forester of Lebanon to Artaxerxes, in the time of Nehemiah. (2. 8.)

ASCALON. See **ASKELON**.

ASCENSION OF CHRIST; or, in other words, his visible elevation to heaven. Our Saviour having repeatedly conversed with his apostles after his resurrection, and afforded them many infallible proofs of its reality, led them from Jerusalem to Bethany, and was raised up to heaven in their sight; there to continue till He shall descend at the last day to judge the quick and the dead.

On this subject we may remark briefly,

1. The evidences of this fact were numerous; for the disciples saw him ascend. (Acts 1. 9.) Two angels testified that he did ascend. (Acts 1. 10,11.) St. Stephen, St. Paul, and St. John saw him in his ascended state. (Acts 7. 55,56; 9. 3-5; Rev. 1. 9-18.) The ascension was demonstrated by the descent of the Holy Ghost; (John 16. 7-14; Acts 2. 33;) and had been prophesied by Our Lord himself. (Matt. 26. 64; John 8. 21.)

2. The time of Christ's ascension was forty days after his resurrection. He continued that number of days upon earth, in order that he might give repeated proofs of the fact of his resurrection, (Acts 1. 3,) and instruct his apostles in everything of importance respecting their office and ministry, opening to them the Scriptures concerning himself. (Mark 16. 15; Acts 1. 5-8.)

3. As to the manner of his ascension, it was from Mount Olivet, not in appearance only, but in reality,

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and that visibly and locally. It was sudden, swift, glorious, and in a triumphant manner. He was parted from his disciples while He was solemnly blessing them; and multitudes of angels attended him with shouts of praise. (Psal. 24. 7-10; 47. 5,6; 68. 18.)

4. The effects or ends of his ascension were, to fulfil the types and prophecies concerning it; to "appear" as a priest "in the presence of God for us:" to take upon him more openly the exercise of his kingly office; to receive gifts for men, both ordinary and extraordinary; (Psal. 68. 18;) to open the way to heaven for his people; (Heb. 10. 19,20;) to assure the saints of their ascension to heaven after their resurrection from the dead. (John 14. 1,2.)

ASCENSION DAY, a festival of the Church held on the second Thursday before Pentecost, in commemoration of Our Lord's visible elevation to heaven.

No mention of the celebration of this day is made in the writings of the earliest fathers. The first notice of its celebration is found in the *Apostolical Constitutions*, where it is ordered that slaves should rest from their labours on the day of the Ascension. It is not improbable, therefore, that this festival was established during the latter half of the third century. The fact of its observance in the course of the fourth century, is evident. Chrysostom refers to this festival in one of his Homilies, Ambrose also alludes to it; and Augustin considers it to have been of apostolic institution, or to have been established by a general council.

The title of this day which we find in ancient writers is *Επισωζομενη ήμερα επισωζομενης*. This appellation is usually supposed to intimate, that on the day of Our Lord's ascension, the work of human redemption was completed. Riddle's *Christ. Antiq.*

ASENATH, *Ἀσνα* the daughter of Potipherah, and wife of Joseph; she was the mother of Ephraim and Manasseh. (Gen. 41. 45; 46. 20.)

"The etymology," Gesenius observes, "is unquestionably Egyptian, but obscure;" and Coquerel says, that the name of a woman absolutely analogous to this of Asenath has been discovered on the Egyptian monuments, which is composed of the monosyllables *As* and *Neith*, the name of the Egyptian Minerva. In the *Panth. Egypt.* p. 56, the name is written in Coptic *CΣXENEIT*, which the Greeks render *Ἀθενοσεβης*, Minervæ cultrix.

In order to secure Joseph the countenance and support of the priestly order, Pharaoh had him married to the daughter of the chief priest of On, a city known by its later Greek name of Heliopolis, the city of the sun. In Egypt, the rank of the priests was proportioned to that of the gods to whom they ministered, and there is no doubt this priest of On was one of the most eminent and influential of his order. Many writers have been anxious, in support of various theories, to explain away the apparent impropriety of this marriage of Joseph with the daughter of an idolatrous priest; and Mr. Sharon Turner, in his *Sacred History of the World*, offers the following hypothesis. "In ancient days we learn from Juba, the African prince and historian, that the Arabs peopled a part of Egypt from Meroe to Syene, and built the City of the Sun. Pliny has preserved this remarkable, but little noticed fact: 'Juba says, that the City of the Sun, which was not far from Memphis, in Egypt, has had the Arabs for its founders; and that the inhabitants of the Nile, from Syene up to Meroe, are not Ethiopian people, but Arabs.' He says of this Juba, as noting his good authority, 'In this part it pleases us to follow the Roman arms and King Juba, in his

volumes written to Caius Cæsar, of the same Arabian expedition.' This important passage of Juba bears, I think, upon the history of Joseph, and explains why he married the daughter of a priest at Heliopolis, or On. Being an Arabian colony, it would not then have in it the base superstitions of Egypt, but would have, at that period, retained enough of the Abrahamic or patriarchal religion to make a female there more near to his own faith and feelings than any other part of Egypt."

ASHAN, a city of the tribe of Judah, (Josh. 15. 42,) but afterwards transferred to the Simeonites. (19. 7.)

Eusebius says, that a city called Beth-Ashan in his time was situated sixteen miles west from Jerusalem, which may probably be the same.

ASH TREE. The word *אֶשׁ* which only occurs in Isaiah 14. 14, is in our version rendered *ash*, but in the Septuagint and Vulgate, *larch*.

Gesenius observes, "The word has been usually taken to mean the mountain ash, according to Celsius, *Hierobot.*, *ارلان* a thorny tree of Arabia Petrea, with berries formed like grapes, first green and bitter, and afterwards dark red; it is used medicinally. But the same names sometimes signify differently in the different dialects."

The larch, or *Pinus larix*, has its delicate leaves in bundles, after the manner of the cedar of Lebanon, the cones are of an elegant form, while every feature has something light about it, though the tree attains a considerable size. It is a native of warm climates, and produces a kind of Venice turpentine.

ASHDOD, *אֲשְׁדּוֹד* Vulgate, Azorh, one of the five capitals of Philistia, and the Azotus of the New Testament, now represented by a village called Edzoud.

Ashdod was a strong city on the south-east coast of the Mediterranean, about twenty-five miles north of Gaza, thirteen or fourteen south of Ekron, and thirty-four west of Jerusalem. The city was part of the lot of the tribe of Judah; (Josh. 15. 47;) but it remained for a long period in the possession of its ancient owners. When the Philistines took the ark of God from the Israelites, they carried it to Ashdod, and placed it in the temple of their god Dagon, for which they were smitten with a pestilence. Uzziah demolished the walls of this place, and built some adjacent forts to command it. (2Chron. 26. 6.) Tartan, the Assyrian general, afterwards took it and put a strong garrison into it, (Isai. 20. 1.) which, according to Herodotus, held out for twenty-nine years, when besieged by Psameticus, king of Egypt. It was also taken and ravaged by the troops of Nebuchadnezzar.

After the return of the Jews from the Babylonish captivity, they made alliances with the women of Ashdod, which introduced the worship of false gods into their families. For this crime against the law of God, Nehemiah contended with them, and made them swear that they would contract no more such idolatrous unions. (Nehem. 13. 23.) Both the city and the temple were burnt by Jonathan, the brother of Judas Maccabæus, but they were rebuilt by the Romans. Philip, the deacon, preached here, (Acts 8. 40,) and a Christian church continued in this city for many ages.

Robinson says, "The route to Ashdod lies over an undulating surface partially cultivated with grain. The town stands on the summit of a grassy hill, with luxuriant pasture around it; but there are no ruins now to be seen." It may be remarked, that the whole coast of the Mediterranean about Ashdod is daily accumulating sand, and many places known as seaports in ancient times have now, like it, become inland towns.

ASHDOTH, a city in a district which was divided between the tribes of Reuben, Gad, and Manasseh, called Ashdodh-Pisgah, (Josh. 12. 3,) situated in a fertile plain at the foot of Mount Pisgah, near to some springs.

I. ASHER, the son of Jacob and Zilpah, the servant of Leah, who gave the name to one of the tribes of Israel. (Gen. 30. 13; 1Chron. 2. 2.) Of Asher himself we have no particulars; we are merely informed, that he had four sons and one daughter.

At the Exodus, the fighting men of the tribe of Asher amounted to forty-one thousand five hundred. The territory assigned them was very fruitful, and was also rich in mines, but it was never fully occupied by them. It lay north of the half tribe of Manasseh, and west of Issachar, its northern boundry being Mount Lebanon, and its southern, Mount Carmel. It was a maritime country, whence it is said in Judges 5. 17, that on occasion of the invasion of Israel by Sisera, "Asher continued on the sea-shore, and abode in his breaches," or creeks. In this district, the cities of Tyre, Accho, and Achzib, were situated.

II. Asher was likewise the name of two towns, the one between Scythopolis and Shechem; and the other, according to Eusebius, between Ashdod and Askelon.

ASHES. Ashes are very frequently mentioned in the Scriptures, either as the symbol of human frailty, (Gen. 18. 27.) or of deep humiliation. (Esth. 4. 1; Jonah 3. 6; Matt. 11. 21.)

"And he sat down among the ashes." (Job. 2. 8.) So Ulysses, (*Odys.* b. 7. l. 153.)

Then to the genial earth he bowed his face,
And humbled in the ashes took his place.

"I have eaten ashes like bread, and mingled my drink with weeping." (Psal. 102. 9.) I have eaten the bread of humiliation, and drank the water of affliction; ashes being the emblem of the one, and tears the consequence of the other.

"He feedeth on ashes," (Isai. 44. 20,) is a proverbial expression for using ineffectual means and bestowing labour to no purpose. In the same sense, Hosea says that "Ephraim feedeth on wind." (Ch. 12. 1.)

"Beauty for ashes," (Isai. 61. 3,) or, according to Bishop Lowth, "a beautiful crown instead of ashes." A chaplet, crown, or other ornament of the head, instead of dust and ashes, which before covered it; and the costly ointments, used on occasions of festivity, instead of the ensigns of sorrow. (2Sam. 14. 2.)

In Ezek. 27. 30, we find the mourning of the Tyrians described as wallowing in ashes. The Egyptians were accustomed to sprinkle ashes on their heads, in token of grief, as may be seen on the monuments; and the Greeks had a similar custom. Thus Homer describes Achilles bewailing the death of Patroclus:

Cast on the ground, with furious hands he spread
The scorching ashes o'er his graceful head;
His purple garments and his golden hairs,
These he deforms with dust, and those he tears.—*Iliad*.

Under the law, ashes were used for the purpose of ceremonial purification. (Numb. 19. 17; Heb. 9. 13.)

ASHIMA, אֲשִׁימָה the name of a deity adored by the Hamathites, who were settled in Samaria. (2Kings 17. 30.) Some of the Rabbins say that it had the form of an ape, others that of a lamb, a goat, a satyr, and a bald ram. Professor Jahn thinks nothing whatever is correctly known of this idol. *Archæol. Bibl.*

ASHKENAZ, אֲשַׁכְנַז the eldest son of Gomer, (Gen. 10. 3; Jerem. 51. 27,) and the father or head of a nation.

The ancient fathers were of opinion that the distribution of mankind was not left to be settled at random, or according to the exigencies of the moment, but that a formal division of the earth was made by Noah. Dr. Hales adduces an Armenian tradition, quoted by Abulfaraji, which states that Noah distributed the habitable globe, from north to south, between his sons, giving to Ham the region of the blacks; to Shem the region of the tawny; and to Japheth the region of the ruddy. "To the sons of Japheth also Garbia, (the north,) Spain, France, the countries of the Greeks, Slavonians, Bulgarians, Turks, and Armenians."

In this geographical chart, Armenia was allotted to Japheth by right of primogeniture; but some writers maintain that Ashkenaz was also a tribe and province of Armenia, or at least situated not far from it, near the Caucasus, or towards the Black Sea. The Jews understood by it Germany, and use the word in that signification. Bochart; Hales; Gesenius.

ASHNAH, a city belonging to the tribe of Judah. (Josh. 15. 33.)

ASHPENAZ, master of the eunuchs, or, rather, one of the principal chamberlains of Nebuchadnezzar, who was commanded to select certain Jewish captives to be instructed in the literature and science of the Chaldeans. In this number he included Daniel and his three companions, whose Hebrew names he changed into Chaldean appellations. Their refusal to partake of the provisions sent from the monarch's table filled Ashpenaz with apprehension, as at that time, as in our days, the Asiatic despots frequently punished with death the least infraction of their will. He had, however, the generosity not to use constraint towards them. In acceding to the request of Daniel, Ashpenaz had everything to apprehend; and the grateful prophet specially records, that God had disposed Ashpenaz to treat him with kindness. (Dan. 1. 3-16.)

ASHTEROTH, or **ASHTAROTH**, or **ASTAROTH**, אֲשֶׁת־רִת a town of Palestine, which belonged to the half-tribe of Manasseh, eastward of the Jordan, about six miles from Edrei. Here Chedorlaomer, one of the five confederated kings, smote the gigantic race of the Rephaim, (Gen. 14. 5,) and here was the residence of Og, king of Bashan. (Deut. 1. 4.) A village called Adreat-Bitinea is believed to occupy its site.

Some writers explain the addition קַרְנַיִם *Karnaim*, (Gen. 14. 5,) by the two summits of mountains between which the city was situated; others by the form of the idol Astarte or Astaroth, worshipped there, the head of which is said to have resembled that of a horned bull.



Sidonian Medal of the Goddess Astarte.

ASHTAROTH, **ASHTORETH**, or **ASTARTE**, אֲשֶׁת־רִת *Ashtaroth*, the name of a Phœnician goddess, whose worship was introduced among the Israelites. (1Kings 11. 5, 33; 2Kings 23. 13.) The word is mostly combined with בַּעַל and appears to indicate the male and female powers of nature. (Gesenius.) The Greeks and

Romans worshipped this goddess under the name of Astarte, and sometimes in their representations made her the same with Juno, and at other times the same with Diana or Venus; but Lucian considers her to be the moon. Under the name of Ashtaroth, she is particularly mentioned as "the abomination of the Sidonians;" the Phœnicians were, in fact, particularly addicted to her worship. She was adored by the Syrians under the name of Astarte, which the Septuagint gives as equivalent to the Hebrew Ashtaroth, and resembled in many points the Isis of the Egyptians, the two being merely different versions of the same original. Astarte was not only the moon, but, as such, the "Queen of Heaven," by which title she is mentioned in Jerem. 7. 18; 44. 17, 18; whereas, among the Greeks, Diana was the moon, but Juno was the Queen of Heaven. So, likewise, the Orientals made their Baal not only the sun, but, in that character, the King of Heaven, whilst the Greeks made two gods out of him—Jupiter being the King of Heaven, and Apollo the sun. Astarte was properly a grove-idol, and the sacred plantation which subdued the blaze of day to the mildness of lunar light, was deemed her proper sanctuary. Her rites were not bloody; for while to her associate Baal, even human sacrifices were offered, only bread, liquors, and perfumes were presented to Astarte. Hence the apostate Hebrews are reproached with the idolatrous act of "making cakes for the Queen of Heaven." (Jerem. 7. 18.)

Sanchoniatho, or, if it be preferred, Philo Biblius, remarks, that Astarte was the Venus of the Phœnicians, and that the effigy of the goddess was the head of an ox with horns, probably in resemblance of the crescent. Porphyry says that "she was sometimes represented with a cow's head, the horns of which served at the same time as the usual symbol of sovereign power, and as a representation of the crescent moon."

Astarte was usually represented like the Egyptian Isis, with the cow's horns on her head, probably for the same reason, to exhibit the moon's increase and decrease; but her votaries in different nations gave her a variety of forms as well as attributes.

"Astarte was precisely the same as Cybele," observes a writer in the *Classical Journal*, "or the Universal Mother, of the Phrygians. She was held to be Nature, or the cause which produced the beginning and the seeds of things from humidity, so that she comprehended in one personification both of those goddesses, who were accordingly sometimes blended in one symbolical figure by the ancient Greek artists. Her statue at Hieropolis, (in Syria, where she had a magnificent temple, served by more than three hundred priests,) was variously composed, to signify many attributes, like those of the Ephesian Diana, Berecynthian Mother, and others of the kind. It was placed in the interior part of the temple, accessible only to priests of the highest order, and near it was the statue of the corresponding male personification, called by the Greeks Jupiter."

Solomon introduced the worship of Ashtoreth in Israel, and built a temple to her on the Mount of Olives. (1 Kings 11. 4, 8.) Milton, in his *Paradise Lost*, b. 1. l. 437, thus refers to this object of idolatrous worship:—

With these in troops
Came Astoreth, whom the Phœnicians called
Astarte, Queen of Heaven, with crescent horns;
To whose bright image nightly by the moon
Sidonian virgins paid their vows and songs,
In Sion also not unsung, where stood
Her temple on th' offensive mountain, built
By that uxorious king, whose heart, though large,
Beguiled by fair idolatresses, fell
To idols foul.

ASHUR or ASSHUR, אַשּׁוּר the son of Shem, and builder of Nineveh, according to Gen. 10. 11, 22. It seems from the text that Asshur, being driven out of the land of Shinar by Nimrod, went and settled in Assyria; but the marginal reading makes it appear that Nimrod extended his original encroachments on the Shemites by appropriating Assyria also; or else, that he relinquished his kingdom in Shinar for some unknown reason, and founded another in Assyria.

Ashur is the proper name for Assyria, but in an extended sense, includes also Babylonia, on account of the strict alliance in which these countries often stood; even the Persian empire is so designated in Ezra, 6. 22, where Darius is called king of Assyria. Gesenius.

ASHURIM, אֲשׁוּרִים "the sons of Dedan." (Gen. 25. 3.) a people of Arabia. Gesenius.

ASIA, the largest of the three divisions of the ancient world. The origin of the name is involved in obscurity, and the word never occurs in any Hebrew book. Bochart attempts to derive it from a Hebrew or Phœnician word signifying the middle; (*Phal.* 4. 33;) but the ancient Hebrews were unacquainted with our division of the earth into parts or quarters. The only countries they were well acquainted with were parts either of Asia or Africa, and the rest of the world, even occasionally Asia Minor, was comprised by the ancient sacred writers under the general designation of "the Isles of the Gentiles." (Gen. 10. 5.) The term Asia occurs only in the books of the Maccabees, and in the New Testament.

2. Asia is bounded on the north by the Arctic Sea, which separates it from the Arctic countries of America; on the south by the Indian Ocean, which lies between it and Australia; on the west it is conterminous with Africa and Europe. The boundary-line between Asia and Africa is formed by the Gulf of Aden, the Straits of Babelmandeb, (where the two continents are only about sixteen miles apart,) the Red Sea, and the isthmus of Suez, where they unite for about seventy miles. Asia is separated from Europe by the Mediterranean Sea, the Ægean Sea or Archipelago, the Straits of the Dardanelles, the Sea of Marmara, the Channel of Constantinople, and the Black Sea. From the eastern shores of the latter sea the boundary-line runs along the crest of Mount Caucasus to the Caspian Sea, which constitutes the boundary as far as the mouth of the river Oural. Thence it follows the course of that river up to its source in the Ouraltan range, which latter forms the remainder of the boundary-line to the Gulf of Kara, east of the island of Novaia Zemlia. With regard to the number of inhabitants of Asia, we have no accurate estimate, for the Asiatics possess no statistical knowledge. The estimates of the population of China vary from about 150 to 370 millions; and the differences in the estimates of the population of other countries, though much less in amount, are quite as great in degree. There are, also, great discrepancies in the estimates that have been formed of the area of the different states, originating partly in the want of correct measurements, and partly in the fluctuating and ill-defined nature of their boundaries.

The estimated extent is 18,975,000 square miles, and the total population 480,000,000; these last have been thus divided:

Christians of all denominations	17,000,000
Jews	650,000
Mohammedans	70,000,000
The sect of Budho, or Fo	295,000,000
Brahmins	80,000,000
Shamans	8,550,000
Sikhs	4,500,000

Sect of Confucius and Suoknin . . .	3,000,000
—— Sinto, in Japan . . .	1,000,000
Guebres, or Fire-worshippers . . .	300,000

This estimate, however, must be received as extremely fanciful, and probably very inaccurate.

3. Asia is considered superior to Europe in the general salubrity, serenity, and mildness of its climate, and in the rich fertility of its soil. Every diversity of temperature is to be found in Asia, from the frozen coasts of the Arctic Ocean and the ungenial sky of Siberia, to the burning sands of the Arabian deserts, and the fertile plains of Hindostan. It forms, like Europe and Africa, a mass of solid continent, entirely different from the irregular appearance of the American division of the earth. The length of this continent, taken from the isthmus of Suez to Behring's Straits, in the Arctic Sea, is nearly 7,370 miles, and its breadth, from Cape Comorin, in India, to Cape Taimura, in Siberia, is about 4,230 miles. It is washed by the Arabian Sea, the Indian Ocean, the Chinese Sea, and the Sea of Japan, in the North Pacific, the surfaces of which are studded with innumerable islands, some of great extent and value for their productions.

4. From this great continent must undoubtedly have issued that extraordinary emigration which peopled America. "It cannot be doubted," observes a modern writer, "that the inhabitants of the north-eastern parts of Asia, little attached to the soil, and subsisting chiefly by hunting and fishing, might pass either in their canoes in summer, or upon the ice in winter, from their own country to the American shore. Or a passage of this kind may not be necessary, for it is by no means unlikely that the straits of Behring were formerly occupied by the land, and that the isthmus which joined the old world to the new, was subverted and overwhelmed by one of those great revolutions of nature which shake whole continents, and extend the dominion of the sea to places where its waters are unknown." Dr. Prichard in his *Researches into the Physical History of Man*, is decidedly of opinion that America was peopled by an Asiatic migration; and in the examples he gives of the coincidences of words, he has fully established the fact of an intercourse between the nations of Northern Asia and those of America, long before the very existence of the latter continent was known to modern Europe.

5. The Scriptures make no mention of many of the empires and nations of Asia, such as the Chinese empire, the Hindoos, and the numerous tribes inhabiting the extensive region of Siberia or Asiatic Russia. India is mentioned in the Book of Esther, but only in reference to the extensive dominions of Ahasuerus.

The Medo-Persian branch of the Indo-European nations who inhabited Asia, of whom were the Medes and ancient Persians, Parthians, and Armenians, are, however, mentioned in sacred history; and among the nations of Asia Minor we have the Phrygians, the Mysians, and the Bithynians. Of the ancient western Asiatic nations, those connected with sacred history are the Elamites, or descendants of Elam; the Assyrians, or descendants of Ashur; the Hebrews and Idumæans, or Edomites; Beni-Yaktan, or Arabs; the Chasdim, or Chaldeans; the Arameans, who inhabited Syria and Cappadocia; the Phœnicians, or descendants of Canaan; the Mitzraim, or the Egyptians; the Cushites, or Ethiopians; and the Philistines.

6. The whole of this continent is sometimes divided into Asia Major and Asia Minor; but the term Asia Minor was not in use among the ancients, with whom the general name for Upper and Lower Asia was simply Asia. Asia Major is the more extensive of the two divisions, and comprehends all the eastern parts of this

great continent; while Asia Minor includes several countries in the western division, from the Bay of Issus in Cilicia, in a northern direction to the Euxine Sea, its more western parts having been the receptacle of all the ancient emigrations from Greece, and being thickly peopled by Grecian colonies.

7. Of the ancient empires mentioned in the Scriptures, the Assyrian is the earliest, so called from Asshur, the son of Shem. Out of the empire founded by Nimrod at Babylon, sprung the Babylonian or Chaldean, the capital of which was Babylon, whilst that of Assyria was Nineveh. The empire of the Medes also sprung from the Assyrian, and was at length united by Cyrus with Persia, a country which, previous to the reign of that great prince, did not contain more than a single province of the present extensive kingdom, and which continued to rule over Asia upwards of two centuries, until its power was overthrown by Alexander the Great. Elam, which originally denoted the country of the Elymæi in the modern Khusistan, afterwards became the Hebrew term for Persia and the Persians, who were allied to the Madai or Medes. The other nations of Asia mentioned in the Scriptures have each their appropriate designations, such as the Arphaxad, or Arph-Chesad, supposed to be the Chaldeans; the Lud or Ludim, alleged by Josephus and Bochart to be the Lydians; and the Aramites or the Syrians.

8. The Asiatic countries more especially mentioned as the scenes of great events and important transactions are, Arabia, Armenia, Assyria, Babylonia, Syria and Judæa or Palestine, Phœnicia and Persia.

9. ARABIA. While the Arabians were undisputed occupants of their own peninsula, the coast of the Gulf of Persia was lined for ages with the petty sovereignties of Arab sheikhs, who, while they occupied the shores of Persia, yielded a very uncertain obedience to its monarchs. Those Arabs who were located exactly opposite to their own country, had no particular towns or cities of importance, but lived in communities among themselves, and were generally well armed, and noted as a bold and warlike race. They were often serviceable in cases of disputed successions to the Persian crown; but the Persians appear never to have obtained any kind of control over them. In intellectual power and energy the Arabian family stands undoubtedly next to the European. The history, institutions, and literature of the Jews, the early civilization of the Assyrians, the commerce and colonies of the Phœnicians, and the conquests, settlements, and literature of the Arabs, attest the truth of this assertion. The influence of the Hebrew institutions has pervaded the whole civilized world; while the language, literature, and religion of the Arabs may be traced from the western confines of Africa to the Philippine Islands, over one hundred and thirty degrees of longitude, and from the tropic of Capricorn to Tartary, over seventy degrees of latitude. Among a race so energetic, civilization made a very early progress, and it is not improbable but that four thousand years ago, the Phœnicians, Hebrews, Assyrians, and Arabs, had already domesticated many of the useful animals, cultivated many valuable plants, and were acquainted with the useful, and even precious metals. Several of the nations of this family had invented alphabetic writing in times beyond the memory of history.

The Bedouin Arabs at the present day differ but little from their ancestors in the days of the patriarchs. "In summer," says Burckhardt, "they encamp close to rivulets and springs, which abound near the Syrian desert, but they seldom remain above three or four days in the same spot; as soon as their cattle have consumed the herbage near a watering place, the tribe removes in

search of pasture, and the grass again springing up, serves for a succeeding camp. The encampments vary in number of tents from eight to ten hundred. The furniture of these tents consists of various kinds of saddles for riding the camels, and other articles of harness, tanned camel-skin bags, in which water is kept for the horses, goat-skins, in which the camel's milk is kept, wheat sacks, leather buckets for drawing water from the deep wells, large and small copper pans for cooking, mortars, in which the women beat or pound wheat, and various utensils of a similar description. Such is the mode of life to which so many allusions are made in the Scriptures, when the patriarchs and their families lived in tents, and when the children of Israel, in their progress through the Arabian wilderness, were thus domiciled."

10. A powerful obstacle to the advancement in civilization of this people exists in the unsuitableness of much of the country which they inhabit for any other than the pastoral state of society, owing to its heat, drought, and sterility. Hence the people are necessarily divided into two opposite and hostile classes, a roving and predatory, and a settled and industrious one; the first incapable of advancing itself, and sure to oppose the advancement of the last. It is somewhat remarkable that in modern times many of the Arabians, especially those employed in the service of the Pasha of Egypt, have become expert sailors; and the Arab soldiers in the Egyptian army, we are assured by a recent traveller, who are trained by European instructors, had become, to the astonishment of all, an orderly, tractable, and well-disciplined army.

"They evince," says Mrs. Colonel Elwood, in her narrative of a tour in Egypt, "the most intense interest in all our European novelties, and one day, as we were opening a box of books in their presence, an Arabic Testament caught their attention. They examined it most inquisitively, and appeared highly pleased with its contents, at once comprehending that it related to Allah, God. They asked its price, where it could be procured, and seemed quite anxious to obtain a supply. They requested permission to take it home with them to peruse, but, alas! while we were indulging in most pleasing speculations, and fancying we might perchance be the humble instruments in the hand of Providence to introduce the Bible and the knowledge of the Christian religion into this region, scarcely had an hour elapsed ere our Testament was returned to us, evidently from no dislike or disapprobation of its contents, but probably because some of their moollahs or priests had prohibited their reading it. They, however, accepted with thankfulness and pleasure some of Mr. Jowett's Arabic spelling books, of which he had furnished us with a supply when at Malta."

11. Many of the Bedouin Arab tribes belong to the recent and powerful sect of the Wahabees, founded towards the end of the eighteenth century, by a learned Arab, named Abd-el-Wahab, of the tribe of Temyem. He visited many of the principal cities of the East, and being convinced that Mohammedanism had become totally corrupt, he resolved to commence a reformation and restore the doctrine and ritual of the Koran to what he conceived their original simplicity. He reprobated the worship of saints, the use of ardent spirits and intoxicating drugs, and the opinion which the Mohammedans entertained in general respecting the eternity of the Koran; but he insisted on the authority of Mohammed as the prophet of God, and held that the Koran was the grand depository of those laws which the faithful were to obey. When the holy city of Mecca fell into the hands of his followers, they destroyed the cupola of every canonized Arab; and even those were broken down which covered the birth place of Mohammed himself, of his wife

Khadija, and his grandsons Hassan and Hussein, and his uncle Abu Taleb, the assailants exclaiming, "God have mercy upon those who destroyed, but none upon those who built them." The large dome which covers the tomb of the prophet at Medina, was destined to share the same fate, but its solid structure resisted the efforts of the assailants, and after several of them were killed by falling from the top, the attempt was relinquished.

12. The Wahabees carried their victorious arms through the greater part of Arabia, and the countries on its frontiers, and forced the Bedouin Arabs, who had before acknowledged no rule but their own will, to obey the ancient Mussulman laws; they completely succeeded in all their measures, and their power seemed permanently established, until the gold of Mehemet Ali weakened their influence, and reduced the nation to nearly its ancient state. Burckhardt observes, "It cannot be denied that Abd-el-Wahab conferred on them a great blessing, nor was the form of government that ensued unfavourable to the interests and prosperity of the whole of the Arabian nation. Whether the commonly received doctrines considered as orthodox, or that of the Wahabees, should be pronounced the true Mohammedan religion, is after all a matter of little consequence; but it became important to suppress that infidel indifference which had pervaded all Arabia, and a great part of Turkey, and which has a more baneful effect on the morals of a nation than the decided acknowledgment even of a false religion."

13. Although the Christian religion was preached in Arabia as well as in other countries of the East at an early period, yet it never was the established religion of the country, as in Syria and Egypt; for even the temple at Mecca was a heathen temple till the time of Mohammed. Historical evidence therefore concerning the Arabic versions of the Old Testament does not extend beyond the tenth century, when Rabbi Saadias Gaon, a celebrated Jewish teacher at Babylon, translated or rather paraphrased, the Old Testament into Arabic. Of this version the Pentateuch was printed at Constantinople, in folio, in the year 1546, in Hebrew characters; and in the Paris and London Polyglotts in Arabic letters. The prophecy of Isaiah was published by Paulus, in octavo, at Jena in 1790-1791; Jahn observes that its style is not pure. Saadias is also said to have translated the Book of Job and the Psalms; a manuscript containing Job is preserved in the Bodleian Library. The remaining books of this translation have not hitherto been discovered.

Besides this there are several other Arabic versions extant, made immediately from the Hebrew, either by Jews, Samaritans, or Christians, of which the following are the principal.

The Arabic version of the Pentateuch, published in 1622, in quarto, by Erpenius, a native of Holland who wrote a number of works on Arabian literature. This version appears to have been executed in the thirteenth century by some African Jew, who has very closely adhered to the Hebrew.

The Arabic version of the Book of Joshua, printed in the Paris and London Polyglotts is, in the opinion of Bauer, made directly from the Hebrew. Its author and date are not known.

The Pentateuch, Psalms, and Prophecy of Daniel, were translated by Saadi Ben Levi Asnekat, who lived in the early part of the seventeenth century; they are extant only in manuscript in the British Museum, and are of very little value.

Besides these versions, the Arab Christians have a translation of the book of Job, (printed in the Paris and London Polyglotts,) and two versions of the Psalms, still

in manuscript, which were respectively made from the Peschito or old Syriac version. All the Arabic books of the Old Testament, with the exception of the Pentateuch and Job, which are printed in those Polyglotts, were executed from Hesychius's recension of the Septuagint. The Psalms inserted in Justinian's Polyglott Psalter and Gabriel Sionitus' Arabic Psalter, were made from Lucian's recension of that version; and the Arabic Psalter printed at Aleppo in 1706, quarto, follows the Melchitic recension of the Septuagint.

There are many Arabic translations of the New Testament in addition to those which have appeared in print; for since the Arabic language supplanted the Syriac and Egyptian, the inhabitants of the countries where these had been spoken, have been obliged to annex Arabic translations to the ancient versions, which are no longer understood. These Arabic translations are supposed to have been made at different times between the seventh and the eleventh centuries; in general they were not executed from the original text, but from the versions they were intended to accompany. Thus some which are placed together with the Greek text have been made from the Greek, while others are derived from the Syriac, the Coptic, and even from the Latin Vulgate.

15. ARMENIA. The monastery of Etchmiatzin in the now Russian province of Erivan, is the residence of the patriarch or primate of the Armenian church. The vicinity is described as being studded with churches and monasteries of different sizes built of stone. These are placed on conspicuous heights. Many of them, however, are neglected and in ruins, some of them having been erected seven or eight hundred years ago. Sir Robert Ker Porter says, "The monastery of Etchmiatzin was founded by St. Gregory in A.D. 304, who also founded the other churches in its vicinity. It is now the sole habitable remains of a large city, called Valarsapat, which in ancient times surrounded this great ecclesiastical establishment; and vestiges of its magnitude may yet be traced in various places at a considerable distance."

16. The monks preserve a veritable fragment of Noah's ark in the monastery, and they thus account for the manner in which they obtained it. Many hundred years ago a certain pious brother of the order undertook the task of ascending to the top of the mountain Ararat to bring away some part of the ark, to be preserved in a shrine in the church at the foot. But ere he had gone far over the snows of the last terrible region of ice and cold he fell asleep, and an angel appearing to him in a vision, told him that beyond such a point no mortal was permitted to pass since the descent of Noah; but that to reward the singular piety of the convent, the heavenly messenger had been commanded to bring this, its devout brother, a plank of the holy ship, which at his awaking, he would find at his side. When the monk arose, he found all as the angel had said, and bore the precious relic in triumph to the monastery.

17. The late Bishop Heber admitted to Bishop's College, Calcutta, a deacon of the Armenian church, named Messap David, who had come from Mount Ararat to India in attendance upon one of the bishops of his church, as a foreign theological student. "This young ecclesiastic," observes the Report of the Society for Promoting Christian Knowledge, "pursued his studies with diligence and success, and obtained both from Bishop Heber and Principal Mill strong testimonies of approbation. Before he left the college, he completed a translation of the English Liturgy into the Armenian language. After leaving India he went into Persia, and established a flourishing school at Julpha, near Ispahan, but being annoyed by the Persians he removed into Armenia, and settled at the celebrated monastery of Etchmiatzin."

18. An expedition for scaling the hitherto inaccessible summit of Mount Ararat was in 1829 projected by Professor Parrot, of the University of Dorpat. The party consisted of the Professor, who undertook to defray the expenses out of his private funds, and four students of the university. An imperial courier was attached to the expedition by order of the Russian government to accelerate its operations and promote its objects, and General Count Paskevitch, governor of the Russian Armenian province of Erivan, was directed to give it every facility.

The travellers left Dorpat about the middle of March, 1829, crossed the river Don at Tcherkask, and traversed the steppes of the Cossacks, taking their elevations by the barometer as far as the salt lakes in the neighbourhood of the Manich river. In May they reached Mozdak on the Terek, and arrived at Tiflis in the beginning of June, where they halted for some time on account of receiving intelligence that the plague was raging in Erivan. Professor Parrot and his assistants employed their time there in making repeated experiments with the pendulum and needle; the latter were repeated four times every twenty-four hours. They made an excursion to a mountain in the Caucasian Kakhethi, the valleys and mountains of which swarmed with banditti to such a degree, that the party were obliged to be accompanied by a well-armed force.

19. They left Tiflis on the 1st of September, and reached the monastery of Etchmiatzin on the 8th, where they were hospitably received by the Armenian patriarch. On the 10th they set out on their formidable undertaking, crossed the Araxes, and arrived on the night of the 11th at the convent of St. Gregory, on the lower slope of the mountain. Their first attempt was to scale the mountain on the east, but after reaching the height of two thousand one hundred and sixty-six toises above the level of the sea, it was evidently impossible to reach the summit on that side by reason of the steepness of the icy surface.

After this failure, by the advice of a peasant of Argure or Agri, a neighbouring village, they determined a few days after to try the north-west side. The first day they reached the limit of perpetual snow, where they bivouacked for the night. At break of day they started for the summit, trusting to reach it before noon; but by that time they had ascended only five hundred toises of perpendicular height, making an altitude altogether of two thousand six hundred toises. There was a further ascent of three hundred toises or eighteen hundred English feet to the summit, and perceiving fogs and clouds collecting about the mountain, which towards night would discharge their burden of snow, the travellers thought it prudent to descend, after having planted in the snow a large wooden cross. "Ararat," says M. Parrot in a letter written immediately after the failure of his second attempt, "appears to be an immense mass of lava. From twenty versts or thereabouts to the perpetual snow, we saw in both our ascents nothing but lava. We have discovered no crater of ordinary shape, if we do not consider an enormous chasm on the north-west side to be one."

20. On the 25th of September, they made a third attempt, which was successful. "The difficulties," says M. Parrot, "were numerous, and I owe much, perhaps the entire success, to the zeal of the two soldiers, and one of the peasants, the other four being unable to follow us. From the first step we set upon the frozen snow to the summit, we were obliged to cut holes step by step with a hatchet for our feet to rest in, which were more necessary to us in descending than in our ascent; for the coup-d'œil extending from this height over an immense tract scarfed with ice, broken by deep and dark

precipices, presented something really startling, even to me, accustomed to such undertakings. Upon this occasion, as upon our second attempt, the weather was as favourable as could be. We passed the night amidst this region of frost in an atmosphere so calm and serene, that I scarcely felt the cold which in other circumstances is so severe at such an altitude. The moon kindly guided our doubtful steps on the cone of ice, when after sunset we found ourselves still very far above the region of perpetual snow."

This further acquaintance with Ararat furnished M. Parrot with nothing but lava; no other volcanic productions occurred. "We may regard it," he remarks, "as one of the greatest volcanoes, and possessing this remarkable peculiarity that it is situated equi-distant about eighty leagues from the Black and Caspian Seas; it should consequently be considered as a Mediterranean volcano. It is astonishing to see numerous rocks of lava raised above the rest, like masses that have been liquefied, and then hardened and fixed in the air." M. Parrot planted a cross five feet high upon the very summit, "as a signal," he says, "of the Christian religion which will shortly enlighten all these countries."

21. **PERSIA.** The Elamites or Persians formed in the time of Abraham a very powerful state, and the name of Persia conjoined with Media is repeatedly mentioned in the sacred records; the Persian monarchs being often the chosen instruments of the Almighty for punishing the Jews when they relapsed into idolatry, and it is perhaps owing to their repeatedly invading Palestine and carrying away numerous Jewish captives, that we find many illustrations of the customs of the Jews still existing among the modern Persians.

The Persians were among the earliest civilised nations of mankind, but their progress has not been commensurate with their precocity. That they had at an early period a written language and that it was national, is attested by the existence of the undeciphered and peculiar characters, of unquestionable antiquity, found at Persepolis and other places. When the Arabs conquered and converted the Persians about the middle of the seventh century, they found three spoken languages: the Parsee, Pehlvi, and Deri, besides the Zend, a language dedicated to religion. The first of these has superseded the rest, which are now known only by name. The extant literature of the Persians dates since the Arabian conquest, when the language received a large accession of Arabic words, easily discovered by their exotic sounds. The earliest portion of their literature is little more than one thousand years old, while the great bulk belongs to the fifteenth and sixteenth century.

Much of the country like Arabia is from drought and sterility unfit for agriculture, and suitable only for occasional pasture; and hence at all times the roving and predatory habits of a large portion of its population; while the same character belonging also, and even to a greater degree, to the countries which surround it, the progress of industry and civilization has been obstructed not only by internal but also by foreign enemies. The Persian race has never been distinguished for the spirit of enterprise or capacity for social improvement which has characterised the Arabians.

22. **MEDIA.** This was an extensive country in Asia, now a part of the Persian empire. At one time this kingdom was independent, but afterwards the Medians, the Assyrians, and the Babylonians, formed one great empire, subject to the kings of Persia on a tenure nearly resembling the feudal system. The chief seat of these dependant principalities appears to have been Babylon. The Medes are frequently mentioned in Scripture in conjunction with the Persians, and the inviolability of

any decree of the "Medes and Persians" is well-known. (Dan. 6. 8.)

"Into this country," observes Dr. Hales, "the ten tribes who comprised the kingdom of Israel were transplanted in the Assyrian captivity by Tiglath-pileser and Shalmaneser. The former prince carried away the tribes of Reuben and Gad, and one-half of the tribe of Manasseh, on the east side of Jordan, to Halah and Habor and Hara, and to the river Gozan. His successor carried away the remaining seven tribes and a half to the same places, which are said to be cities of the Medes by the river of Gozan. (2Kings 17. 6; 1Chron. 5. 26.) The geographical position of Media was wisely chosen for the distribution of the great body of the captives; for first, it was so remote and so impeded and intersected with great mountains and numerous and deep rivers, that it would be extremely difficult for them to escape from this natural prison, and to return to their own country; second, they would also be opposed in their passage through Kir, not only by the native Assyrians, but also by their inveterate enemies the Syrians, transplanted thither before them; third, the superior civilization of the Israelites and their skill in agriculture and the arts, would tend to civilize and improve those wild and barbarous regions; and fourth, they could safely be allowed more liberty, and have their minds more at ease, than if they were subject to a more rigorous confinement nearer to their native country."

23. **BABYLONIA.** This country was an extensive province of Assyria, of which the celebrated city of Babylon was the capital. Herodotus thus describes it: "All the country round about Babylon is, like Egypt, divided by frequent canals, of which the largest is navigable, and beginning at the Euphrates, has a south-eastern direction, and falls into the river Tigris, on which the city of Nineveh formerly stood. No part of the known world produces so good wheat, but the vine, olive, and fig-tree they do not even attempt to cultivate. Yet in recompense, it abounds so much in corn, as to yield at all times two-hundred and even three-hundred fold when it is most fruitful. Wheat and barley carry a blade full four digits in length; and though I well know to what a surprising height millet and sesame will grow in those parts, I shall be silent on that particular, because I am well assured that what has already been related concerning other fruits is far more credible to those who have never been at Babylon. The palm tree grows all over the plains and the greater part bears fruit, with which they make bread, wine, and honey." Some writers have alleged that the Babylonians and the Chaldeans were the same people, while others maintain that they were distinct nations, and place Chaldæa to the south of Babylonia. See **BABYLONIA**; **CHALDEA**; **MESOPOTAMIA**.

24. **ASSYRIA** was a powerful kingdom, so called by some authorities from Ashur, the second son of Shem, who dreading the tyranny of Nimrod, migrated with all his family from the land of Shinar, and took possession of that region. See **ASSYRIA**.

25. **SYRIA.** This country is now partly under the dominion of the Turks, and partly under the Pacha of Egypt, and is divided into five Pachalics, Aleppo, Tripoli, Damascus, Acre, and Palestine or Jerusalem. The ancient kingdom of Syria comprehended that part of Asia which is bounded by the Mediterranean Sea on the west, by Mount Taurus on the north, and by the Euphrates and Arabia on the east and south. See **SYRIA**.

26. **INDIA** is only mentioned incidentally, by the writer of the Book of Esther, as being the boundary of the Persian empire in the reign of that monarch called Ahasuerus who married Esther.

ASIA MINOR, in which Christianity had early many converts, (Acts 19. 10,) is the most western part of the great continent of Asia, and is bounded by the Black Sea on the north, the river Euphrates on the east, and on the west and south by the Mediterranean and part of Syria. It is of an irregularly oblong figure, about 1000 miles in length from east to west, and between 400 and 500 miles in breadth from north to south. The whole country is a part of the Turkish empire and is divided into provinces; the inhabitants of which are Christians of various communions and Mohammedans.

The chief divisions of Asia Minor in ancient times were, Lydia, Mysia, Lycia, Caria, Pamphylia, Pisidia, Galatia, Phrygia, Bithynia, Paphlagonia, Pontus, Cappadocia, Cilicia, and the islands of Rhodes and Cyprus.

When Asia is mentioned in the apocryphal books and in the New Testament, Asia Minor alone is meant. Paul and Silas were "forbidden of the Holy Ghost to preach the word in Asia," at that time, "because," says Dr. Whitby, "it was the will of the Lord to employ them in a new work which they had not yet begun, namely to preach to a Roman colony." The sacred historian proceeds, "After they were come to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not." (Acts 16. 6, 7.) They were not, as Dr. Hales observes, "to waste their time in Asia Minor, the Holy Spirit intending that they should pass over to Europe, in order that they might sow the seed of a more abundant spiritual harvest."

2. St. Paul appears to have been the chief instrument in propagating Christianity in Asia. It must be observed, however, that Asia, throughout the Acts of the Apostles, does not mean the whole of Asia Minor nor even the whole of Proconsular Asia, "but a district," says Archdeacon Paley, "in the interior part of the country called Lydian Asia, divided from the rest, much as Portugal is from Spain." St. Paul sends to the Corinthians the salutations of the "Churches in Asia." (1 Cor. 16. 19,) meaning the Lydian district, of which Ephesus was the capital when he wrote that Epistle. In the second Epistle to the Corinthians, the same Apostle speaks of "our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life." (1. 8.) Some commentators have supposed that St. Paul here refers to the commotion excited by Demetrius at Ephesus. (Acts 19.) Such may possibly have been the Apostle's meaning, but in the account given of that disturbance it is not said that hands were laid on St. Paul. It has therefore been inferred that he rather alluded to the danger which he encountered of being torn in pieces by the wild beasts with which he fought at Ephesus on another occasion. (1 Cor. 15. 32.) The two Epistles of St. Peter are addressed "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia."

3. Ruins of cities, towns, temples, and other memorials of antiquity everywhere abound in Asia Minor. Some interesting discoveries respecting its antiquities have been published by Mr. Arundell, which afford valuable illustrations of the Scriptures, particularly in determining the site of Antioch of Pisidia, rendered memorable by the discourses and persecutions of St. Paul.

Mr. Arundell thus relates the great object of his journey. "Leaving the town of Yalabatz and going to the north-side of it in the direction of the aqueduct, we were soon upon an elevated plateau, accurately described by Strabo, by the name of *λοφος*. The quantity of ancient pottery, independently of the ruins, told us at once that we were upon the emplacement of the city of Antioch. The superb members of a temple, which from the thyrsus on many of them evidently belonged to

Bacchus, was the first thing we saw. Passing on, a long and immense building constructed with prodigious stones and standing east and west, made one entertain a hope that it might be a church,—a church of Antioch! It was so: the ground plan, with the circular end for the bema (chancel), all remaining. Willingly would I have remained hours in the midst of a temple, perhaps one of the earliest consecrated to the Saviour, but we were obliged to hasten on."

"The view of the remains of this ancient city," he observes, "was quite enchanting, and well entitled Antioch to its rank of capital of the province of Pisidia. In the valley on the left, groves of poplars and weeping willows seemed to sing the song of the Psalmist, 'We hanged our harps upon the willows,' &c., mourning, as at Babylon, for the melancholy fate of this once great Christian city. Behind this valley, in the east, rises a rugged mountain, part of the Paroreia, and in front of the place where I sat is the emplacement of the city, where once stood the synagogue and the mansions of those that hospitably received the Apostles, and those of their persecutors who drove them from the city—all now levelled to the ground. Behind the city, in the middle distance, is seen the modern town of Yalabatz, the houses intermixed with poplars and other trees, in autumnal colouring, and so numerous as to resemble a grove rather than a city. Beyond is a plain bounded by the heights of Taurus, under which appeared a lake, probably of Eyerdır. On the right, in the middle distance also, the plain was bounded by mountains, and these over-tipped by the rugged alpine peaks of Mount Taurus, covered with snow."

ASIA, SEVEN CHURCHES OF. These, celebrated in the Apocalypse, in the apostolic times, and in ecclesiastical history, were, as they are classified by St. John, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, which see under the respective names.

ASIARCH, the official designation of the pagan pontiffs of Asia Minor. They were persons appointed to preside over the worship of the gods and the sacred games. (Tertull. *de Spec.*) The asiarchs united several of the functions of the magistrate with those of the priesthood; they were entrusted with the care of the temples and sacred edifices; they had the charge of all religious solemnities, and were obliged to celebrate at their own charges the public games in honour of the gods. They were selected from the principal provinces and cities of Asia, at the commencement of the Asiatic year, or about the autumnal equinox. They wore a crown of gold, and a toga ornamented with gold and purple, and were continued under the Christian emperors, notwithstanding the games were abolished, and the temples supplanted by churches.

Mr. Arundell says, "The dignities of high priest and prætor, and asiarch, were sometimes united in the same individual. When St. Polycarp was seized at Smyrna, during the celebration of the public games, the people tumultuously demanded of Philip the asiarch, that he would let loose a lion to devour the Christian. Philip excused himself on the ground that the spectacles at the amphitheatre were at an end. This Philip was of Tralles, and united the offices of asiarch and high priest. The etymology of the name would lead to the belief that the asiarch was the governor in chief of the province of Asia; and, perhaps, in the earlier period of history, he might have been so; but latterly he was only a public officer, invested with a dignity partly magisterial and partly sacerdotal, who presided over the games of a

particular province. The asiarchate was an honourable title, but as expensive as it was honourable. The province contributed towards the expenses of the public games, but the asiarch unavoidably expended large sums to render the solemnities more imposing, as well as to make himself conspicuous in his temporary office. Accordingly, the most opulent persons were chosen to fill the office. Strabo says, that in his time, the asiarchs were elected principally from the citizens of Tralles, then the most wealthy in Asia; by the Roman laws, a father of a family, having five children living, was excused from this office. The asiarchate was an annual dignity, but the same individual might be selected several times. It has always been contended that the asiarchate was filled by one person only, unlike the office of archons, prætors, &c., but this seems contradicted by the inscription found between Smyrna and Sedikeny, which has the name of Tunon, *ΑΣΙΑΡΧΟΤ ΝΕΝΤΟΡΟΤ*."

ASKELON or **ASHKELON**, an ancient sea-port town on the coast of the Mediterranean, between Azotus and Gaza, forty-five miles E.S.E. from Jerusalem. After the death of Joshua, the tribe of Judah took Askelon, which subsequently became one of the five governments of the Philistines. (Judges 1. 18.) It was called by the Greeks Ascalon, and was celebrated for a temple dedicated to Derceto, the mother of Semiramis, who was here worshipped in the form of a mermaid. There was here also a temple dedicated to Apollo, at which Herod, the father of Antipater, and grandfather of Herod the Great, officiated as priest. It was anciently famed for its wines, and the cypress tree, a shrub in great esteem in those times.

During the crusades, Ascalon was a station of considerable importance, but Salah'din, on gaining possession of the town, destroyed its fortifications.

"On quitting Ashdod, the traveller passes through the ruined village of Tookrair, situated on the top of a hill, fixed upon by some as occupying the site of Ekron, once a powerful city; but it was prophesied, 'Ekron shall be rooted up,' and therefore it is explained why a diversity of opinion should exist with respect to its site. The very name is missing. Its territory was the border of the land of Judæa. Crossing the bed of the river by a broad stone bridge, he reaches in one hour and a half the ruins of Askelon, to the westward of the road to Gaza, and near the sea; another of the proud satrapies of the lords of the Philistines, but at the present day without a single inhabitant within its walls. The prophecy of Ezekiel concerning this city is thus literally fulfilled, —'It shall be a desolation.' And what Zechariah said of it is equally come true, —'Askelon shall not be inhabited.'" Robinson's *Palestine*.

ASMODEUS, the Jewish name of an evil spirit mentioned in the Book of Tobit.

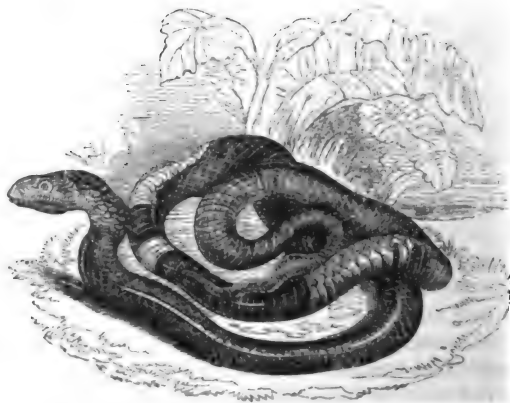
ASMONEAN, a title given to the Maccabean princes, in consequence of their descent from Asmon. This dynasty endured one hundred and twenty-six years, from the time of the treaty between Antiochus Eupator and Judas Maccabeus, B.C. 162, to the death of Antigonus, B.C. 37. See **MACCABEES**.

ASNAPPER, the name of an Assyrian king or general, mentioned in Ezra 4. 10. Some writers think that this was Shalmaneser; others, Esarhaddon; and Bishop Patrick believes that he was some great commander, entrusted by one or other of the above monarchs with the task of settling the Jews again in their own land after the captivity.

ASP, אֲסָפִית *pethen*, Arab. بَتْن according to Forskal, *Coluber baelaen*. The word *pethen* is variously translated in our version; but it is generally supposed to denote the famous aspic of antiquity. The early writers speak of the aspic in so loose and indefinite a manner, that it is not very easy to determine the species with precision. Dioscorides has more particularly described the effect of its bite. He says, "The sight became dim immediately; a swelling followed, and pain was felt in the stomach, which terminated in convulsions and death." The bite was generally allowed to be incurable, or at least to admit of no other cure than the immediate excision of the wounded part. The common people of Cyprus called it κωφή, *deaf*, and in Psal. 58. 4, deafness is ascribed to the *pethen*. The *Coluber baelaen* is about a foot in length, as described by Forskal, and two inches in circumference, spotted with black and white, oviparous, and the bite poisonous in the highest degree. Death ensues in about twenty-four hours after the person has been bitten. The whole body immediately becomes of a blackish colour, and mortification, as if from gangrene, speedily follows.

M. Geoffroy Saint-Hilaire supposes the *vipère haje*, which is very common in Egypt, to be the same as the ancient aspic.

Mr. Merrick, in reference to the passage in Psal. 91. 13, says, "Bochart observes that the most ancient interpreters, the Septuagint, the Vulgate, St. Jerome, Apollinaris, the Syriac, Arabic and Ethiopic versions render the Hebrew word, which our translators have rendered 'lion,' the *asp*; and this learned critic himself thinks it probable that the Psalmist throughout this verse speaks of serpents only. He also observes, that Nicander has mentioned a sort of serpent by the name of *λεων αιολος*, the *spotted lion*; and that the word translated 'young lion,' is, in other parts of Scripture, rendered by the Septuagint, *a dragon*. (Job 4. 10.) The prophet Isaiah, predicting the conversion of the Gentiles to the faith of Christ, and the glorious reign of peace and truth, declares that, 'The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' (Isai. 11. 8,9)." See **ADDER**.



The Asp.

ASPHALTITES LAKE. See **DEAD SEA**; **SODOM** and **GOMORRAH**.

ASPHALTUS, אֲסָפִית a kind of bitumen which rises from the lake of Sodom.

"We picked up on the shores of the Dead Sea," says Professor Robinson, "several pieces of a black substance resembling hardened pitch. The hills bordering on the lake are said to abound with it. Being held in the flame

of a candle, it soon burns and yields an intolerable stench. It has the property of losing only a part of its weight, but none of its bulk, in burning. I did not meet with any of the bitumen for which this lake was so famous; my observations being confined almost to one spot, the northern end. In ancient times it was a valuable article of commerce. In Egypt it was used in large quantities for embalming the dead."

Naphtha, petroleum, mineral tar, &c., seem to be, in fact, but one substance in different conditions. They are all remarkable for their inflammable character. Neither the inventions of art nor the researches of science have discovered any other substance so well adapted to exclude water, and to repel the injuries of worms, as the mineral pitch or bitumen. The ancients used it instead of mortar, and the walls of Babylon were cemented by it. See BITUMEN.

ASPHAR, the name of a pool mentioned in 1 Macc. 9. 33, whither Jonathan and his brother Simon fled. Calmet supposes it to be connected with the Lake Asphaltites.

ASRIEL, a son of Gilead, and head of a family of the tribe of Manasseh. (Numb. 26. 31; Josh. 17. 2.)

ASS חמור *hhamor*. An animal well known for domestic uses, and frequently mentioned in Scripture.

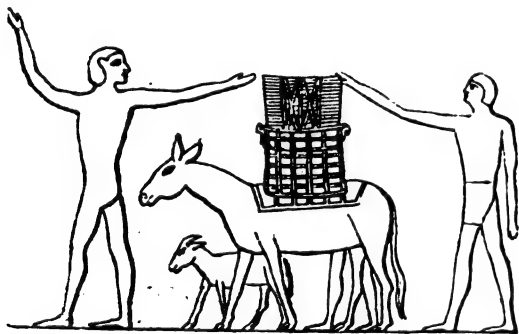
There are several Hebrew words which are referred by our translators to the ass.

1. חמור *hhamor*, the usual appellation, denoting the ordinary kind; such as is employed in labour, carriage, and domestic services.

2. פרא *para*, the wild ass, or onager, at present found mostly in Tartary, where it is known by the name of *kulan*.

3. אתון *athon*, rendered a "she ass." (Numb. 22. 23.)

4. ערוד *orad*, (Job 39. 5,) the more Aramaic name for פרא the onager.



The She Ass used as a beast of burden by the Egyptians.

The ass was considered unclean by the law, because it did not chew the cud. To draw with an ox and an ass together was prohibited. (Levit. 11. 26.)

Le Clerc observes that the Israelites not being allowed to keep horses, the ass was not only made a beast of burden, but used on journeys, and that even the most honourable of the nation rode on asses. Jair of Gilead had thirty sons who rode on as many asses, and commanded in thirty cities. (Judges 10. 4.) We also find that David rode on a mule, and ordered Solomon to use it at his coronation, (1 Kings 1. 33, 34,) that afterwards, when Solomon and succeeding princes multiplied horses, they were rebuked for it, (Isai. 2. 7; 31. 1; Hosea 14. 3,) that the removal of horses is promised in the days of the Messiah. (Hosea 1. 7; Micah 5. 10.) From these facts we may infer that the action of Our Lord in riding into Jerusalem upon an ass, is to be viewed, not only as the accomplishment of a prophecy, but also as a revival

of an ancient and venerable Hebrew custom. Dr. Doddridge observes, that asses in the East are larger and much finer than ours, and that our Lord's triumphant entry was not degraded by indignity; though humble, it was not mean.

A modern traveller states, that "the white ass mentioned in the song of Deborah and Barak, is by no means uncommon in Western Arabia. They are usually in most respects the finest of their species and sell at a much higher price; those who make a livelihood by hiring out these animals, always expect better pay for the white ass than for any of the others. The superior estimation in which they are held is indicated by the superior style of their furniture and decorations; and in passing through the streets, the traveller will not fail to notice the conspicuous appearance which they make in the line of asses which stand waiting to be hired. The worsted trappings are of gayer colours, the beads and small shells are more abundant and fine, and the ornaments of metal more bright. But above all, their white hides are fantastically streaked and spotted with the red stains of the henna plant."

Niebuhr says, "Christians cannot repine at being forbidden to ride on horseback in the streets of Cairo, for the asses are there very handsome, and are used for riding by the greater part of the Mahometans, and by the most distinguished men of the country."

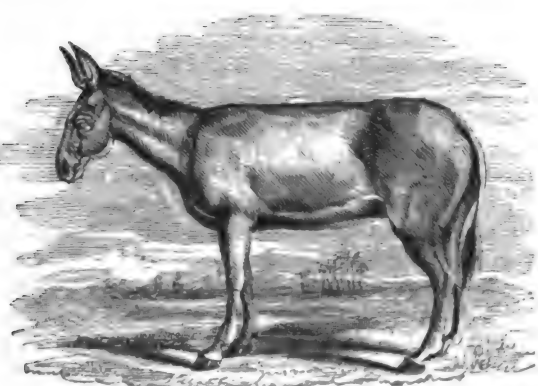
The Jews were accused by the pagans of worshipping the head of an ass; but from this calumny they have been thus vindicated by M. Schumacher.

"Apion, the grammarian, seems to be the author of this slander. He affirmed that the Jews kept the head of an ass in the Sanctuary; that it was discovered there when Antiochus Epiphanes took the Temple and entered into the most holy place. He added that one Zabidus, having secretly got into the Temple, carried off the ass's head, and conveyed it to Dora. Suidas says, that Damocritus or Democritus, the historian, averred that the Jews adored the head of an ass, made of gold. Plutarch and Tacitus were imposed upon by this calumny. They believed that the Hebrews adored an ass out of gratitude for the discovery of a fountain by one of these creatures in the wilderness, at a time when the army of their nation was parched with thirst and extremely fatigued. Numerous conjectures have been offered in explanation of the origin of this accusation, but their explanations, though ingenious, are not solid. M. Le Moine says, that in all probability, the golden urn, containing the manna, which was preserved in the Sanctuary, was taken for the head of an ass; and that the word *omer* of manna might have been confounded with the Hebrew word *hhamor*, which signifies an ass. Another suggestion has been offered, that as the Jews worshipped Jehovah under the name of 'O ων, *I am that I am*, (Exod. 3. 14,) their enemies might have changed this into *ō ovos, an ass*."

ASS, WILD, ערוד *orad*. This animal, mentioned in the Book of Job, and by the prophets Jeremiah and Hosea, is a much handsomer and more dignified animal than the common ass. Martial gives the epithet "handsome," to the wild ass, ("Pulcher est onager," lib. xiii. Epig. 100,) and Oppian describes it as "handsome, large, vigorous, of stately gait, and his coat of a silvery colour, having a black band along the spine of his back; and on his flanks patches as white as snow;" but in a figure given by Sir Robert Ker Porter, the colour is a bright bay.

The wild ass was termed onager by the Greeks, and was sometimes employed in war, as appears from a passage in Herodotus, where that writer says, "The Indian

horse were well-armed like their foot: but beside led horses, they had chariots of war drawn by horses and wild asses."



The Wild Ass.

The chase of this animal is thus described by Xenophon, in detailing the march of Cyrus through the Arabian desert: "Of wild creatures, the most numerous were wild asses, and not a few ostriches, besides bustards and roe-deer, which our horsemen sometimes chased. The asses, when they were pursued, having gained ground of the horses, stood still, (for they exceeded them much in speed,) and when these came up with them, they did the same thing again; so that our horsemen could take them by no other means but by dividing themselves into relays, and succeeding one another in the chase. The flesh of those that were taken was like that of red deer, but more tender."

Mr. Morier says, "We gave chase to two wild asses, which had so much the advantage of speed of our horses, that when they had got at some distance, they stood still and looked behind at us, snorting with their noses in the air as if in contempt of our endeavours to catch them." Sir Robert Ker Porter, in his *Travels in Persia*, also describes the wild ass, and informs us that the mode of hunting it is the same as it was in the days of Xenophon.

ASS OF BALAAM. See BALAAM.

ASS'S HEAD. It is stated in the second Book of Kings, 6. 25, that "there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver." This price, if shekels be allowed in the estimate according to the Targum, would be equivalent to nearly ten pounds of our money.

Much ingenious speculation has been advanced to prove that the corn measure called *homer*, and not the head of an ass, *hhamor*, is here intended. But there are many difficulties in such an interpretation, for what necessity could there be for reference to the head of a corn measure? The unclean character of the animal could be no objection, when parents were reduced to such dreadful extremities as to eat their own children. (2Kings 6. 26-29.)

ASSARON, or properly *אמר* OMER, a measure used for dry articles. (Exod. 16. 16; 18. 36.) This was the portion of manna assigned to each individual in the wilderness for his daily food.

Josephus calls the measure issaron; and Jahn says it corresponded to the *χοινίξ* of the Greeks, and held five pints and one tenth English corn measure. See OMER.

ASSEMBLY, *ἐκκλησία*, a term used in the New Testament to denote a convocation or congregation of persons legally called out or summoned. (Acts 19. 39.)

Asia Minor, in the time of the Apostles, was divided into several districts, each of which had its own legal

assembly. Some of these are referred to by Cicero, and others by Pliny, particularly the one at Ephesus. The regular periods of such assemblies, it appears, were three or four times a month; although they were convoked extraordinarily for the dispatch of any urgent business.

In the Jewish sense, the word implies a congregation, or an assembly of the people; (Matt. 18. 17;) and in the Christian sense, an assembly of Christians; (1Cor. 11. 18;) hence a church, the Christian church, and is used of any particular church, as that at Jerusalem, (Acts 8. 1,) and Antioch. (Acts 11. 26.)

ASSEMON. See AZMON.

ASSIDEANS, by some writers termed Chasideans, from *חסידים* *chasidim*, "merciful, pious," were a kind of religious society among the Jews, whose chief and distinguishing character it was to maintain the honour of the Temple, and observe punctually the traditions of the elders. They therefore not only paid the usual tribute for the maintenance of the house of God, but charged themselves with extraordinary expenses on that account; for, on every day except that of the great expiation, in addition to the daily oblation, they sacrificed a lamb, which was called the sin-offering of the Assideans. They practised great austerities, and their common oath was, "By the Temple;" for which our Saviour reproves the Pharisees, who had sprung from them, and had adopted that oath. (Matt. 23. 16.)

The Assideans are represented as being numerous, and distinguished for their valour, as well as zeal for the law. (1Macc. 2. 42.) A company of them resorted to Mattathias to fight for the law of God and the liberties of their country. This sect arose either during the captivity, or soon after the restoration of the Jews; and were, probably, in the commencement, a truly pious part of the nation; they at length became superstitious. Watson.

ASSOS, a sea-port town in Asia Minor, situated on a bay of the Ægean Sea, south of Troas, and near the isle of Lesbos. Strabo describes it as well fortified both by nature and art. St. Luke went by sea from Troas to Assos; but St. Paul went by land thither, and meeting at Assos, they went together to Mitylene. (Acts 20. 13, 14.) It occupied a commanding situation, being built on a hill. A theatre, and the remains of several temples and other edifices, still attest its ancient splendour. Cramer's *Asia Minor*.

ASSUMPTION. A festival of the Romish church in honour of the pretended miraculous ascent of the Virgin Mary into heaven. It was established in the seventh century, and is celebrated on the 15th of August. The Greek church also keep this festival on the same day.

There were two apocryphal books, which were received by some of the early heretics, entitled the Assumption of Moses, and the Assumption of the Virgin.

ASSYRIA, *אַשּׁוּר* an ancient kingdom or empire of Asia, which derived its name from Assur or Ashur, the second son of Shem, (Gen. 10. 22,) or from a tribe designated after him.

2. The kingdom and the empire of Assyria had widely different limits, and from the want of a proper distinction between them great confusion has arisen. Strabo and other geographers include under the name of Assyria or Aturia, all the Asiatic countries south of Taurus, except Ariana or Persia, Arabia Proper, and Palestine; while, on the other hand, Ptolemy describes

Assyria as being bounded on the north by part of Armenia from Mount Niphates to Lake Van, on the west by the Tigris, on the south by Susiana, and on the east by part of Media and the mountains Choatras and Zagros; and Rosenmüller states that it nearly corresponded with the modern Koordistan. The first, probably, is a correct view of the great Assyrian empire under Nebuchadnezzar; the second may represent the kingdom founded by Asshur or Nimrod.

The generally received account of the origin of the Assyrian empire, founded on the text of the Mosaic narrative, (Gen. 10. 11,) is, that Asshur or Assur, the second son of Shem, driven out by the tyranny of Nimrod, the son of Cush, from the land of Shinar, migrated from that region with a body of adventurers, to the country to which he gave his name, and founded Nineveh, not long after Nimrod had established the Chaldean monarchy at Babylon, and fixed his residence in that city.

Bochart adopts, however, the marginal translation of Gen. 10. 11, which implies that Nimrod invaded and conquered the new monarchy of Assyria, and built the city of Nineveh, which he called after his son Ninus. This view is supported by the Targums of Onkelos and Jerusalem, Theophilus of Antioch, and Jerome, among the ancients; the writers of the *Universal History*, Hyde, Marsham, Wells, Lowth, and Faber, among the moderns: the converse being supported by Michaëlis and Bryant. It is, however, of little importance, whether Asshur or Nimrod founded Nineveh; for it is evident that the former gave his name to the country, and it appears probable that Ninus united the kingdoms of Assyria and Babylon.

3. The chronology of the Assyrian empire is at least as doubtful as its boundaries, and many learned men have endeavoured in vain to reconcile the loose and probably fabulous histories of Ctesias and Berosus with the Sacred Narrative. Dr. Prideaux, Stackhouse, and others attribute high antiquity to the empire, while Sir Isaac Newton conceives that it arose only in the days of Pul. Probably this question, like the former, is in reality one of time only, and the two statements may be reconciled by the supposition that the kingdom of Asshur or Nimrod, although not mentioned in Scripture for twelve hundred years, subsisted during that time, and that Pul, who first pushed the arms of Assyria beyond the Euphrates, and thus brought them in contact with the Jews, was in reality the founder of the empire in its extended sense.

This latter view seems to derive considerable support from Scripture, where we read that, during the reign of Jeroboam, nearly twenty years before the reign of Pul, the Lord instructed the prophet Amos to threaten Israel that He would "raise up against them a nation," which would afflict them "from the entering in of Hamath unto the river of the wilderness," (Amos 6. 14,) Hamath being the northern border of their country, and the "river," or valley, as it is in the margin, being the same with the "river of Egypt," the boundary of Judæa on the south. (Gen. 15. 18.) Events have proved that the Assyrians were the nation which God was to raise up, and as Pul reigned immediately after this prophecy of Amos, Sir Isaac Newton alleges that he may be justly reckoned the first conqueror and founder of the empire; and agreeably to this view he understands the words in Nehem. 9. 32, "since the time of the kings of Assyria," to mean, since the time of Pul, observing, "Pul and his successors afflicted Israel, and conquered the nations round about them, and upon the ruin of many small and ancient kingdoms, erected their empire, conquering the Medes as well as other nations."

The comparatively recent date of the Assyrian empire

is also ably supported by the Rev. Charles Crosthwaite, who, in his recently published *Synchronology*, asserts that Belus and Ninus, its first two monarchs according to profane history, were kings of Lydia, by whom Assyria was wrested from the Egyptians in the ninth century before the Christian era.

The satisfactory identification of such of the Assyrian monarchs as are mentioned in Scripture, is perhaps hopeless, as no two writers are agreed upon the names, the length of reign, or the order of succession of those recorded in profane history; but in the following summary we shall give the views entertained by the usually received authorities.

4. The commencement of the reign of Ninus is fixed by Archbishop Usher to B.C. 1267, and he reigned, according to Diodorus Siculus, seventeen years, but according to others, 122 years. He was succeeded by his queen Semiramis, who reigned forty-two years. She enlarged the empire, which she left in a flourishing state to her son Ninyas, A.M. 2831, B.C. 1173.

The Scriptures are totally silent concerning the subsequent history of this celebrated monarchy, and the successors of Ninyas, until the time of the prophet Jonah, B.C. 825, and even then it is not stated who was the monarch that filled the Assyrian throne. It is evident, however, that Nineveh was at that time a city of immense extent. Upon this point, which may be supposed to militate against his theory, Mr. Crosthwaite remarks: "It may be asked, upon the supposition that the Assyrian greatness began about 840 to 860 years before the Christian era, how Nineveh could be so great and extensive in the time of Jonah? The answer is to be found in the state of society, and the nature of an Eastern government. A monarch like Belus, or Ninus, or Nebuchadnezzar, or Sesostris, returned from the conquest of several kingdoms, with a mountain of spoil and a host of captives, was not long in erecting a city of whatever size he pleased, on a navigable river, to facilitate the carriage of materials from places however distant."

5. About fifty years after the time of Jonah, the Scriptures mention a king of Assyria, named Phul or Pul, who is supposed by Dr. Prideaux to have been the father of Sardanapalus. He greatly enlarged the boundaries of his kingdom, which existed from his time until the Babylonians and Medes destroyed Nineveh.

Some writers assert that Pul conquered Babylon, the sovereignty of which he gave to his youngest son Nabonassar, while his eldest son, Tiglath-pileser, succeeded him in his kingdom of Assyria. Dr. Prideaux asserts that Arbaces, governor of Media, under Sardanapalus, the last of the ancient Assyrian kings, is the Tiglath-pileser of Scripture; and that Belesis, the viceroy of Babylon at that period, is the same with Nabonassar, who is called in Scripture, Baladan, (Isai. 39. 1,) being the father of Merodach, who sent an embassy to King Hezekiah, to congratulate him on his recovery from his sickness.

7. The empire of Tiglath-pileser, the successor of Pul, (2Kings 15. 29; 16. 7-9; 2Chron. 28. 20,) appears to have been the ruling power in the East about B.C. 750. Ahaz, king of Judah, sent to request his assistance against Rezin, king of Damascus, and Pekah, king of Israel. Accordingly, Tiglath-pileser advanced with a numerous army, defeated Rezin, captured Damascus, and put an end to the kingdom erected there by the Syrians, thus fulfilling the predictions of Isaiah (8. 4,) and Amos (1. 5.) He also entered the kingdom of Israel, conquered Pekah, and carried away part of the ten tribes beyond the river Euphrates. But Ahaz had soon cause to regret this unhallowed alliance; for Tiglath-pileser exacted from him such immense sums of money, that he was obliged

not only to exhaust his own treasures, but also to take all the gold and silver out of the Temple. (2Chron. 28. 20,21,24.) Ahaz at length became tributary to the Assyrian monarch, whose successors found abundance of pretexts for entering the kingdom of Judah, which they ultimately subverted.

6. In the midst of his career of victory Tiglath-pileser died, and was succeeded by his son Shalmaneser or Salmanassar, who, according to Stackhouse, is the monarch called Enemessar in the apocryphal book of Tobit, 1. 2. This prince prosecuted the conquests which his father had begun; he invaded the kingdom of Israel in the reign of Hoshea, the successor of Pekah, about the year B.C. 729, and imposed an annual tribute upon Hoshea, who, "became his servant," (2Kings 17. 3,) and he next desolated the country of the Moabites, as foretold by Isaiah. (16. 1.) Hoshea, after a while, withheld his tribute, and applied to Egypt for assistance, upon which Shalmaneser attacked and reduced Samaria. Hoshea was taken captive, loaded with chains, and thrown into prison; the inhabitants of the city, as also the seven tribes west of the Jordan, were carried into Media, whither his predecessor Tiglath-pileser had previously transferred the tribes east of Jordan; and thus, in the course of nineteen years, were those prophecies uttered by Amos and other prophets literally fulfilled, and the captivity of the revolted ten tribes completed.

Shalmaneser after subduing the king of Israel overran all Syria and Phœnicia, and many cities in the latter country belonging to the Tyrians submitted to his authority, and claimed his protection. He next engaged in a war with the king of Tyre, whom the ancient historians call Eluleus, and besieged the city of Tyre. The siege continued five years, during which the inhabitants were reduced to the greatest extremities, particularly from the want of water; and they were only at last relieved by the death of Shalmaneser.

7. Sennacherib, called Sargon by Isaiah, ascended the throne of Assyria, A.M. 3287, B.C. 717, and was immediately involved in war both in Asia and in Egypt. While he was thus engaged, Hezekiah shook off the yoke of the Assyrians, and refused any longer to pay the tribute which his father Ahaz had agreed to do. Sennacherib immediately invaded Judæa with a mighty army, and captured the principal cities, when Hezekiah gave him three hundred talents of silver and thirty talents of gold, to induce him to withdraw. The Assyrian monarch accepted the money, but refused to grant peace, being resolved to subvert the kingdom of Judah, as soon as he had overcome the Egyptians, who were advancing to succour Hezekiah. Isaiah, however, encouraged the king by promises of Divine interposition and deliverance, and announced that the enemy would soon be obliged to return into his own country. (2Kings 19. 20,34.) Accordingly, when Sennacherib, after having defeated the allied forces of the king of Egypt, and of Tirhakah, king of Ethiopia, had returned into Judæa and renewed the siege of Jerusalem, the Divine vengeance overtook him. "The angel of the Lord went out and smote in the camp of the Assyrians, one hundred four-score and five thousand (185,000); and when they arose, (that is, those who survived this dreadful mortality, for they were not *all* slain, a small number being preserved, among whom was Sennacherib himself,) early in the morning, behold, they were all dead corpses." (2Kings 19. 35.) Sennacherib returned to Nineveh with the wreck of his army, where two of his sons, Adrammelech and Sherezer or Seraser, assassinated him in the temple of Nisroch. (2Kings 19. 37.)

8. Esar-haddon, his third son, who succeeded him in the kingdom of Assyria, B.C. 710, is called by various

writers, Asseraddon, Asordan, Assaraddon, or Sarchedon. He ravaged the territories of the captive Ten Tribes and the kingdom of Syria, and transplanted the remainder of the Israelites into Assyria, and then marched against Judah, now governed by Manasseh, the son of Hezekiah, whom he sent in chains to Babylon. He died after a reign, it is alleged, of thirty-nine years, and was succeeded by his son Saosduchinus, who was moved by God to restore Manasseh to his kingdom, that prince having, while at Babylon, bitterly repented of his imprudence and idolatry. (2Chron. 33. 12,13.) After a reign of twenty years, according to Ptolemy, he died, B.C. 648, and was succeeded by his son Chyniladon, also called Saracus.

9. The Nabuchodonosor mentioned in the apocryphal Book of Judith, as "reigning in Nineveh the great city," (1. 15,) is by some writers supposed to be Saosduchinus, but Sir Isaac Newton believes him to have been Chyniladon, in whose time the Ninevite empire was overthrown; and to account for his conduct at various periods, he supposes him to have been an active conqueror in the early part of his life and afterwards to have sunk into sloth and inactivity.

Following up the successes of his predecessors, Chyniladon reduced many of the cities in Media, and levelled Ecbatana with the ground, after which he returned in triumph to Nineveh. No sooner were the rejoicings for this victory ended, than he resolved to punish the nations of "the west country" who had refused to assist him in his war against the Medes; and for that purpose sent Holofernes, the general of his army, to destroy by fire and sword all that should oppose him, whilst those that submitted were to be made captives. The command was executed with cruelty, and the march of Holofernes was marked by desolation and blood. The brave inhabitants of Bethulia first dared to oppose his progress. Fired with indignation, he invested the city, cut off the supply of water, and reduced the place to the utmost distress. The beauty and the intrepidity of Judith, if we may give credit to the book which bears her name, saved her city and country from impending destruction. Approaching the hostile camp, she ingratiated herself into the affections of Holofernes; and in the dead of the night, when her watchful eye observed him buried in sleep and overcome by wine, severed his head from his body with his own sword, and escaped to her friends. The death of the leader struck the army with consternation, and in their sudden flight they lost their baggage, and were pursued with great slaughter.

Chyniladon appears not long to have survived the destruction of his army, for having rendered himself obnoxious to his subjects by his effeminacy, and the little care he took of his dominions, Nabopolassar, satrap of Babylon, and Cyaxares, the son of Astyages, king of Media, leagued together against him. He was besieged in Nineveh, and his dominions were partitioned amongst his enemies; Nabopolassar becoming master of Nineveh and Babylon, and Cyaxares obtaining Media and the adjacent provinces.

The predictions of the prophets Isaiah, Nahum, and Zephaniah, were thus fulfilled, and the Assyrian kingdom was subverted. With the fall of Nineveh commenced the successes of Nebuchadnezzar and Cyaxares, who laid the foundations of the collateral empires of the Babylonians and Medes, previously included in the Assyrian. Sir Isaac Newton refers the destruction of Nineveh and the fall of the Assyrian empire, to about the third year of Jehoiakim, king of Judah, B.C. 607.

10. The empire of Assyria being thus subverted, the province from which it had derived its name has since in succession formed a part of the Persian empire, the

empire of Alexander, the Grecian kingdom of Syria, has been often the battle-field of the Romans and Parthians, the Greeks and the Sassanides, and now, under the name of Kourdistan, belongs to the modern kingdom of Persia, and is remarkable for little except the robberies of the Kurds, who have infested its mountainous parts for centuries. These tribes pursue a nomade life and the rearing of cattle, of which there are vast flocks, the owners living in tents like the Arabs. There are a few towns and villages, but the houses are dispersed at some distance from each other.

Mr. Ainsworth, in his recent *Researches in Babylonia, Assyria, and Chaldaea*, speaking of its physical features, says, "Assyria including Taurus is distinguished by its structure, its configuration, and its natural productions, into three zones or districts. By structure, into a district of plutonic or metamorphic rocks; a district of sedimentary formations, and a district of alluvial deposits. By configuration, into a district of mountains, a district of stony or sandy plains, and a district of low watery plains. By natural productions, into a country of forests and fruit-trees, of olives, wine, corn, and pasturage, or of barren rocks; a country of mulberry, cotton, maize, sesame, tobacco, or of hardy labiate and composite plants, or barren clay, sand, pebbly or rocky plains; and into a country of date trees, rice and pasturage, or a land of saline plants, liquorice, reeds, sedges, and rushes."

19. Of the government, laws, religion, learning, customs, &c., of the ancient Assyrians, nothing absolutely certain is recorded, but we learn from Strabo, that the people were distributed into a certain number of tribes whose occupations or professions were hereditary; and that they had several distinct councils and tribunals for the regulation of public affairs.

In the earliest ages of Christianity there were some Christians in Assyria, but none are known in modern times. Assyria is the subject of a prophecy by Isaiah, (19: 23, 24, 25,) which some writers consider as yet to be fulfilled. Usher; Prideaux; Rollin; Calmet; Horne.

ASTAROTH, ASTARTE. See ASHTAROTH.

ASTROLOGY, ASTRONOMY. "Astronomy," says an able writer of the present day, "considered as a science, was only in its infancy among the ancients. The stupendously sublime principles by which the heavenly bodies are moved and regulated in such exquisite harmony, were utterly unknown to them; for they were ignorant of the most simple fact belonging to the science, the diurnal motion of the earth on its own axis." But although thus ignorant of the theory, their practical knowledge of astronomy, the mere result of constant and diligent observation, was by no means contemptible or inefficient. It was an inestimable addition to their security at sea, and contributed many advantages on land, before the introduction of calendars and other regular tables; and we also find that an attempt was made, at a very early period, to regulate the year by the annual revolution of the sun, in the fact that the Jewish months consisted of thirty days each. (Gen. 7. 11; 8. 4.)

2. The great longevity of the Antediluvian patriarchs was doubtless exceedingly favourable to astronomical observations and discoveries; and Josephus goes so far as to say that "God afforded them a longer time of life on account of their virtue, and the good use they made of it in astronomical and geometrical discoveries, which would not have afforded the time of foretelling the periods of the stars, unless they had lived six hundred years; for the great year is completed in that interval." On this passage, a writer observes, "By this

remarkable expression is probably meant the period in which the sun and moon came again into the same situation in which they were at the beginning of it, with regard to the nodes, apogee of the moon, &c."

"This period," says Cassini, "of which we find no intimation in any monument of any other nation, is the finest period that ever was invented; for it brings out the solar year more exactly than that of Hipparchus and Ptolemy, and the lunar months within about one minute of what is determined by modern astronomers. If the Antediluvians had such a period of six hundred years, they must have known the motions of the sun and moon more exactly than their descendants knew them for many ages after the flood."

Josephus also mentions pillars with astronomical inscriptions existing in his time, which, he says, were the work of the Antediluvians; a notion that hardly deserves a serious refutation; they might, however, be some of those set up by Sesostris to mark his Indian expedition, or, as Montucla conjectures, erected by the Chaldean priests in an early age.

3. Astronomy is connected with the earliest departure of men from the worship of the true God. In their painful wanderings after the Dispersion, men were forcibly struck by the beauty, the splendour of the heavenly bodies, the harmony of their movements, the influence which they had on universal nature, and above all by the benefit which their light conferred on them in their journeyings from the plains of Shinar to their distant abodes, and paying to the creature the homage they owed to the Creator, they soon fell into the first and most widely-spread form of idolatry, called originally Sabaism, or the worship of the planetary system, to the existence of which all antiquity testifies. In the Book of Job we have allusions to the prevalence of this worship. (31. 26, 27, 28.)

4. As to the astronomical knowledge of the Jews, the Scriptures are silent, except that some of the constellations are mentioned in the Book of Job, (9. 9; 38. 31, 32,) for we are not informed that our great progenitor received any scientific information from the Almighty. See CONSTELLATION; STAR.

5. It was a happy circumstance for the ancients that, with regard to the phenomena of the sun and fixed stars, the practical application was not at all affected by the gross fundamental error under which their theory laboured. As the diameter of the earth's orbit is a quantity comparatively evanescent, in regard to our distance from the fixed stars, the celestial sphere, and every thing connected with it, bears to us precisely the same appearances and notions, whether the earth be considered as the permanent centre of the universe, and all the heavenly bodies making their daily circuit round us, or if we consider the earth as a little planet whose revolutions cause the same changes of phenomena to its inhabitants.

With respect to the planets and comets the case was far otherwise. A system so opposite to truth involved these bodies and their motions in great and unaccountable confusion. They considered them as *Astra errantia*, *πλανηται*, wanderers, whose irregular motions and changing aspects were beyond the reach of philosophical inquiry, but had a fearful influence upon the destinies of nations and individuals.

The shipmasters, the shepherds, the philosophers, and the priests, were all, in their own various ways, practical astronomers; and this last class, by the addition of judicial astrology, contrived to make the heavenly bodies efficient auxiliaries, both as to power and emolument. The invention of asterisms, or constellations, those mnemonics of the sky, was an important advantage to

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the ancients in their astronomical practice, for it enabled them to teach it to their children, and even to render it an amusement in the refreshing coolness of the night. To the pilot, this knowledge was of vital importance before the discovery of the magnetic needle. It was not only in the clear and cloudless night that his astronomical skill availed him in shaping his course with more or less certainty; if he could only discern a part of a constellation, or a single well-known star, if not too near the zenith, he could tell in what quarter it lay at that time of night, and of course the azimuth of his situation.

7. Landseer, in his *Sabean Researches*, remarks "that the ancients determined the seasons by the rising and setting of certain constellations. Before the colure of the vernal equinox passed into the Ram, and after it had quitted Aldebaran and the Hyades, the Pleiades were for about seven or eight centuries, or perhaps longer, esteemed to be the leading stars of the Sabean year. It is not meant that the vernal colure continued to pass exactly through this cluster of stars for the above space of time, but that there were no other stars of the zodiac between the Hyades and the first degree of Aries, sufficiently near to supersede them by becoming an astronomical mark."

8. Whether the Egyptians or Chaldeans were the originators of astronomy, or astrology, is a question into which we need not enter. The nature and circumstances of both countries would lead a civilized people to turn their attention both to geometry and astronomy. Moses informs us that there were, in his time, magicians or enchanters in Egypt, (Exod. 7. 11,) who are denominated מְכַשְׁפִּים *mekashphim*, "because," says Professor Jahn, "they computed eclipses of the sun and moon, and pretended to the people that they produced them by the efficacy of their own enchantments." "It is by no means surprising," continues the same writer, "that the Hebrews did not devote greater attention to astronomy, since the study of astrology was intimately connected with it, and very highly estimated among the neighbouring nations. This, however, was interdicted to the Hebrews, as we learn from Deut. 18. 10. Daniel, indeed, studied the art of astrology at Babylon, but he did not practise it. (Dan. 1. 20; 2. 2.) They divided the heavens into apartments or habitations; to each one of these apartments they assigned a ruler or president."

9. It is evident that the astrological arts were practised by the Egyptians and Chaldeans in very early times. In this respect the present race of Orientals do not yield to their ancestors, there being scarcely any contingency or circumstance of life concerning which astrologers, or astrological tables, are not consulted.

Cicero says that "the Chaldeans inhabiting vast plains, whence they had a full view of the heavens on every side, were the first to observe the course of the stars, and the first who taught mankind the effects which were thought to be owing to them. Of their observations they made a science, whereby they pretended to be able to foretell to every one what was to befall him, and what fate was ordained him from his birth."

Diodorus Siculus mentions the Chaldeans, as so called by the Babylonians themselves, and intimates the distinction by describing them as "the more ancient Babylonians." They appear to have formed the learned caste, occupying the same station as the priests did in Egypt. They were greatly given to divination, the foretelling of future events, and the interpretation of dreams. They were of opinion that all things were ordained by a Divine Providence, and that the motions of the heavenly bodies were not performed by chance or of their own

accord, but by the determined will and appointment of the gods. From long and continued observations of the stars, they professed to foretell things that should come to pass. The sun, moon, and planets, they called Interpreters, as being principally concerned in making known to man the will of the gods; their rising, setting, colour, &c., were held to presage hurricanes, tempestuous rains, droughts, earthquakes, and all other circumstances which were thought to forebode good or evil, not only to nations in general, but to kings and private persons in particular. The planets, in their courses through the twelve signs, into which they divided the visible heavens, were considered to have a great influence, either good or bad, on men's nativities, so that, from a consideration of their several natures and respective positions, it might be foretold what should befall people in after-life. Diodorus adds, "As they foretold things to come to other kings formerly, so they did to Alexander, who conquered Darius, and to his successors Antigonus and Seleucus Nicator; and accordingly things fell out as they declared. They also tell private men their fortunes so certainly, that those who have found the thing true by experience, have esteemed it a miracle, and beyond the art of man to perform. This we may justly and truly say, that the Chaldeans excel all men in astrology, having studied it more than any other art or science. But the number of years during which the Chaldeans allege that their predecessors have been devoted to the study, is incredible; for when Alexander was in Asia, they reckoned up four hundred and seventy thousand years, since they first began to observe the motions of the stars."

10. Cicero also ridicules this pretension, though there can be no doubt that they did make and record astronomical observations from very ancient times, since Callisthenes, the philosopher who accompanied Alexander, found at Babylon such observations, extending backwards for 1903 years. The above extravagant statement will be within this account, if we understand that the number (as corrected) of 473,040, was, as Dr. Hales concludes, produced by the multiplication of two factors, the square of the Chaldean Saros, (a period of lunar inequalities) $18 \times 18 = 324$, and the Nabonassar or Sothiacal period of 1460 years. Whether the statement of the result as "years" arose from a misconception or from an intention to deceive is not very clear; but it does appear that the later Chaldeans were in the habit of turning days into years to give themselves an antiquity commensurate with their belief that the world had no beginning.

11. Among the rude and simple observations made by those who first cultivated the science of astronomy, the heliacal rising of the stars held a very principal rank. A phenomenon of so much practical utility in its daily application to the affairs of life, of which they could make so much use in marking the seasons of the year, and regulating their public observances, and at the same time one which required a degree of accuracy so very moderate, either in the instrument or in the observer, was well suited to the infancy of astronomy. To ascertain on what day a certain star rose heliacally, was all that was required; for this purpose, the observation ought to be accurate within about one degree of space; and, moreover, the operation could be checked and corrected by the observation of one, two, or three other nights.

With this view of the subject, we need not be surprised at finding the frequent reference to heliacal risings in the earlier periods of the history of astronomy. Newton, for the purpose of confirming the testimony of Herodotus, as to the time when Hesiod flourished, gives the result of a calculation based on the rising of Ar-

turns at sunset, as observed in Hesiod's time, sixty days after the winter solstice, which Newton therefore dates about one hundred years after the death of Solomon, or B.C. 875. Against all this some respectable modern commentators object that the ancient notices of the heliacal rising of stars are of no sort of value, on account of the great refraction of light near the horizon in those countries.

If this specious objection was supported either by the modern improvements in astronomy or by authentic historical facts, it would well deserve our serious attention; but the very reverse is the case, even in the circumstance selected for animadversion. The broad fact is that the ancients were enabled by some means or other, whether simple or complex, to ascertain the heliacal rising, with a degree of accuracy abundantly sufficient for their own purposes; and the most accurate modern observations prove that the refraction could not be an obstacle. Hesiod testifies that the large bright star Arcturus rose heliacally sixty days before the winter solstice in his time; and Newton found by retrospective calculation, that this was the case at the time assigned to Hesiod by the most authentic history. We need not therefore seek better evidence of any fact, and seldom indeed find any fact so well authenticated.

12. The Pleiades are well known to be a cluster of stars in the constellation Taurus, and Dr. Hales has given us an example of the application of astronomy to biblical chronology in two calculations made to ascertain the era of that patriarch. The first was made by M. Descoutant, a French mathematician in 1765. This writer followed the LXX. and other versions in making *Chimah*, signify the Pleiades, and he calculates Job to have lived B.C. 2136.

Dr. Hales gives another calculation for the same purpose, made upon an hypothesis of his own, that *Chimah* means Taurus, or rather Aldebaran, the principal star in that constellation; the calculation made from these premises by Dr. Brinkley, the late bishop of Cloyne, makes the date of Job B.C. 2337, a result which seems much in favour of the long system of biblical chronology.

See Crosthwaite's *Synchronology*, to which learned and accurate work we are chiefly indebted for the substance of this article.

I. ASTYAGES, otherwise called Cyaxares, king of the Medes, and successor of Phraortes, reigned forty years, and died A.M. 3409. He had a son called Astyages or Darius, mentioned in the Book of Daniel; and two daughters, Mandane and Amyit; the latter married Nebuchadnezzar, son of Nabopolassar, king of Chaldaea, and was mother of Evil-Merodach. Mandane married Cambyzes the Persian, and was the mother of Cyrus.

II. Astyages, son of the above, otherwise Ahasuerus, (Dan. 9. 1,) or Artaxerxes, (Dan. 6. 1,) or Darius the Mede, (Dan. 5. 31,) or Cyaxares, was by his father appointed governor of Media, and sent with Nabopolassar, king of Babylon, against Sarac, king of Assyria. Astyages was with Cyrus at the conquest of Babylon, and succeeded Belshazzar, king of Babylon. (Dan. 5. 30, 31.) Calmet.

ASYLUM, or, as in the Hebrew, *ערי המלט*, "cities of refuge." (Josh. 20. 2.) Six cities of refuge, equally distributed over the land, were appointed "that the slayer that had killed any person unawares and unwittingly, might flee thither" from the *goel*, or avenger of blood.

The roads to the cities of refuge were kept in constant repair, and directions were placed where an intersection

of ways took place, and the Mishna informs us that two or three elders were appointed to be on the watch for the *goel* to dissuade him from his pursuit, until the case could be investigated. Besides these cities, the altar of burnt-offering and the Temple of Jerusalem were sanctuaries, but not for wilful murderers, (Exod. 21. 14,) and we see that when Joab took refuge there and refused to quit the altar, he was slain on the spot.

The practice of sanctuary has prevailed among most heathen nations, as we read of it among the early Persians, the Arabians, the Greeks, and the Romans. In the early ages, the Christian churches and altars also possessed the privilege of asylum. The custom was not introduced into the Church before the time of Constantine, and it was first regulated by law under the emperors Theodosius the Great, Arcadius, Honorius, Theodosius the Younger, and Justinian. The multiplication of these privileged places soon became exceedingly inconvenient, being found to present a serious impediment to the administration of justice; and hence it was found necessary from time to time to circumscribe the ecclesiastical right of sanctuary by various restrictions and limitations.

The evils of the practice at length became so enormous that even popes and councils were obliged to set limits to the privileges thus claimed. Since the sixteenth century the right of asylum has been gradually abolished, and even in Roman Catholic countries it has become extinct, or at least very extensively reformed. Wait's *Jewish and Oriental Antiq.*; Riddle's *Christ. Antiq.* See AVENGER OF BLOOD; CITIES OF REFUGE.

ASYNCRITUS, a person mentioned in Rom. 16. 14. The Greeks say that he was bishop of Hyrcania, and observe a festival in his honour on April 8. Calmet.

ATAD, THRESHING-FLOOR OF, the name of a place where the sons of Jacob and the Egyptians who accompanied them mourned for Jacob, which was called after that event Abel-Mizraim, or the mourning of the Egyptians. (Gen. 50. 11.) St. Jerome says that this place was situated between the river Jordan and Jericho, two miles from the river, and three from the city. Dr. Wells places it on the west of the Jordan, and not far from Hebron, and says that it is uncertain whether Atad is the name of a place or of a man.

A modern writer observes, "After the Egyptians had passed the Jordan, and had marched three miles beyond it, into the plain of Jericho, they came to the large open threshing-ground of Atad, which being level, and enclosed by a low wall, offered a convenient situation for a halt, and for the commencement of those funeral solemnities which they had made so long a journey to celebrate." See ABEL-MIZRAIM.

I. ATAROTH, *עטרוח*, a city in the tribe of Gad. (Numb. 32. 34.)

II. Another in the tribe of Ephraim, (Josh. 16. 7,) also called Addar. (16. 5; 18. 13.)

III. Another in the tribe of Judah. (1Chron. 2. 54.)

ATHACH, a city of Judah, one of those to which David sent a portion of the spoil taken from the Amalekites. (1Sam. 30. 30.)

ATHALIAH, the daughter of Omri, king of Samaria, was wife to Jehoram, king of Judah. Jehu having slain her son, Ahaziah, she seized the kingdom and destroyed all the sons of Jehoram, (whom he had by other wives,) except Jehoash, who was providentially saved by his father's sister, Jehosheba. Athaliah was slain after an usurpation of six years, and Jehoash

succeeded to the throne. Her history is given in the eleventh chapter of the second Book of Kings, and is fearfully monitory.

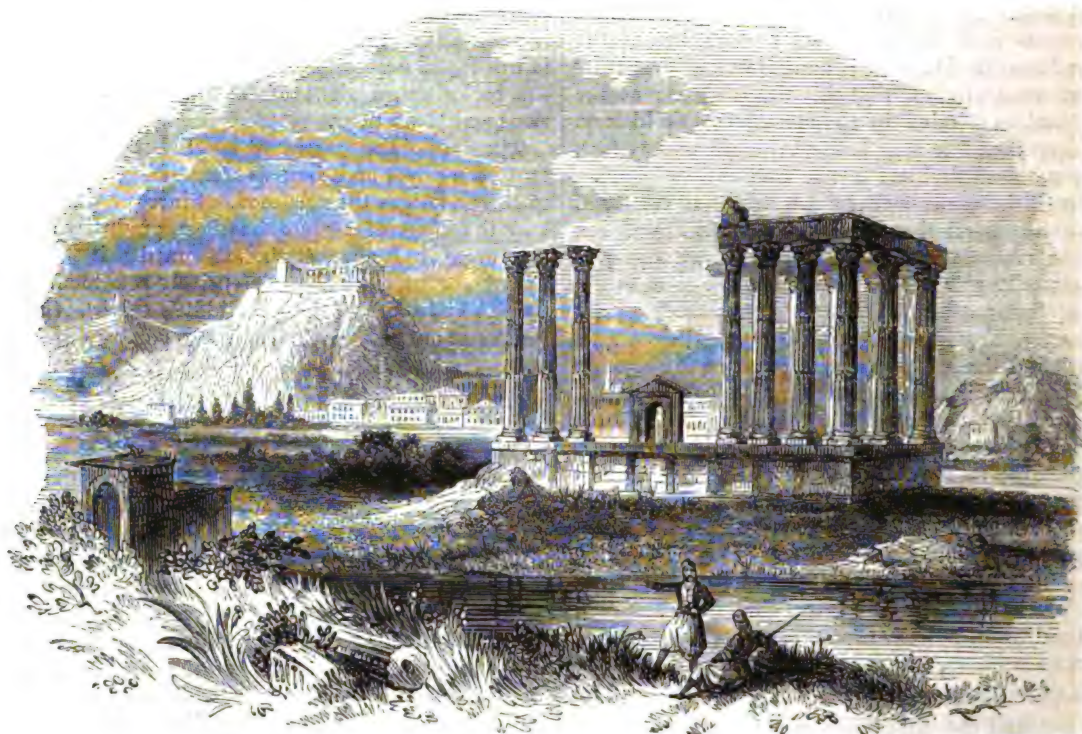
ATHANASIAN CREED, a declaration of the catholic doctrine of the Trinity in Unity, commonly ascribed to St. Athanasius, the celebrated bishop of Alexandria, and directed by our Church to be read at stated seasons in her public services.

It is now generally agreed that the creed once ascribed to Athanasius, and which some even of our old divines believed to be his, is the production of some later writer. It is assigned for the most part to either the fifth or the sixth century; but it was not generally admitted into the offices of the Roman Church until the year 930. As a composition, therefore, this creed does not on any account claim a place in a list of ancient confessions; but as its presence in the Liturgy of our own Church makes this

creed an object of interest, it appears necessary to take some notice of it here; of course it must be understood in a purely historical or critical point of view. A confession of faith really composed by Athanasius is prefixed to the Benedictine edition of his works; and has been inserted by Dr. Routh at the end of his *Scriptorum Ecclesiasticorum Opuscula*.

The true author of this creed it is likely will always remain unknown. All that we can state concerning it amounts to this: that the creed is not the work of Athanasius, although published, and for a long time received under his name; but that it proceeded from the pen of some writer of the Western Church, who flourished probably about the fifth or sixth century, but whose name cannot now be ascertained. *Riddle's Christ. Antiq.*

ATHAR. See ETHER.



General View of Athens.

ATHENS, the capital of the ancient kingdom of Attica, renowned for the learning, eloquence, and science of its citizens, and also for having produced some of the most illustrious warriors of antiquity, but claiming a place here as one of the scenes of the labours of St. Paul. The city is situated on the west side of Attica, about five miles from the Gulf of Egina, in lat. $37^{\circ} 58' 1''$ N., long. $23^{\circ} 46' 14''$ E., and is built on the west-side of an abrupt and rocky eminence rising out of an extensive plain, terminated by Mounts Pentelicus and Parnes on the north, by Mount Anchesmus north-east, by Mount Hymettus on the east, by the Hill Museum on the south-west, and by Lycabettus on the west. According to the generally received accounts, Athens was founded by Cecrops about the year 1550 or 1556 before the Christian era, and was styled Cecropia. It afterwards received the name of Athens from Minerva, denominated by the Greeks *Αθηνη*, who was considered the tutelary goddess of the city.

2. In the early history of Greece, the kings and archons of Athens occupy a conspicuous place, but it was not till the time of Pericles that the city attained the summit of its splendour and prosperity, both with respect to the power of the republic, and the extent of the architectu-

ral decorations with which the city was adorned. Xenophon says, that in his time, Athens contained upwards of 10,000 houses which were for the most part small and mean, and according to Dicaearchus, it was to the public edifices alone that it owed its attractions. The inhabitants were comprised under three classes, citizens, sojourners, and slaves; of these the slaves greatly preponderated, though it is difficult to make any accurate computation of their numbers. Boeckh has estimated the population of the city and its parts at 180,000; and Colonel Leake, at 116,000. "All the finest products," says Xenophon, "of Sicily, of Italy, Cyprus, Lydia, Pontus, and the Peloponnesus, Athens, by her empire of the sea, is able to collect into one spot." The native products of Athens were also of great importance; they consisted chiefly of olives, figs, and honey, and have been celebrated in all ages. The wealth of the city was augmented by the silver mines of Laurion, and "those sumptuous edifices which constituted the pride of the Athenians, and the admiration of succeeding generations, owed their origin to the marble quarries of Pentelicus."

Thucydides informs us, that previously to the Peloponnesian war, the treasury contained 9,700 talents, besides a great quantity of gold and silver deposited in

the temples of the gods and in other public edifices. The city was defended by 1200 cavalry, 1600 bowmen, and 13,000 heavy-armed troops; 16,000 men were stationed in the fortifications, and the coast was guarded by 300 well-manned ships.

3. When Attica became at length only part of a Roman province, Athens still maintained its celebrity in the republic of letters, as the seat of learning, science, and philosophy; and thither all proceeded who were desirous to learn the true principles of eloquence, or who wished to estimate with accuracy the works of genius and art. Cicero repaired to Athens to benefit by the instructions of the great masters of oratory, and thither he sent his son to hear the lectures of Cratippus. Horace was also sent to Athens, and indeed every Roman of rank held an educational residence in the city to be indispensable. Plutarch informs us that in his time Greek learning was judged so necessary, that a Roman who did not understand that language never attained any degree of estimation.

4. The most striking object among the monuments of antiquity which still exist is the Acropolis, or Cecropian fortress, rising abruptly out of the Attic plain, and covered with relics of Athenian grandeur. At its west end, by which alone it was accessible, stood the Propylæa, the gate as well as the defence of the Acropolis. Through this gate the periodical processions of the Panathenaic jubilee were wont to move; and the marks of chariot-wheels are still visible on the stone floor of its entrance. It was of the Doric order, and its central pediment was supported by six fluted marble columns each five feet in diameter and twenty-nine in height. On the right wing stood the Temple of Victory, and on the left was a building decorated with paintings. In a part of the wall still remaining there are fragments of designs in basso relievo, representing the combat of the Athenians with the Amazons. Near the Propylæa stood the celebrated colossal statue of Minerva, executed by Phidias, after the battle of Marathon, the height of which, including the pedestal, was sixty feet.

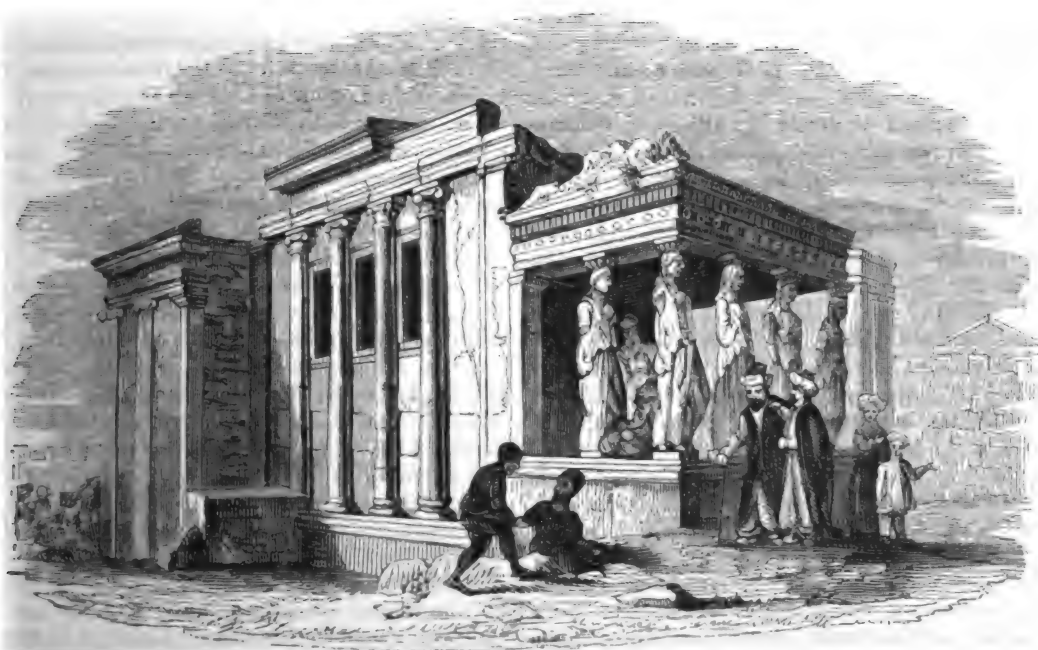
The Parthenon or Temple of Minerva was of the Doric order, with 17 columns on the sides each six feet two inches in diameter and 34 feet in height, elevated on three steps. Its height from the base of the pediments was 65 feet, and the dimensions of the area 233 feet by

102. The eastern pediment was adorned by two groups of statues, one of which represented the birth of Minerva, the other, the contest of Minerva with Neptune for the government of Athens. On the metopes was sculptured the battle of the Centaurs with the Lapithæ; and the frieze contained a representation of the Panathenaic festivals.

Ictinus, Callicrates, and Carpion, were the architects of this temple; Phidias was the artist; and its entire cost has been estimated at one million and a half sterling. Of this building eight columns of the eastern front and several of the lateral colonnades are still standing. Of that portion which represented the contest of Neptune and Minerva, nothing remains but the head of a sea-horse and the figures of two women without heads. The combat of the Centaurs and the Lapithæ is in better preservation. Of the numerous statues with which this temple was enriched, that of Adrian alone remains. The Parthenon, notwithstanding its dilapidated condition, still retains an air of inexpressible grandeur and sublimity; it forms at once the highest point in Athens, and the centre of the Acropolis.

On the north-east side of the Parthenon stood the Erechtheum, a temple dedicated to the joint worship of Neptune and Minerva. There are still considerable remains of this building, particularly those beautiful female figures called Caryatides, which support, instead of columns, three of the porticos, as may be seen in the annexed engraving. The rest of the roof of this graceful portico fell during the siege of Athens in 1827. Such were some of the principal buildings of the Acropolis, the glory and the pride of art, and the wonder and the envy of the world.

5. In the city of Athens itself there yet remain some monuments of antiquity. Of these the principal are, three exquisite Corinthian columns crowned by architraves; the Temple of the Winds built by Cyrrhestes, of an octagonal figure, with a representation of the different winds on each of its sides; and the choragic monument of Lysicrates, called by the modern Greeks, the Lantern of Demosthenes. This building consists of a pedestal surrounded by a colonnade, and is surmounted by a dome of Corinthian architecture; it was long supposed to be the spot which Demosthenes used as his study, a supposition which has since been proved to be groundless.



Remains of the Temple of Minerva, at Athens.

6. Beneath the southern wall of the Acropolis, near its extremity, was situated the Athenian or Dionysiac theatre. Its seats, rising one above another, were cut out of the sloping rock; of these only the two highest rows are now visible, the rest being concealed by an accumulation of soil. Plato affirms that it was capable of containing thirty thousand persons. Statues of all the great tragic and comic poets were placed in it, the most conspicuous of which were those of Æschylus, Sophocles, and Euripides among the former, and those of Aristophanes and Menander among the latter. On the south-west side of the Acropolis is the site of the Odeium, or musical theatre of Herodes Atticus, named by him the Theatre of Regilla, in honour of his wife. On the north-east side of the Acropolis stood the Prytaneum, where those citizens who had rendered services to the state were maintained at the public expense. Extending southward from the site of the Prytaneum, ran the street to which Pausanias gave the name of Tripods, from its containing a number of small temples or edifices crowned with tripods, to commemorate the triumphs gained by the Choragi in the Theatre of Bacchus.

7. Opposite to the west end of the Acropolis is the Areopagus, or Hill of Mars, on the eastern extremity of which was situated the celebrated court of the Areopagus. This point is reached by means of sixteen stone steps cut in the rock, immediately above which is a bench of stone, forming three sides of a quadrangle, like a triclinium, generally supposed to have been the tribunal. The ruins of a small chapel, consecrated to St. Dionysius the Areopagite, and commemorating his conversion by St. Paul, (Acts 17. 34.) are here visible. About a quarter of a mile south-west from the centre of the Areopagus stands Pnyx, the place provided for the public assemblies at Athens in its most flourishing period. The steps by which the speaker mounted the rostrum, and a tier of three seats hewn in the solid rock for the audience, are still to be seen. This is perhaps the most interesting spot in Athens to the lovers of Grecian genius, being associated with the fame of Demosthenes and other Athenian orators.

Without the city are the ruins of the temple of Jupiter Olympus, begun by Pisistratus, but not finished till the time of the Roman Emperor Adrian, seven hundred years afterwards; of the one hundred and twenty columns which supported it, only sixteen now remain. There is also the Temple of Theseus, built by Cimon shortly after the battle of Salamis, and the most perfect, if not the most beautiful existing specimen of Grecian architecture. It is built of Pentelic marble; the roof, friezes, and cornices still remain; and so gently has the hand of time pressed upon this venerable edifice, that the first impression of the mind on beholding it, is a doubt as to its antiquity.

8. St. Paul visited Athens A.D. 54, and shrunk not from a controversy with its most distinguished philosophers. The apostle had found it necessary to leave Berea; but Timothy and Silas remained behind, and, accompanied by some friends, he proceeded to Athens, whence he despatched them with an injunction to Timothy and Silas to join him with all convenient speed. It does not appear by the evangelical historian what was the apostle's intention in repairing to this city; but while he was waiting for the arrival of Silas and Timothy he took a survey of the place, and "his spirit was stirred in him when he saw the city wholly given up to idolatry," or, as it is expressed in the margin, "full of idols." Their most distinguished philosophers were occupied in inquiring and reporting news, curious to know everything, and divided in opinion concerning religion and happiness. (Acts 17.)

There was at this time a synagogue of the Jews at Athens, and St. Paul, as was his usual custom in such cases, repaired thither, and disputed with them; and also discoursed "in the market," the place of public resort for business and discussion, "daily with them that met him," a practice common in Eastern countries. From an altar erected to the "Unknown God," the great Apostle of the Gentiles taking the opportunity here to preach Jesus Christ, was carried before the judges of the tribunal called Areopagus. A learned divine, Rev. R. Biscoe, in his *History of the Acts of the Apostles*, is of opinion that by the Unknown God, the Athenians meant the God of the Jews. It is well-known that the Greeks always evinced great facility in admitting the objects of worship of other nations into the catalogue of their deities; and, as subsequently to the time of Alexander the Great, considerable intercourse had taken place between the Greeks and the Jews, it is highly probable that the former should have obtained some knowledge of the religion of the latter. Nor is it difficult to explain why the Athenians should have given the name of "Unknown" to the God of the Jews; for the Jews invariably abstained from uttering the name of God, and always referred to the Deity as incomprehensible; no foreigner could ever learn to distinguish Him by any peculiar name, and hence the Athenians might naturally resort to the appellation of the "Unknown God." See ALTAR.

The charge they brought against the Apostle was a serious one and affected his life, it being a capital offence with the Athenians either to speak disrespectfully of the gods, or to set forth "strange gods" as objects of adoration. But the Apostle appeared before his audience in the most undaunted and yet most respectful manner. The discourse which he delivered on that occasion has always been admired as a fine specimen of manly and learned eloquence, well adapted to the capacity of his hearers. He stood in the midst of Areopagus, and began the energetic address, "Ye men of Athens."

"A deceiver," says Lord Lyttleton, "would on such an occasion as this, have retracted his doctrine to save his life; an enthusiast would have lost his life without trying to save it by innocent means. St. Paul did neither the one nor the other; he availed himself of an altar inscribed to the 'Unknown God,' and pleaded that he did not propose the worship of any new god, but only explained to the people the nature and attributes of that unknown Divinity whom their government had already received. Thus he eluded condemnation without departing in the least from the truth of the Gospel, or violating the honour of his God—an admirable proof of the good sense with which he acted, and of there being no mixture of fanaticism in his religion."

The philosophers allowed St. Paul to depart, but his discourse was not altogether fruitless. The inspired historian informs us that certain persons "clave unto him," among whom were one of the judges of the Areopagus named Dionysius, and a woman named Damaris. The Apostle left the city immediately after the trial, and proceeded to Corinth.

9. In the third century of the Christian era, Athens had not lost much of its unrivalled works of art. The gradual decay of its buildings, as Colonel Leake conjectures, must be attributed to the decline of Paganism, and to the slow but sure progress of Christianity. In A.D. 258, the walls of the city were repaired by Valerian. The Goths entered Athens in A.D. 267, but they were repelled by a citizen named Dexippus. In A.D. 398, Alaric took Athens, but there is no evidence to show that he treated it with great severity. The general overthrow of Paganism throughout Greece occurred in A.D. 420, during the reign of Theodosius the Younger. About

this time, or perhaps earlier, the Parthenon, the temple of the goddess Minerva, was converted into a church dedicated to the Virgin Mary, and the temple of Theseus was appropriated to the warrior St. George. In A.D. 1204, Athens became a duchy, conferred on one of his followers by Boniface, marquis of Montferrat, who assumed the title of King of Thessalonica. It continued, with many changes, in the possession of the Christians till 1456, when it fell into the hands of the Turks, during the reign of Mohammed II. The Venetians besieged and took the Acropolis in 1687, when the Parthenon and other buildings suffered great injury, and, on that occasion, the former is said to have sustained more damage than it had previously done during the two thousand years of its existence. The explosion of some powder, which had been placed in it by the Turks, reduced it from its then almost perfect state to a ruin. After a short interval Athens again fell into the hands of the Turks, under whose jurisdiction it remained until the treaty of Adrianople in 1829, following up the provisions and stipulations of the treaty of London in 1827, established the new kingdom of Greece, of which Athens is now the capital.

During the prolonged conflicts of the revolutionary war, (1821-7,) the town was laid in ruins; and when the seat of government was transferred to Athens, in 1834, it was with much difficulty that buildings could be fitted up for the members of the regency, the diplomatic body, and their officers. It is, however, again rising rapidly into importance, but in general is meanly built, consisting for the most part of mud houses. The population of Athens amounts to 17,000, and is perhaps more heterogeneous in its composition than that of any other city of its size. The mixture of its population bears a striking analogy to the extraordinary contrasts presented by the city itself. "The same half acre of ground," says a recent traveller, "often contains two or three remaining columns of an ancient portico, a small Christian chapel of the middle ages, a Venetian watch-tower, a Turkish mosque with its accompanying cypresses and palm-trees, and a modern, fashionable-looking residence." Great efforts have been made to secure the health of the city, by cleansing and repairing the ancient sewers, and by draining the marshes formed by the overflowings of the Cephissus, the exhalations of which were extremely noxious. There are thirteen churches, twelve belonging to the Eastern and one to the Western Church. Athens is an archbishopric of the Greek Church, and the see is reckoned one of the richest, the revenue exceeding a thousand pounds sterling annually. "The archbishop," says Sir John Cam Hobhouse, "exercises an absolute authority over the whole of the clergy of his see, and has a prison near his house for the confinement of offenders, whom he may punish with the bastinado, or in any degree short of death."

ATONEMENT, THE DAY OF, among the Jews, was the fifth day before the feast of tabernacles, or the tenth day of the seventh month, called Tisri. (Levit. 16. 29-34; Numb. 29. 1-11.)

On this day only in the course of the year, was the high priest permitted to enter the sanctuary, and not even then without due preparation, under pain of death; all others being excluded from the tabernacle during the whole ceremony. Previously to his entrance he was to wash himself in water, and to put on the holy linen garments, with the mitre; and to bring a young bullock into the outer sanctuary, and present it before the Lord, to be a sin offering for himself and his household, including the priests and Levites, and a ram also for a burnt offering. Next he was to take two young goats,

and present them before the Lord, at the door of the tabernacle, to be a sin offering for the whole congregation of Israel, and a ram also for a burnt offering. He was then to cast lots upon the two goats, which of them should be sacrificed as a sin offering to the Lord, and which should be let go for a scape-goat into the wilderness.

After this, he was first to sacrifice the bullock as a sin offering for himself and his household, and to take some of the blood into the inner sanctuary, bearing in his hand a censer with incense burning, kindled at the sacred fire on the altar, and to sprinkle the blood with his finger on the mercy seat, and before it, seven times, to purify it from the pollution it might be supposed to have contracted from his sins and transgressions during the preceding year. He was then to sacrifice the allotted goat for the sins of the whole nation, and to enter the inner sanctuary a second time, to sprinkle it with blood as before, to purify it from the pollution of the people's sins and transgressions of the foregoing year. After which he was to purify in like manner the tabernacle and the altar.

He was next to bring the live goat and lay both his hands upon its head, and confess over it all the iniquities, transgressions, and sins of the children of Israel, putting them upon the head of the goat, and then to send it away by the hand of a fit person into the wilderness, to bear away upon it all their iniquities to a land of separation, where they could be remembered no more. After this atonement he was to put off his linen garments, and leave them in the sanctuary, and to wash himself in water, and put on his usual garments; and then to offer burnt offerings for himself and for the people, at the evening sacrifice.

The whole of this process seems to be typical of the great atonement to be made for the sins of the whole world by Jesus Christ, "the Apostle and High Priest of our profession," (Heb. 3. 1,) and a remarkable analogy thereto may be traced in the course of Our Lord's ministry. He began it with personal purification at his baptism, "to fulfil all" legal "righteousness," (Matt. 3. 13-15.) Immediately after his baptism, he was led by the impulse of the Holy Spirit into the wilderness, as the true scape-goat, who "bore our griefs and carried our sorrows." (Isai. 53. 4; Matt. 8. 17.) Immediately before his crucifixion, "he was afflicted," and his "soul was exceeding sorrowful, even unto death," when he was to be made a sin offering like the allotted goat, (Isai. 53. 7; Matt. 26. 38; 2Cor. 5. 21; Heb. 1. 3;) and "his sweat as it were great drops of blood, falling down to the ground," (Luke 22. 44,) corresponded to the sprinkling of the mercy seat; to prepare for the sacrifice of himself, he consecrated himself in prayer to God; (Matt. 26. 39-46; John 17. 1-5;) and then prayed for his household, his apostles and disciples, (John 17. 6-9,) and for all future believers on him by their preaching. (John 17. 20-26.) His garments were parted at his crucifixion, when he became the sin offering; (Psalm 22. 18; John 19. 23, 24;) and, as our spiritual high priest, he entered once for all into the Most Holy Place, heaven, to make intercession with God for his faithful followers, (Heb. 7. 24-28; 9. 7-15,) "who was delivered for our offences, and was raised again for our justification." (Rom. 4. 25.) Dr. Hales, *Analysis*. Horne. See AZAZEL; SCAPE-GOAT.

ATONEMENT. Wherever this word occurs, something that has given serious offence, and produced a permanent state of variance between two parties is supposed; and then, in relation to the party offended, it signifies to appease or render propitious, as Gen. 32. 20;

Ezek. 16. 63. When applied to sin, it signifies to cover or to expiate it, to atone or make satisfaction for it. (Psal. 32. 1.)

The Atonement is the satisfaction offered to the divine justice for the sins of mankind by the obedience and death of Christ. (Rom. 5. 1-11.) Its virtue extends to the first transgressor; and secures to all true penitents believing in Christ personal reconciliation with God. This doctrine, as thus stated, is the leading truth of Christianity, (1 Cor. 15. 3.) and is styled by St. Paul the doctrine of the "Cross," and the doctrine of "Christ crucified." (1 Cor. 1. 17, 24; Gal. 5. 11; 6. 12, 24.) This doctrine, therefore, is that grand peculiarity of the Gospel which was a stumbling-block to the Jew and foolishness to the Greek.

"How sin may be forgiven," says a modern divine, (Watson,) "without leading to such misconceptions of the Divine character as would encourage disobedience, and thereby weaken the influence of the Divine government, must be considered as a problem of very difficult solution. A government which admitted no forgiveness, would sink the guilty to despair; a government which never punishes offences, is a contradiction, it cannot exist. Not to punish the guilty, is to dissolve authority; to punish without mercy, is to destroy, and where all are guilty, to make the destruction universal.

"That we cannot sin with impunity is a matter determined. The Ruler of the world is not careless of the conduct of his creatures; for that penal consequences are attached to the offence, is not a subject of argument, but is matter of fact, evident by daily observation of the wants and circumstances of the present life. It is a principle, therefore, already laid down, that the authority of God must be preserved; but it ought to be remarked that in that kind of administration which restrains evil by penalty, and encourages obedience by favour and hope, we and all moral creatures are the interested parties, and not the Divine Governor himself, whom because of his independent and all-sufficient nature, our transgression cannot injure. The reasons, therefore, which compel Him to maintain his authority, do not terminate in Himself. If He treats offenders with severity it is for our sake, and for the sake of the moral order of the universe, to which sin, if encouraged by a negligent administration, or by entire or frequent impunity, would be the source of endless disorder and misery; and if the granting of pardon to offence be strongly and even severely guarded, so that no less a satisfaction could be accepted than the death of God's own Son, we are to refer this to the moral necessity of the case, as arising out of the general welfare of accountable creatures, liable to the deep evil of sin, and not to any reluctance on the part of our Maker to forgive, much less to anything vindictive in His nature, charges which have been inconsiderately and unfairly said to be implied in the doctrine of the vicarious sufferings of Christ.

"If it then be true, that the release of offending man from future punishment, and his restoration to the Divine favour, ought, for the interests of mankind themselves, and for the instruction and caution of other beings, to be so bestowed, that no license shall be given to offence; that God himself, whilst He manifests his compassion, should not appear less just, less holy, than He really is; that his authority should be felt to be as compelling, and that disobedience should as truly, though not unconditionally, subject us to the deserved penalty, as though no hope of forgiveness had been exhibited; we ask, On what scheme save that which is developed in the New Testament, are these necessary conditions provided for? Necessary they are, unless we contend for a license and

an impunity which shall annul all good government in the universe, a point for which no reasonable man will contend; and if so, then we must allow that there is strong internal evidence of the truth of the doctrine of Scripture, when it makes the offer of pardon consequent only upon the securities we have before mentioned.

"If it be said that sin may be pardoned in the exercise of the Divine prerogative, the reply is, That if this prerogative were exercised towards a part of mankind only, the passing by of the rest would be with difficulty reconciled to the Divine character; and if the benefit were extended to all, government would be at an end. This scheme, then, of bringing men within the exercise of a merciful prerogative, does not, therefore, meet the obvious difficulty of the case; nor is it improved by confining the act of grace only to repentant criminals. For, if repentance imply a 'renewal in the spirit of the mind,' no criminal would of himself thus repent. But if, by repentance, be meant merely remorse and terror, in the immediate view of danger, what offender, surrounded with the wreck of former enjoyments, feeling the vanity of guilty pleasures, now past for ever, and beholding the approach of the delayed penal visitation, but would repent? Were the principle of granting pardon to repentance to regulate human governments, every criminal would escape, and judicial forms would become a subject for ridicule. Nor is it recognised by the Divine Being in his conduct to man in the present state, although in this world punishments are not final and absolute. Repentance does not restore health injured by intemperance; property wasted by profusion, or character, once stained by dishonourable practices. If repentance alone could secure pardon, then all must be pardoned, and government dissolved, as in the case of forgiveness by the exercise of mere prerogative; but if a merely arbitrary selection be made, then different and discordant principles of government are introduced into the Divine administration, which is a derogatory supposition.

"The question proposed abstractedly, How may mercy be extended to offending creatures, the subjects of the Divine government, without encouraging vice, by lowering the righteous and holy character of God, and the authority of his government, in the maintenance of which the whole universe of beings are interested? is, therefore, at once one of the most important and most difficult that can employ the human mind. None of the theories which have been opposed to Christianity afford a satisfactory solution of the problem. They assume principles either destructive of moral government, or which cannot, in the circumstances of man, be acted upon. The only answer is found in the Holy Scriptures. They alone show, and, indeed, they alone profess to show, how God may be 'just,' and yet the 'justifier,' of the ungodly. Other schemes show how He may be merciful; but the difficulty does not lie there. The Gospel meets it, by declaring 'the righteousness of God' at the same time that it proclaims his mercy. The voluntary sufferings of the Son of God 'for us,' 'the just for the unjust,' magnify the justice of God, display his hatred to sin, proclaim 'the exceeding sinfulness' of transgression, by the deep and painful manner in which they were inflicted upon the substitute; warn the persevering offender of the terribleness, as well as the certainty, of his punishment; and open the gates of salvation to every penitent. It is a part of the same Divine plan, also, to engage the influence of the Holy Spirit, to awaken penitence in man, and to lead the wanderer back to himself; to renew our fallen nature in righteousness when we are justified through faith, and to place us in circumstances in which we may

henceforth 'walk not after the flesh, but after the Spirit.' All the ends of government are here answered,—no licence is given to offence,—the moral law is unrepealed,—a day of judgment is still appointed,—future and eternal punishments still display their awful sanctions,—a new and singular display of the Divine character is afforded, yet pardon is offered to all who seek it.

"With such evidence of its suitableness to the case of mankind, under such lofty views of connexion with the principles and ends of moral government, does the doctrine of atonement present itself. But other important considerations are not wanting to mark the united wisdom and goodness of that method of extending mercy to the guilty, which Christianity teaches us to have been actually and exclusively adopted. It is rendered indeed 'worthy of all acceptance,' by the circumstance of its meeting the difficulties we have just dwelt upon, difficulties which could not have failed otherwise to make a gloomy impression upon every offender awakened to a sense of his spiritual danger; but it must be very inattentively considered, if it does not further commend itself to us, by not only removing the apprehensions we might feel as to the severity of the Divine lawgiver, but as exalting Him in our esteem as 'the righteous Lord, who loveth righteousness,' who surrendered his beloved Son to suffering and death, that the influence of moral goodness might not be weakened in the hearts of his creatures; and as a God of love, affording in this instance a view of the tenderness and benignity of his nature infinitely more impressive and affecting than any abstract description could convey, or than any act of creating and providential power and grace could exhibit; and therefore most suitable to subdue that enmity which had unnaturally grown up in the hearts of his creatures, and which, when corrupt, they so easily transfer from a law which restrains their inclination, to the Lawgiver himself.

"If it be important to us to know the extent and reality of our danger, by the death of Christ, it is displayed not in description, but in the most impressive action; if it be important that we should have an assurance of the Divine placability towards us, it here receives a demonstration incapable of being heightened; if gratitude be the most powerful motive of future obedience, and one which renders command on the one part, and active service on the other, 'not grievous, but joyous,' the recollection of such obligations as those which the 'love of Christ' has laid us under, is a perpetual spring to this energetic affection, and will be the means of raising it to higher and more delightful activity for ever.

"All that can most powerfully illustrate the united tenderness and awful majesty of God, and the odiousness of sin; all that can win back the heart of man to his Maker and Lord, and render future obedience a matter of affection and delight, as well as duty; all that can extinguish the angry and malignant passions of man; all that can inspire a mutual benevolence, and dispose to a self-denying charity for the benefit of others; all that can arouse by hope, or tranquillize by faith; is to be found in the vicarious death of Christ, and the principles and purposes for which it was endured."

ATTALIA, a maritime city of Pamphylia, in Asia Minor, situated on a bay of a gulf called the Gulf of Sattalia, about thirty miles south-west of Perga. It was built or enlarged by Attalus Philadelphus, king of Pergamus, from whom it received its name, and under the Romans was the chief residence of the Prefect of Asia. St. Paul proceeded from Perga to this city and preached the Gospel, A.D. 46. (Acts 14. 25.) It is now called Sattalia or Adalia.

Some geographers have alleged that a place called Laara is the ancient Attalia, but the opinion of Colonel Leake on this conjecture is quite conclusive: "Adalia possesses all the natural advantages likely to have made it the chief settlement of the adjacent country, when the power of Asia became embodied under the successors of Alexander. The walls and other fortifications, the magnificent gate or triumphal arch, bearing an inscription in honour of Hadrian, the aqueduct, the numerous fragments of sculpture and architecture, the inscribed marbles found in many parts of the town, the episcopal church now converted into a mosque, the European coats of arms seen upon this church and upon the city walls, and lastly, the bishopric of Attalia, of which Adalia is still the see, appear to me incontrovertible evidences of identity. In regard to the names Adalia and Sattalia, applied to the place by the Turks and Italians respectively, it may not be unworthy of observation that they are both taken immediately from the Greek."

ATTITUDE AT TABLE. We learn from the entertainment given by Joseph to his brethren, recorded in Gen. 43. 32-34, the usages which prevailed at a very early period in the mode of eating among the Egyptians, with their attitude at table, and there is no doubt that many of their customs were adopted by the Hebrews. It seems the guests usually sat on the ground, or on stools or chairs. The table was a small stool supporting a round tray composed of leather, on which the dishes were placed, together with loaves of bread. Occasionally each guest had a table to himself, as appears to have been the case in the entertainment alluded to. They sat in a circle round the piece of leather, with the right side towards the table. The food was conveyed from the dish to the mouth by the right hand. (Prov. 26. 15.) Neither knife, fork, nor spoon was used, but a cloth was spread round the circular leather to prevent the mats upon the floor from being soiled.

A great part of the process of Egyptian cookery consisted in baking, and the viands were generally brought to table in a canister or basket, which a slave carried on his head. (Gen. 40. 16, 17.) A separate portion seems to have been assigned to each guest, and he was considered as much honoured, who received two or more portions. (Gen. 43. 34; 1Sam. 9. 22-24.)

The Hebrews were not so particular about the position which their guests occupied at table as were the ancient Egyptians, but from the account of the entertainment given by Samuel to Saul, we see that a ceremonious distinction was sometimes observed. (1Sam. 9. 22.)

Homer informs us that the Greeks sat at table in the heroic ages; but the Persian custom of reclining was afterwards adopted both by them and by the Romans. This likewise prevailed among the Jews in the time of Our Saviour, and the arrangement may be thus described. Three couches being set in the form of the Greek letter Π, within which the table was placed, one end was left open to give access to servants for setting and removing the dishes, and serving the guests, and the other three sides were inclosed by the couches, whence it was termed the triclinium. The middle couch, at the upper end of the table, was accounted the most honourable place, and these were the seats which the Pharisees were most desirous to secure at the feasts. (Matt. 23. 6; Luke 14. 8.) At the end of each clinium or couch was a footstool for the convenience of mounting up to it. Each guest reclined on his left elbow, using principally his right hand. The feet of the person reclining being towards the external edge of the bed, were more easily reached by any one passing than any other part, which explains the passage relating to Our Lord and Mary

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Magdalene, in Luke 7. 38: "A woman in the city, a sinner . . . stood at his feet behind him, weeping, and began to wash his feet with tears."

ATTRIBUTES OF GOD are the several qualities and perfections of the Divine nature. Some writers distinguish them into the negative and positive. But the commonly received distinction is into communicable and incommunicable. The communicable are those of which there is some faint resemblance in men, as goodness, holiness, wisdom; the incommunicable are such as there is no appearance or shadow of in men, as independence, immutability, immensity, eternity. A later distribution still, for the sake of clearness, is into the natural and moral attributes of God. See Saurin *on the Divine Perfections*.

AUGUSTUS, the usual designation of the emperors of Rome, first bestowed upon Octavius, the nephew and adopted son of Julius Cæsar.

Augustus was in Epirus when Cæsar was assassinated; he immediately hastened to Rome, and for a while shared the government with Antony and Lepidus, but quarrels and war broke out between them, and Octavius at length became emperor, with the title of Augustus, and he is mentioned under this name in the New Testament, as having ordered the enrolment which compelled Joseph and the Virgin Mary to go to Bethlehem, the place where the Messiah was to be born.

Herod espoused the party of Augustus during the war, and was in return loaded with honours and riches; and the emperor undertook the education of his sons Alexander and Aristobulus, to whom he gave apartments in his palace. Augustus subsequently disapproved of the cruelty exercised by Herod towards his sons, Alexander, Aristobulus, and Antipater; and when they were executed, he is said to have observed "that it were better to be Herod's hog than his son."

In the twenty-seventh year of the reign of this emperor our blessed Lord was born. At this time the Roman empire, or "the world," as it was commonly styled, enjoyed profound peace, and in accordance with ancient custom the temple of Janus at Rome was closed, for the first time since the end of the first Punic war.

Augustus expired at Nola, in the year 14 of the Christian era, after a reign of forty-four years from the battle of Actium. See **HEROD**; **MESSIAH**.

AVA, **𐤀𐤅** a city or district of Assyria, from which Shalmanezar brought a colony called Avites to inhabit Samaria after he had carried the ten tribes into captivity. (2Kings 17. 24-31.) Josephus says that the names Cuthah, Ava, Hamath, and Sepharvaim, are those of tribes, not of countries, but it is probable that their countries and principalities bore similar names, and hence Ava is, by some writers, supposed to be the same as Ahwaz, the only probable place of similar name in Khuisistan. This town is situated upon the river Karoon, which discharges its waters into the head of the Persian Gulf. It was a city of some note in the time of the Caliphs of Bagdad, and appears to have occupied the site of one more ancient; its extensive ruins still attest its ancient importance. There is a notice of it given in Kinnear's *Geographical Memoir*, and another more full in an appendix to Captain Mignan's *Travels in Chaldaea*, and also in the second volume of the *Transactions of the Royal Asiatic Society*. See **AHAVA**.

I. AVEN, **𐤀𐤅** the name of a beautiful valley in Syria, near Damascus, between Libanus and Anti-Libanus. (Amos 1. 5.) It was supposed to have been remarkable for its idolatry, as was Bethel, which is called Beth-Aven for the same reason. (Hosea 5. 8.) It is con-
 jured to be the same with Baalbec, or valley of Baal, where there was a magnificent temple dedicated to the sun, and is called the valley of Lebanon in Josh. 11. 17.

tured to be the same with Baalbec, or valley of Baal, where there was a magnificent temple dedicated to the sun, and is called the valley of Lebanon in Josh. 11. 17.

Aven signifies in Hebrew *nothingness* or *vanity*; hence it is used by the Prophets in reference to idolatry, and therefore they call Bethel the House of Vanity, instead of the House of God. St. Paul, in the same sense, says, "For an idol is *nothing*."

II. AVEN, **𐤀𐤅** **ON**, **BETHSHEMESH**, (or **HELIOPOLIS**, according to the Septuagint and Vulgate, and our marginal reading, Ezek. 30. 17.) a city of Egypt, situated on the Nile, south-east of the Delta, and east of Memphis, celebrated for its Temple of the Sun, and a famous seat of Egyptian science and learning. The inhabitants are said by Herodotus to have been the wisest of the Egyptians; and it is affirmed that Moses spent his youth there, and received that education which rendered him "learned in all the wisdom of the Egyptians." The destruction of the city, the temple, and the people, which Jeremiah and Ezekiel foretold, was probably accomplished by Nebuchadnezzar. Jablonski, *Panth. Egypt.*; Cellarii *Geograph. Antiq.* See **HELIOPOLIS**; **ON**.

AVENGER OF BLOOD, **𐤀𐤅𐤂𐤏𐤋** **goël**. The indication of the punishment which, in Gen. 9. 6, was decreed against homicide, devolved, by the usage of all nations in primitive times, on the brother or other nearest male relation of the person whose life had been taken away. The right also of repurchasing and redeeming property or persons, as well as that of avenging blood, according to the Hebrew laws, appertained only to the next relation; hence the term **𐤀𐤅𐤂𐤏𐤋** **goël**, is used for the next relation in Levit. 25. 25, so also **𐤀𐤅𐤂𐤏𐤋** **an avenger of blood**. The blood-avenger often underwent incalculable difficulties, and spent an incredible time in hunting down his victim, but a commutation or compensation for murder was not unfrequently adjusted between the parties.

When the fine for blood was accepted, or the purification perfected, it is supposed some visible token of security, like the **𐤀𐤅𐤂𐤏𐤋** **oth**, or "mark" set upon Cain, was granted to the offender; and at the present day, when the injury is compromised among the Arabs, a mantle of security is given to the delinquent by the reconciled party.

The office of the Goël appears to have been connected with the religion of the patriarchal ages, and many instances of implacable revenge in the discharge of such a duty have survived to this time. If the Goël should neglect to wipe off the dishonour conceived to be attached to his tribe or family until he had avenged the homicide or premeditated murder, the onus of responsibility was supposed to devolve on the nearest relation after himself, who was entitled **𐤀𐤅𐤂𐤏𐤋** **me-goël**, or *the nearest relation but one*.

This institution, which has been investigated with great care by Michaëlis, passed from the East to the other regions of the earth, and was recognised alike by the Greeks in the heroic ages*, and the Scythians and Teutonic tribes. Among our Saxon ancestors the right of revenging homicide was transferred to the state, but the murder of any individual, even the king, was to be atoned for by a stipulated payment, in proportion to his rank, and there are traces of this among the native Irish even in the sixteenth century.

But we must now speak of this practice as prevailing

*Eschylus in his *Agamemnon* mentions the Goël in plain and unequivocal terms, and also in Electra's Address to the Chorus, at the tomb of her father. (*Choëph.* 117.) In conformity with the Jewish and Eastern opinions on the subject, if the crime of blood lay on any member of a family, he or she was said to have begotten or brought forth an Erinny to the house. (*Soph.*)

at the present day among the Arabs, and also in a part of Europe, the population of which is in great measure of Arabian descent.

The interest of the common safety has for ages established a law among the Arabians which decrees that the blood of every man who is slain must be avenged by that of his murderer. Burckhardt supplies some interesting notices respecting the thár or blood-revenge of this people; and he alleges that this institution has been one of the principal means of preventing the warlike tribes of Arabia from exterminating each other. Without it, he observes, their wars in the Desert would be as sanguinary as those of the Mamelukes in Egypt; but the terrible blood-revenge renders the most inveterate wars nearly bloodless.

"It is a received law among the Arabs that whoever sheds the blood of a man, owes blood on that account to the family of the slain person. This law is sanctioned by the Koran, which says, 'O true believers! the law of retaliation is ordained to you for the slain, the free shall die for the free,' (lib. ii. 173.) The Arabs claim the blood not only from the actual homicide, but from all his relations, and it is those claims that constitute the right of thár, or the 'blood-revenge.' This rests with the *khomse*, or fifth generation, those only having a right to avenge a slain parent, whose fourth lineal ascendant is, at the same time, the fourth lineal ascendant of the person slain; and, on the other side, only those male kindred of the homicide are liable to pay with their own for the bloodshed, whose fourth lineal ascendant is at the same time the fourth lineal ascendant of the homicide. If the family of the man killed should, in revenge, kill two of the homicide's family, the latter retaliate by the death of one. If one only be killed, the affair rests there, and all is quiet; but the quarrel is soon revived by hatred and revenge."

It appears, however, that a commutation of this thár may be effected by the homicide or his friends offering a certain sum fixed by their ancient laws, which is generally accepted. The price varies in different tribes, and according to the affinity and rank of the person slain. If no such commutation takes place, the unfortunate homicide and all his relations comprised within the *khomse* take refuge among another tribe, where they imagine the arm of vengeance cannot reach them. The fugitives are also allowed three full days, and a few hours of the fourth, during which time there is no pursuit, and they remain in exile until their friends arrange the matter for them. Families of such fugitives are sometimes known to be in exile for more than fifty years, when it happens that during the life of the son and grandson of the person killed no compromise is made. Every expedient is reckoned lawful to avenge the blood of a slain relation; but the homicide cannot be killed if he is a guest in the tent of a third party, or if he has taken refuge even among his most inveterate enemies.

The mountainous parts of the island of Sardinia are chiefly inhabited by a wild and savage race, who are supposed to be descended from the former possessors of the island, the Saracens. Among these people, as we are assured by a recent traveller, the practice of "blood for blood" is most rigidly enforced at the present day, in spite of all the efforts of the government for its suppression; more rigidly, indeed, than among the Arabs, for it does not seem that any pecuniary compensation for murder is ever offered, or would be accepted.

When a murder has been committed, which, from the universal custom of going armed, is far from unfrequent, the body of the deceased is carried to his house, and there exposed to view in the clothes in which he met his death; and on the day appointed for the funeral, as

many persons as possible being assembled, the women of the family act over the scene of the assassination; employing the most frantic cries and gestures, till the spectators are worked up to a pitch of frenzy. Then the mother, wife, or sister of the deceased, solemnly addressing herself to the nearest relative, exhorts him to avenge his kinsman upon any one of the kindred of the murderer, invoking the vengeance of heaven upon his head, should he fail in what is by them considered the most sacred of all duties. This it seems is very seldom the case, as, owing to the general feeling on the subject, his own life would be thereby endangered.

I. AVIM, אַװִם a people in Canaan descended from Hevæus, one of the sons of Canaan, expelled by the Philistines from Caphtor. (Deut. 2. 23.) Some of the Avim or Hivites dwelt afterwards at Gibeon, (Josh. 11. 19; 18. 23,) and there were also some at the foot of Mount Hermon, beyond the Jordan.

II. A city in the territory of the tribe of Benjamin, (Josh. 18. 23,) now unknown.

AVITH, a city of the ancient kings of Edom in Idumæa. (Gen. 36. 35.)

AWL, a well-known instrument. In the passage in Exodus 21. 6, this word is employed in reference to piercing the ear as a sign of perpetual servitude, which it seems was a custom among other Oriental nations, (Petronius Arbitr,) and it was the practice in India and Persia to perforate the ears of boys dedicated to the service of the gods. (Plutarch, *Sympos.*)

AXE, אַרְבֵּן an implement chiefly used for cutting down trees. (Deut. 19. 5; 20. 19; Matt. 3. 10; Luke 3. 9.) The word is frequently used symbolically in the Scriptures, especially by the prophets where they represent the kingdoms, nations, and individuals, whose ruin they predict under the figures of forests and trees doomed to be cut down. (Isai. 10. 33; Jer. 46. 22, 23; Ezek. 31. 3; 11. 12.)

The axe was also used as the instrument of decollation, to which there is an allusion in Rev. 20. 4: "The souls of them that were beheaded for the witness of Jesus;" literally, "cut with an axe."

The employment of the axe in war is noticed in the article ARMS, which see.



Egyptian Axe.

AXLE-TREE. The Hebrew word אֵשֶׁל is used in the plural for the axle of a wheel in 1 Kings 7. 32, 33; and also for the tenons in boards in Exod. 26. 17, 19; 36. 22, 24.

AZAL, אֶזַל mentioned in Zech. 14. 5, appears to be the proper name of a place. The signification is supposed to be, *at the foot of the hill*.

AZAZEL. The rendering of the Hebrew word אֶזַזִּיל *Azazel* by "scape-goat," (Levit. 16. 8, 10, 26,) in our version, is at variance with those of many preceding translators, and its accuracy has been disputed by several learned men. The Septuagint, the versions of Symmachus, Theodotion, and the Vulgate, take it for the name of a ram; Bochart understands it as a rough deserted

mountain; while others think it the name of an evil spirit, to whom the ram or goat (for these various readings render it doubtful which animal is intended,) when driven into the desert was devoted as an expiatory sacrifice.

The Rabbins inform us, that after the lot had been taken, the high-priest fastened a long fillet or narrow piece of scarlet to the head of the scape-goat; and that after he had confessed his own sins and those of the people on his head, or when the goat was finally dismissed, this fillet changed colour to white, if the atonement were accepted by God; but if otherwise it retained its natural colour. It is in reference to this that they understand Isaiah (1. 18,) "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." After the confession had been made over its head, the scape-goat was committed to the charge of some person or persons, previously chosen for the purpose, and carried away into the wilderness; where, as might be understood from Levit. 16. 22, it was set at liberty; but the Rabbins give a somewhat different account. They say (speaking with a particular reference to Jerusalem and the Temple service,) that the goat was taken to a place about twelve miles from Jerusalem where there was a formidable rocky precipice; and they add, that for this occasion a sort of causeway was made between Jerusalem and this place, and that ten tents with relays were stationed at equal distances between them. On arriving at the precipice the goat was thrown down the summit, and by knocking against the projections, was generally dashed to pieces before it had half reached the bottom. It is added, that the result of this execution was promptly communicated, by signals raised at proper distances, to the people at the Temple, who were anxiously awaiting the event.

Several Oriental nations at the present day observe ceremonies founded no doubt upon some corrupted tradition relating to this subject. Roberts, in his *Oriental Illustrations*, says, "When a person is sick, he vows on his recovery to set a goat at liberty, in honour of his deity. Having selected a suitable one from his flocks, he makes a slit in the ear, or ties a yellow string

round its neck, and lets it go whithersoever it pleases. Whoever sees the animal knows it to be a *Nate-kadi*, the vowed goat, and no person will molest it. Sometimes two goats are thus made sacred; but one of them will be offered soon, and the other kept for a future sacrifice. But it is not merely in time of sickness that they have recourse to this practice: for, does a man wish to procure a situation, he makes a similar vow. Has a person heard that there are treasures concealed in any place, he vows to Virava (should he find the prize,) to set a goat at liberty, in honour of his name. When a person has committed what he considers a great sin, he does the same thing; but in addition to other ceremonies, he sprinkles the animal with water, puts his hands upon it, and prays to be forgiven." Gesenius; Winer; Rosenmüller; Jennings, *Jewish Antiq.* See **SCAPE-GOAT**.

AZEKAH, a town belonging to the tribe of Judah, about twelve miles distant in a southerly direction from Jerusalem, and five east of Bethlehem. The confederated Amoritish kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, were here defeated and slain by Joshua, and their army totally destroyed by an extraordinary shower of hailstones from heaven. (Josh. 10. 10, 11.) Eusebius and Jerome state that there was in their time a town in this quarter called Ezeca, which was probably the same as that mentioned by Joshua. Reland, *Paläst.*

AZEM, a town belonging to the tribe of Simeon. (Josh. 19. 3.)

AZMON, אֶזְמוֹן a city on the southern confines of Palestine, probably belonging to the tribe of Judah. (Numb. 34. 4, 5; Josh. 15. 4.)

AZNOTH, or **AZANOTH**, or **AZNOTH-TABOR**, one of the boundaries of the tribe of Naphtali, (Josh. 19. 34,) a city which Eusebius places in a plain not far from Cæsarea Philippi.

AZOTUS, the name by which **Ashdod** is designated in the New Testament. See **ASHDOD**.

BAAL, בעל (*Lord or Master*), the name under which the sun, considered as the supreme governor of the universe, was adored by the Phœnicians and other nations, from whom his worship subsequently passed to the Hebrews. That the term was sometimes employed to designate the Deity, at least by the Jews, appears from Hosca 2. 16.



Head of Baal.

The sun, as an object of worship, הַשֶּׁמֶשׁ *hoshemesh*, is mentioned by Moses in connexion with the moon and stars, to all of which effigies or images were erected.

(Exod. 20. 4; Deut. 4. 19; 17. 3.) In the time of Joseph, a city was consecrated to the sun in Egypt, and men of distinguished rank were set apart to this idolatrous service. (Gen. 41. 45-50; 46. 20.) Indeed, the worship of Baal and Astarte, the sun and moon, as typical of the active and passive powers of nature, seems to have been the earliest form of idolatry, as well as the most widely diffused. Traces of the worship are even to be found in these islands; for Baal, Bal, or Beal, was the name of the principal deity of the ancient Irish, which is adduced by General Vallancey as a proof of their Phœnician origin; and on the tops of many hills in Scotland, there are heaps of stones, called by the common people *Bel's Cairns*, where it is supposed sacrifices were offered by our pagan ancestors.

Macrobius (*Saturnal.*) states that the sun in his character of deity, was represented in the cities named Heliopolis, both in Syria and Egypt, by the image of an unbearded youth. His right hand, like that of a charioteer, was in an elevated posture, and sustained a whip; his left hand grasped the thunderbolt. The figure was covered throughout with gold.

The Mehestani or ancient fire worshippers considered the sun to be the eye of Ormuz, and next to the Amschependat, the greatest of all the divinities; they supposed

it to be the body or residence of one of them. (*Zend-Avesta*.) They described the chariot of the sun as being of a white colour, and wreathed with garlands of flowers. The sacred horses were white also, of the Nisean breed, and four in number. The tongue of the chariot to which they were fastened, was covered with gold. Xenoph.

Amon and Manasses, the predecessors of King Josiah, who lived between 690—642 B.C., and consequently before the time of Zoroaster, placed a chariot of this kind before the gate of the Temple at Jerusalem; which was burnt by the order of Josiah their successor. (2Kings 23. 11.) Such was the religious veneration of the Mehestani for the sun, that they did not pray without turning their faces towards him. They saluted his rising beams with songs of praise, holding in their hands a bundle of branches taken from the pomegranate tree, the tamarisk, and the palm. (Comp. Ezek. 8. 16, 17.)

High places were always chosen for the temples and altars of Baal, in which was preserved a perpetual fire. His priests and prophets were extremely numerous; and the manner in which they conducted the worship of their god, was at once frantic and ferocious. We read that Jezebel, the idolatrous queen of Israel, supported no fewer than four hundred and fifty of these impostors at her own table. While the victims smoked on the altar, they danced round it with the most violent gesticulations, and cut their bodies with knives and lancets. This custom of cutting the body with knives and lancets was common among barbarous nations in their idolatrous rites, according to Plutarch. Herodotus says, the Persian magi pretended to appease tempests and allay winds by making incisions in their bodies; and those who carried about the Syrian goddess Astarte, cut and slashed themselves with knives after the manner of the priests of Baal.

Though Baal was adored by many other nations, he was peculiarly the god of the Phœnicians, as is sufficiently evident from the frequent occurrence of his name among the widely spread people of Punic descent. The names both of cities and of individuals were often compounded of Baal, as Hasdrubal (*help of Baal*), Hannibal (*grace of Baal*), Jerubbaal (*Baal will behold it*), and Baal-Hazor, Baal-Hermon, Baal-Tamar, each of these cities having probably a local deity, though the differences between them cannot now be ascertained. These, perhaps, are some of the Baalim mentioned in various places in Scripture. (Judges 2. 11; 1Sam. 7. 4.)

Others of this class of divinities, concerning which we possess more information, are the following.

בַּעַל בְּרִית *Baal-Berith*, (*Baal of the covenant*.) It appears from Judges 8. 33; 9. 4, that the Shechemites had a temple to this god. He was the tutelary god of covenants, thus answering in a certain sense to the Jupiter Fidius of the Romans, or the *Zeus ορκιος* of the Greeks. Bochart, *Canaan*.

בַּעַל פֶּעֶר *Baal-Peor*. This was a god of the Moabites, whose licentious rites are alluded to in Numbers 24. 1-9. It has been supposed that this deity was the same with כִּמּוֹש *Chamosh* or *Chemosh*, mentioned in Numb. 21. 29, and Jer. 48. 7. Creuzer, *Symbol*.

בַּעַל זְבוּב *Baal-Zebub*. This god had a temple of some note in the city of Ekron. (2Kings 1. 2.) He was the tutelary deity that protected the people from being infested with gnats, a superstition adopted by the Greeks, who worshipped deities to protect them from mice and locusts.

This god was sometimes represented under the form of a large fly, at others under the form of a man with a fly on his head or in his hand. The oracle of Beelzebub was much consulted by those who wished to pry into futurity. Elijah reproved the messengers of Ahaziah,

king of Israel, for applying to the oracle to inquire the event of his illness.

Baal-Zebub must not, however, be confounded with Beel-Zeboul, *Βεελζεβουλ*, the lord of the dwelling or of the region of the air.

The deity styled **Baal**, whose worship was introduced into Israel by Jezebel, was evidently the god from whom the Greeks derived their Hercules. His Phœnician appellation was Melkart or Melkereth, (*king of the city*, i. e., *Tyre*), or Harokel, (*merchant*, he being supposed to be a great navigator,) which the Greeks corrupted into *Ηρακλης*, and under the name of the Tyrian Hercules, he was much celebrated. When Herodotus was in Egypt, he learned that Hercules was there regarded as one of the primæval gods of that country, and being anxious to obtain more explicit information on the subject, he undertook a voyage to Tyre. The priests there informed him that the foundation of the temple was coeval with that of the city, which they said was founded 2300 years before that time. It was in honour of this god that the Carthaginians for a long time annually sent the tenth of their income to Tyre. The account of the Baal of Jezebel and Athaliah agrees with this Hercules, since the representation of Scripture (1Kings 19. 18,) is the same with that of Diodorus Siculus, that no human sacrifices were offered to him, the fire was always burning on his altar, the priests officiated barefooted, and kissing was amongst the acts of worship. Cicero in *Verrem*.

Many representations of the Tyrian Hercules are extant on coins, of which there are two specimens in the British Museum. The first was found in the island of Cossyra, (now Pantellaria,) which belonged to the Tyrians; the other is a Tyrian coin of silver, weighing 214½ grains, and exhibits a very striking head of the same idol in a more modern and perfect style of art. One of the figures of the date is obliterated; but it is thought that the complete date may have given 84 B.C.

בַּל *Bel*. This word appears to be contracted from *בעל* and the deity signified by it is probably the heathen god called by Cicero the Indian Hercules. (Cicero, *Nat. Deor.*; Herodotus.) The idol Rimmon of the Syrians is also not without probability considered to have been the same with Baal or the sun. Gesenius; Winer.

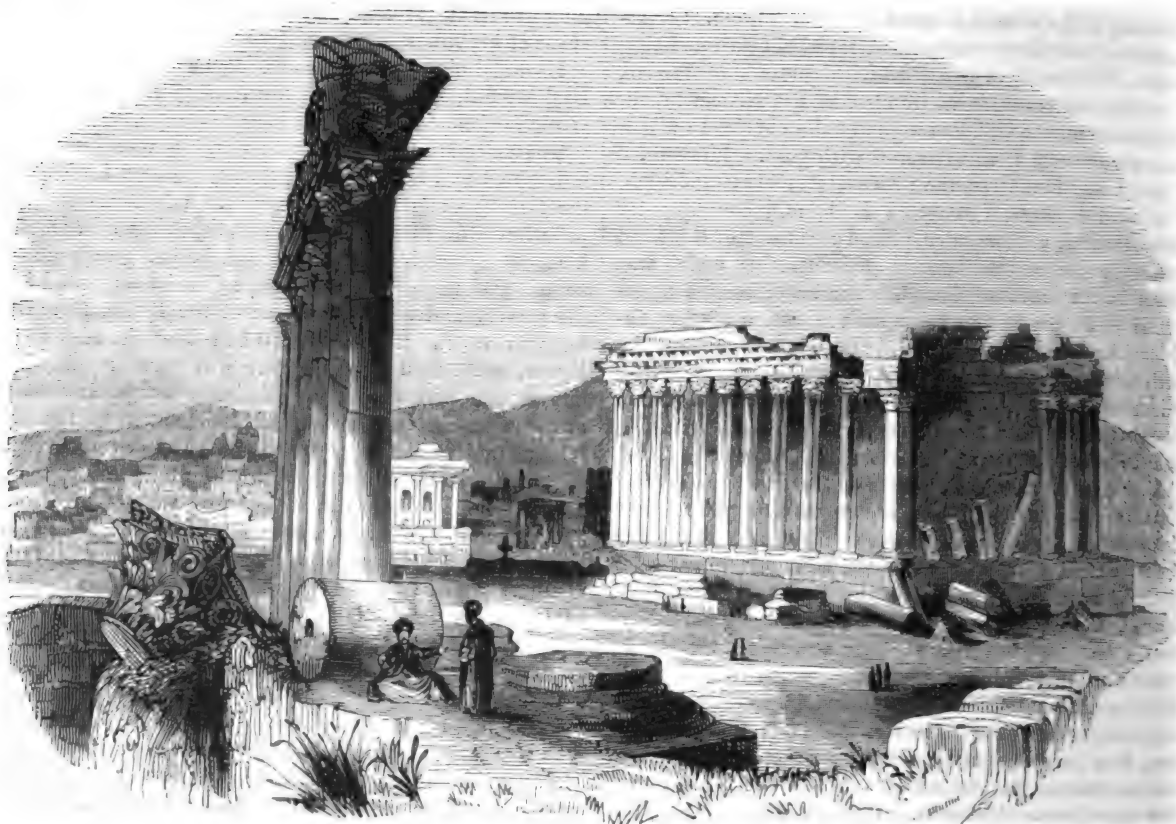


Coins with effigies of Baal.

BAALAH, a city allotted to the tribe of Judah. (Josh. 15. 29.) This name was applied sometimes to Kirjath-jearim. (Josh. 15. 9.) See **KIRJATH-JEARIM**.

BAALATH, a town of the tribe of Dan, (Josh. 19. 44,) supposed to have been situated about twelve miles north-west of Jerusalem. Solomon is said to have built in Lebanon a city bearing this name, (1Kings 9. 18,) which according to tradition is the same as Baalbec. See **BAALBEC**.

BAALATH-BEER, a place mentioned as the boundary of the tribe of Simeon on the south, may probably be the same as the preceding town. (Josh. 19. 8; 1Chron. 4. 33.)



General View of the Ruins of Baalbec.

BAALBEC, a city of Syria, situated in the great valley between the mountain chains of Libanus and Anti-Libanus, celebrated for its ruins of a temple of the sun, which are believed to occupy the site of the "House of the Forest of Lebanon," erected by Solomon.

Major Rennell fixes its position in lat. $34^{\circ} 1' 30''$ N., and long. $36^{\circ} 11'$ E., distant 36 miles N.N.W. from Damascus, 41 miles S.E. from Tripoli and Beyrout, and 130 W. by S. from Palmyra. It received its Syrian name from the worship of Baal, or the sun, the chief idol of the country, and Bec or Beit, a *dwelling*, together signifying the *House* or *City of the Sun*, which rendered by its Greek equivalent became Heliopolis.

The traditions of the inhabitants of the country, whether Jews, Christians, or Mohammedans, all affirm that this city was founded by Solomon, and there is every reason to suppose that that monarch's dominions did include this vale. Among the cities enumerated in the eighth chapter of the Second Book of Chronicles, v. 6, as being built by Solomon, is Baalath in Lebanon. The similarity of name and situation identifies it at once with Baalbec.

Baalath is also mentioned by Josephus as one of the places of pleasure erected by that king in Syria, on account of the mild temperature of the climate, the delicacy of the fruits, and the excellence of the water.

It may be inferred from 2Chron. 16. 4, that Benhadad subdued this city with the adjacent country; and that on the overthrow of the Syrian kingdom of Damascus, it passed under the sway of the Assyrians, (2Kings 16. 9,) and from them in succession to the Persians, Greeks, and Romans. In the time of Augustus, it was the station of a garrison, but was then more famed for its wealth and splendour than for its military importance. The city was surrendered to the Arab arms A.D. 635, after a brave resistance; it was also sacked and plundered in 748, during the wars of the Ommiyade and Abbasside Caliphs, and from this blow it never revived.

During the Crusades it frequently changed masters, and in 1400 it was plundered by the Tartars under Tamerlane or Timur, since which period it has been of no importance except to the antiquary and historian. In 1759 it was much shaken by an earthquake.

No ancient authors seem to refer to the structures at Baalbec. John of Antioch, a Christian writer of the seventh century, ascribes in an incidental manner the erection of a temple to Antoninus Pius; and this is the only account with any pretensions to authority of the origin of these extraordinary ruins.

Though the remains of the temple are of Corinthian architecture, and cannot be referred to a remoter period than that of the Roman emperors, a massive wall by which they are inclosed is evidently of a far more ancient date, and corresponds with the description of the "House of the Forest of Lebanon," built for the daughter of Pharaoh.

"The great temple of the sun," observes the intelligent author of *Three Weeks in Palestine*, "is wonderfully perfect; the architecture is of the Corinthian order, and belongs to the most classical age of Roman art. I have seen nothing in Italy that surpasses, indeed, I may say nothing that equals it. It is built of a compact primitive limestone; the pillars, of which there are fourteen on each side, and eight at the extremities, I computed to be rather above sixty feet in height, composed of three pieces joined together by a square piece of iron fitted in sockets in the centre. One or two of these had slipped from their pedestals, and reclined unbroken against the wall of the temple. They were crowned by a noble architrave and beautifully carved cornice. The peristyle was covered by an arched roof of stone, cut in patterns, with medallions in high-relief of mythological subjects admirably executed. The portico, which once displayed a double row of columns, is destroyed; the pronaos is also much dilapidated, and the pillars that supported the roof are gone. The doorway leading from thence into

the body of the temple is twenty-one feet in width; the moulding and other ornaments are the richest I ever beheld. The lintel is composed of three huge blocks, two on either side entering far into the wall, the third of the form of a wedge. Upon this is carved a splendid relief of an eagle grasping a caduceus in his talons, and surrounded by a wreath, the two ends of which he holds in his beak. On each side a spiral staircase ascended to the top; the roof, however, has fallen in. The interior walls of the temple are surrounded by a double row of pilasters, having niches for statues between them, and at the upper end is the recess that once contained the image of the idol to which it was dedicated. The dimensions are 192 feet in length by 96 in breadth. The interior is much encumbered by fragments and rubbish; and without are seen lying in every direction broken shafts, capitals, and other architectural remains, which would supply a rich treat both to the architect and the painter.

"But beautiful as are these buildings, and replete with interest and delight to every person of taste, they yield as objects of wonder to the wall which encircles them. Maundrell, writing in an age when these were little known, seems almost afraid to hazard the delineation. 'Here,' says he, 'is another curiosity of this place, which a man had need to be well assured of his credit before he ventures to relate, lest he should be thought to strain the privilege of a traveller too far; that which I mean is a large piece of old wall which encompassed these structures, last described.' The whole is composed of blocks of stone of such magnitude that the smallest of them would excite astonishment, if seen elsewhere; but here, being eclipsed by three enormous masses, placed contiguously in the same course of the building, about twenty-five feet from the ground, they are overlooked as comparatively insignificant. They are at too great a height to admit of being accurately measured; but in the quarry whence they were hewn, about a mile distant, at the foot of Anti-Libanus, there yet remains a similar block, apparently of the same dimensions, and which was found to be sixty-eight feet in length, fourteen in height, and sixteen and a half in breadth. If, then, as there seemed to be best reason to conclude, the three stones in the wall be of the same size, they must occupy a space of sixty-eight yards in length: and by what mechanical powers they were conveyed to the distance of a mile, and then raised to their present position, no one can now conjecture. It cannot therefore be surprising that such an achievement should be referred by the people of the country to diabolical agency. The height of the wall is in proportion to the bulky nature of its materials, and is evidently not the work of those who erected the temples, but belongs to some remoter age."

Dr. Richardson observes, that "the soil of ages with which these stones are covered, compared with other parts of the building, which are decidedly Roman, would warrant our referring them to the era of Solomon, king of Israel, who built Hamath and Tadmor in the desert. The second builders of this pile have built upon the foundations of the former building: and in order that the appearance of the whole might seem to be of one date, they have cut a new surface upon the old stones. This operation has not been completely finished, and some of the stones remain half cut, exhibiting part of the old surface, and part of the new; so that the different eras of the building are exemplified in the same stones."

"The sun was fast sinking behind Lebanon, for here hours flew like moments, and the shadows of the mountain were gradually encroaching on the silent and desert plain, when a sort of consciousness of danger bade me either return into the inclosure, which is seldom visited by the natives, even by day, or retire to my

quarters in the inhabited part of the town. I adopted the former course, the more so, as at that very moment, a beautiful moon, so favourable to the contemplation of works of art, was just appearing over the hills to the eastward, and promised to assist me in the project. I was not disappointed. As I entered the grand court, in which are contained the principal ruins, a general silence prevailed throughout; even the shepherd's pipe, which but a few minutes before had caught my ear in the plain, had now ceased to be heard. But it was the silence of death, and of widowed greatness; for here, man once dwelt—here, space, material and art, were all made subservient to his views of grandeur and magnificence. From hence I directed my steps to the more perfect temple, standing in the area below; but the masses of prostrate columns, and chiselled marbles, which obstructed its entrance, seemed almost to interdict an approach. After slipping and falling repeatedly, I gained the interior. Here my presence occasioned a panic amongst a host of birds, apparently wild pigeons, which had taken up their abode in the temple; and I was not a little startled myself by the fluttering and bustle that ensued, in consequence of my intrusion.

"One half of the building, which is roofless, lay buried in gloomy shadow; whilst the moonlight rested with complacency upon the upper story of the remainder, and gave a fanciful embellishment to the elaborate sculptures with which it is adorned. Viewed by day, these beautiful structures, though replete with interest and delight, carry with them a mingled feeling of humiliation and regret; humiliation at the reflection of the transitory greatness of all human conceptions, and regret, that such proud relics of man's genius should be held by a people incapable of appreciating their merits, and consequently heedless of their further and complete destruction; whereas, by the uncertain light which reigns at this hour, the greater part of the deficiencies are supplied by fancy, and the mind is irresistibly carried back to the period of its perfect state, when incense burnt on its altars, and the walls resounded with the chants of a people sacrificing to the great luminary which enlightens the world. Emerging from the dark recesses of the sanctuary, my attention was suddenly called to the six noble detached columns, standing upon the upper platform, and shooting high up into the air; the effect of which, at this moment, was heightened to sublimity by the moonbeams reflecting on their shafts, and the solemn stillness that reigned around them. Seated upon a fallen fragment of this august pile, and riveted to the spot by a melancholy, yet pleasurable feeling, I remained, I dare not say how long, absorbed in reflection, which the place, the hour, and the serenity of the night were all so well calculated to inspire." Robinson's *Palestine and Syria*.

The modern town consists of a few mean huts and some half-ruined mosques, and the day appears not far distant when, like many other Eastern cities, it will cease to be inhabited. In 1751 the population amounted to five thousand, in 1785 it had diminished to twelve hundred, in 1818 it did not exceed five hundred, and in 1835 it barely amounted to two hundred. Pococke; Burckhardt; Irby and Mangles; Richardson; Lord Lindsay.

BAALE. See KIRJATH-JEARIM.

BAAL-GAD, a city of the Canaanites, situated in the valley of Lebanon at the foot of Mount Hermon. (Josh. 11. 17; 12. 7.) It was one of the places that remained unconquered by the Israelites at the death of Joshua. (13. 5.)

Some writers have supposed it to be the same as Baal-

Hamon mentioned in Solomon's Song, (8. 11;) while others identify it with Baalbec. See BAALBEC.

BAAL-HAMON, the name of a vineyard which belonged to Solomon. (Cantic. 8. 11.) The estate was rented by a number of tenants, each of whom paid the Egyptian bride of Solomon, in rental, one thousand shekels of silver, equivalent to about one hundred and twenty-two pounds sterling, the vineyard being her marriage portion. Bishop Patrick places this vineyard near Jerusalem, "where abundance of people had vineyards," but as nothing certain is known concerning this place, some writers have supposed it to be situated not far from Baalbec.

BAAL-HERMON, a town north of the territorial possessions of the tribe of Issachar, in the district occupied by the half tribe of Manasseh, near to which is Mount Hermon. The mountain is also called Mount Baal Hermon. (Judges 3. 3; 1Chron. 5. 23.)

BAAL-MEON or BETH BAAL-MEON בעל מעון a city of the Canaanites, east of the river Jordan, which the tribe of Reuben repaired. (Numb. 32. 38; 1Chron. 5. 8.) It was afterwards taken by the Moabites, and was possessed by them in the time of Ezekiel, who denounces its inhabitants. (Ezek. 25. 9.) It was one of the frontier towns of Moab, and consequently much exposed to hostile aggressions. Jerome says, that in his time it was a large village, and places it about nine miles from Esebon or Heshbon. Burckhardt speaks of some ruins near this place, which the Arabs call Myoun.

BAAL-PERAZIM, a place not far from Jerusalem, situated in the valley of Rephaim, where David routed the Philistines. (1Sam. 5. 20; 1Chron. 14. 11.)

BAAL-SHALISHA, a place situated according to Jerome and Eusebius fifteen miles north from Diospolis. In 1Sam. 9. 4, the land of Shalisha is spoken of, and the man who brought provisions to the prophet Elijah when he went to Gilgal is said to have come from Baal-Shalisha. (2Kings 4. 42.)

BAAL-TAMAR, a place near Gibeah, where was a grove sacred to Baal. Here the Benjamites were almost entirely destroyed by the other tribes. (Judges 20. 33.)

BAALTIS, a Phœnician goddess, supposed to have been the same as Astarte or Ashtaroth. See ASHTAROTH.

BAAL-ZEPHON, a station of the Hebrews on their march from Egypt, (Exod. 14. 29,) supposed by some writers to have been a town opposite Pi-hahiroth, distinguished either by its northern situation or by a watch-tower, and an idol temple. "Instead of proceeding from Etham," says Dr. Hales, "round the head of the Red Sea, and coasting along its eastern shore, the Lord made the Israelites turn southward along its western shore, and after a stage of twenty or thirty miles, (which cannot be exactly ascertained, because the Red Sea anciently extended a good way northward of Suez,) to encamp in the valley of Bedac, where there was an opening in the great chain of mountains which line the western coast called Pi-hahiroth, (*the mountain of the ridge*), between Migdol (*the castle or garrison*), westward, and the sea eastward over against Baal-zephon on the eastern coast, to tempt Pharaoh whose heart He hardened to pursue them, when they were entangled in the land, and shut in by the wilderness, on their rear and flanks, and by the sea in their front."

"Baal-zephon," says Bruce, "was probably an idol's temple, which served for a signal-house upon the cape which forms the north entrance of the bay, opposite to Jibbel Attaka, where there is still a mosque, or saint's

tomb. It was probably a light-house for the direction of ships going to the bottom of the gulf to prevent mistaking it for another foul bay under the high land, where there is also the tomb of a saint called Abu Desage." See PI-HAHIROTH and RED SEA.

BAASHA, son of Abijah, and commander of the armies of Nadab, king of Israel. He treacherously killed his master at the siege of Gibbethon, and usurped the kingdom, which he possessed twenty-four years. He exterminated the whole race of Jeroboam, as God had commanded, but by his bad conduct and his idolatry incurred the indignation of the Most High. (1Kings 15. 27; 16. 7.)

I. BABEL, בבל rendered in the margin of our version, *confusion*, the name bestowed upon the tower which "the whole earth," the descendants of Noah, had begun to erect in the plain of Shinar, but the completion of which was prevented by the interposition of the Almighty. (Gen. 11. 1-9.) This event is usually ascribed to the year 101 after the Flood, (2247 A.M.,) but the Samaritan chronology places it in the year 401, and the Septuagint in 501.

2. It is needless to indulge in conjectures, as some writers have done, as to the end proposed in building this lofty tower, when the reason is stated in the page of inspiration: "Let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name lest we be scattered abroad upon the face of the whole earth." (Gen. 11. 4.) "Such a notion," says Mr. Ainsworth, the most recent traveller in this quarter, "is applicable in the most remarkable manner to the wide and level plains of Babylonia, where scarcely one object exists different to another to guide the stranger in his journeying, and which in those days, as in the present, were a sea of land. The effect of those high places, characteristic almost everywhere of some Babylonian or Chaldean site, remains as striking as ever.

"Those beacons over the dreary sand may be seen rising from the horizon's verge like giant pillars, deceiving the weary traveller in their distance, and contorted by a lake of light (*shráb*), into a hundred fantastic forms; yet still faithfully guiding him to one point in his destination. Such is the pile of Aker-kuf, such the memorable Birs, and the still more colossal mounds of Urchoe, of Teredon, and of Irák.

"How limited is the criticism of man, when he supposes the Deity to have regarded with jealousy these impotent attempts, although so fair in our eyes, to rival the mountains which He has reared upon the earth's surface. It was evidently not the building, but the object, which was not agreeable in the eyes of the Almighty; and hence the families of future nations were hurried by a new dispensation to their several destinations."

The expression employed by the sacred historian in reference to this tower, that its top was to "reach unto heaven," is to be understood as a strong Hebrew phrase denoting a very lofty tower, for we observe the walls of the cities of Canaan described in a similar manner. The spies sent out by him to view the land, on their return reported that the "cities were great, and walled up to heaven," (Deut. 1. 28; 9. 1,) which only means that the people of those countries raised the walls of their cities to a great height to prevent their being scaled by hostile assailants.

3. The sacred historian does not intimate that what had been erected of the tower sustained any damage at the confusion and subsequent dispersion; he simply states that the building was discontinued. He gives no information as to its dimensions, but the imagination of

Oriental and ancient writers has not been wanting to supply this deficiency by fabulous traditions. Some of them pretend that the tower was no less than 10,000 fathoms or twelve miles high, and St. Jerome affirms, from the testimony of persons who said they had seen and examined the building, that it was in his time four miles high. Others again make it range from a furlong to five miles in height.

4. The earliest authentic information concerning this tower is derived from Herodotus, who, however, did not see it till thirty years after the Persian king Xerxes had done as much damage to it as its solid mass allowed him to effect. Herodotus describes the spot as a sacred inclosure dedicated to Jupiter Belus, consisting of a regular square of two stadia (1000 feet,) on each side, and adorned with gates of brass. In the midst of this area rose a massive tower, whose length and breadth was one stadium; upon this tower arose seven others. He does not mention their height; but Strabo, who concurs with him in the dimensions of the basement, adds that the whole was a stadium in height. Taking these proportions, of 500 feet high with a base of 500 feet on each side, we have a structure as high as the greatest of the Egyptian pyramids, but standing on a much narrower base; as the dimensions of the pyramid may, on an approximation of the various statements, be reckoned at 480 feet in height on a base of 750 feet each way. Herodotus goes on to say, that on the outside, steps were formed, winding up to each tower; and that in the middle of every flight there was a resting place provided with seats. In the highest tower was a magnificent chamber sacred to Belus, and furnished with a splendid couch, near to which was a table of gold. There was, however, no statue, the god being supposed to inhabit it at will; this statement is contradicted by other writers, who mention a statue of gold forty feet high. About two centuries after the devastations committed by Xerxes, Alexander, among his mighty projects, conceived the idea of restoring the tower to its former condition; and as a preparatory step employed 10,000 men for two months in removing the rubbish which had fallen from the superstructure in consequence of the dilapidations of the Persian king; but his death put an end to the work.

5. On the western side of the river Euphrates stands a large artificial mound called the Birs Nimrood, which has been generally supposed to be the remains of this celebrated structure, but some recent travellers entertain doubts on the subject, considering it more probable that this is the site of one of the quarters of the Babylon of Herodotus, called Borsippa, and they place the tower of Babel on the other bank of the river, where is found a hill crowned by a heap of ruins, called by the Arabs Majalibah, or House of Captivity.

Niebuhr saw the ruins of the Birs Nimrood at a distance, but he was prevented from an examination of them by his apprehensions of the wild tribes of the desert, and none attempted their exploration until Mr. Rich, Sir Robert Ker Porter, Mr. Buckingham, and Captain Mignan, successfully prosecuted this arduous undertaking.

"The tower-like ruin on the extremity of the summit," says Sir Robert Ker Porter, "is a solid mass, twenty-eight feet broad, constructed of the most beautiful brick masonry, and presenting the apparent angle of some structure originally of a square shape, the remains of which stand on the east to a height of thirty-five feet, and to the south twenty-two feet."

Captain Mignan says, "It is 190 feet from the foundation of the tower to the base of the pile, and from the basement of the tower to its uneven summit, thirty-five. This measurement is taken at the western face, where the tower assumes a pyramidal form towards the top,

whence it is rifted or split down its centre. The southern face of the mound is the most perfect, and the western the least, perhaps from the effects of the violent winds which prevail from that point. On digging into the base of this edifice, I found it composed of coarse sun-dried bricks, fastened together by layers of mortar and reeds. At the depth of fourteen feet bitumen was observable. The whole summit and sides of this mountainous ruin are furrowed by the weather and by human violence, into deep hollows and channels, completely strewn with broken bricks, stamped with three, four, six, and seven, lines of writing, stones, glass, tiles, large cakes of bitumen, and petrified and vitrified substances."

6. The indications that fire at one time struck the pile are not a little remarkable, and from the general appearance of the cleft in the wall, and the vitrified masses, it seems not improbable that this fire was lightning from heaven. This agrees not only with the account given by the Sacred historian; but with the traditions of several ancient and distant nations, which allege that the original tower was not only stopped in its progress, but partially overturned by the Almighty, accompanied with thunders and lightnings and a mighty wind, and that the rebellious men who were its builders fled in horror and confusion before the awful storm. Bochart thinks this probable, and Faber conjectures that "fiery globes similar to those which checked the mad enterprise of Julian at Jerusalem, might have burst from the pile itself, and by that miracle overthrow the impious builders, who had undertaken the erection for the special purpose of concentrating their idolatrous superstitions, and of resisting the Divine command that they should further spread themselves over the earth."

"Leaving out of the question," says Mr. Rich, "any conjecture relative to the original destination of this ruin, the first impression made by the sight of it is, that it was a solid pile composed in the interior of sun-burnt bricks, and perhaps earth or rubbish; that it was constructed in stages, and faced with fine bricks, having inscriptions on them, laid in a very thin layer of cement; and that it was reduced by violence to its present ruinous condition. The upper stories have been forcibly broken down, and fire has been employed as an instrument of destruction, though it is not easy to say how. The facing of fine bricks has been partly removed, and partly covered by the falling down of the mass which it supported and kept together. The Birs Nimrood is in all likelihood at present pretty nearly in the same state in which Alexander saw it, if we give any credit to the report that 10,000 men could only remove the rubbish, preparatory to repairing it, in two months. If indeed it required one-half of that number to disencumber it, the state of dilapidation must have been complete. The immense masses of vitrified brick which are seen on the top of the mound appear to have marked its summit since the time of its destruction. The rubbish about its base was probably in much greater quantities, the weather having dissipated most of it in the course of so many revolving ages, and possibly portions of the exterior facing of fine brick may have disappeared at different periods."

7. Mr. Buckingham's more recent observations fully confirm the views of Mr. Rich. After a very minute examination he discovered traces of four stages or towers in the pile, and admitting that the original height was a stadium, which, according to Herodotus, amounts to 500 feet, and the stages or towers to have been equal in height, it follows that vestiges of four towers are in existence within the acknowledged elevation of 235 feet. The earth about the base of this enormous mass of vitrified building is now clear, but is at some distance sur-

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rounded by the ruins of walls which form an oblong square, inclosing numerous heaps of rubbish, probably at one time the fanes of the inferior deities, or the dwellings of the priests and officers of the temple.

This has prophecy been literally fulfilled respecting this celebrated tower and its idolatrous worship. "Bel boweth down, Nebo stoopeth." (Isai. 46. 1.) "Babylon is taken, Bel is confounded, Merodach is broken to pieces; her idols are confounded, her images are broken in pieces; for out of the north there cometh a nation against her, which shall make her land desolate, and none shall dwell therein; they shall remove, they shall depart, both man and beast." (Jerem. 50. 2,3.) "I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a *burnt mountain*; and they shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be desolate for ever, saith the Lord. I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up, and the nations shall not flow together any more unto him." (Jerem. 51. 25,26,44.)

The appearance of the tower of Nimrod is described by various travellers as sublime even in its ruins. Clouds play around its summit; its recesses are inhabited by lions, and three majestic ones were seen by Sir Robert Ker Porter, "quietly taking the air upon the height of the pyramid;" and, scarcely intimidated by the cries of his Arabs, they slowly descended into the plain, leaving the broad prints of their feet in the clayey soil.

"While thus," says Sir Robert Ker Porter, "actually contemplating these savage tenants wandering amidst the towers of Babylon, and bedding themselves within the deep cavities of her once magnificent temple, I could not help reflecting on how faithfully the various prophecies had been fulfilled which relate in the Scriptures to the utter fall of Babylon, and abandonment of the place, verifying in fact the words of Isaiah: 'Wild beasts shall be there, owls shall dwell there, and dragons shall cry in the pleasant places.'"

II. BABEL was also the original name of the city afterwards so celebrated as Babylon, and is derived by Eichhorn and some others from בַּבְּלַיִם *the gate or court of the City of Bel*, in allusion to the deity to whose worship the original tower was then devoted.

BABYLON, the capital of the ancient kingdom of Babylonia, is supposed to have been situated in north latitude 32° 28' 30", and in east longitude 44° 9' 45". It is usually considered to have been founded by the descendants of Noah, 2234 B.C., enlarged by Nimrod*, and, in a manner, completely rebuilt about 1200 B.C., by the Assyrian queen, Semiramis. It was greatly enlarged, strengthened, and beautified by succeeding sovereigns; but it was brought by Nebuchadnezzar and his daughter Nitocris to such a degree of magnificence and splendour, as rendered it one of the wonders of the world. The works ascribed to Nebuchadnezzar were the embankments of the river, the artificial canals, and the completion of an artificial lake of vast dimensions begun by Semiramis; but Herodotus says some of these were the works of Nitocris, who probably finished what her father had begun.

2. "Like other great cities in the East—as Ctesiphon and Seleucia became Coche and Al Madayn, and Nineveh, Ninus, Mespila, and Atúr—the city of Nimrod was in the lapse of time known by different names, and ultimately subdivided into various parts. The first quarter that appears to have been separated from the mother city, if indeed it was not originally distinct, was that on the west side of the river, and which contains the Birs Nimrod. The word Birs, as applied to this mound or ruin, cannot be satisfactorily explained in Arabic, as a derivative of that language; and it would appear that all attempts to deduce it from the Hebrew or Chaldaic tongues have failed, as they are founded on a change of the radical letters. The Kamus gives Birs as the name of a town or district between Hillah and Kúfah. In the Chaldaic Sidra Rubla of the Sabseana, it is mentioned under the name of Bursif, whence the Borsippa of Strabo, and other old writers. Strabo describes the city as being fifteen miles below Babylon, and a famous manufacturing town. Josephus (in *Apion*), relates that Nabonnedus, fleeing from Cyrus, shut himself up in the town of Borsippa, which Heeren reads, was imprisoned there by Cyrus. Ptolemy notices the town under the name of Borsia. Cellarius considers the Hippareum of Pliny as Borsippa.

"It was from Birs, or Bursif, that the produce of the Birssean looms, the cloth of Birs, derived its name. The almost only remnant of Borsippa, probably the temple of a national worship performed in high places,—one of which belonged to each Babylonian city, and to each of the quarters of Babylon itself,—still preserves its ancient name, Birs, to which a superstitious tradition has coupled that of Nimrod." (Ainsworth.)

The quarter of Babel itself appears to have, at one period, changed its name, and to have received that of Nil. The mounds of Babel and the Mugalibah are nearly surrounded by two canals, which bear that name in the present day. Abú-el-Fédah describes the main stream of the Frat as flowing to the city of Nil, after which it is called Nahr Sirát. D'Anville also notices a town called Nilus, without having a definite idea of its position.

3. On account of its greatness and celebrity, and its giving a name to a very large and powerful empire, Babylon is denominated by a variety of just and appropriate terms in the sacred writings. It was situated in a vast plain, and surrounded by water, and hence it is termed in prophetic language, "the desert of the sea," or rather, the "plain of the sea," (Isai. 21. 1,) and the propriety of this designation, as Bishop Newton observes, consists in this, that not only is any large collection of waters termed in the Oriental style a sea, but also the plain about Babylon is said from the beginning to have overflowed with waters, and to have been called the sea. It was originally an immense morass; it became such after the capture of the city by Cyrus; and such it continues to the present day.

4. Herodotus says, "The city stood on a plain, it was a perfect square, of which each side measured one hundred and twenty stadia: the area four hundred and eighty stadia, or nearly sixty miles in circumference, an extent so immense as to stagger belief. It was surrounded by a wide fosse full of water; within which arose the city wall, two hundred royal cubits high, or about three hundred feet, and fifty in thickness, or seventy-five feet. The royal cubit exceeds the common by three digits. The cement of the walls was of bitumen, mixed with the tops of reeds; placed at every thirtieth course of the bricks; this was also used in the trench or ditch; the walls were built in the same manner, and on the summit were small towers of one story; between the towers a chariot could be driven or could turn." Upon this Mr. Buckingham remarks, "A wall three hundred feet high is credible after the contemplation of the Egyptian temples and pyramids, and the vestiges of Babylon."

The city was traversed each way by twenty-five principal streets, which intersected each other, and farther

* Josephus expressly says that Nimrod, the grandson of Ham, was the founder of the city, and to this day the inhabitants of the neighbouring plains are as fond of attributing every great work to this mighty hunter, as those of Egypt are of referring similar works to Pharaoh.

divided the city into a number of small squares, amounting to six hundred and twenty-six. These principal streets were terminated at each end by gates of brass, of prodigious thickness and strength, with smaller ones opening towards the Euphrates. A branch of the Euphrates intersected the city from north to south, and across the river, in the central part, was a magnificent bridge, according to some writers, a furlong in length, and thirty feet broad, which was supposed to be very ingeniously constructed to supply a defect in the sandy bed of the river. At each end of this bridge stood a palace.

The palaces are said to have been connected with each other by a passage running under the bed of the river. The old palace stood on the east end of the bridge, near which was the celebrated temple of Belus, which enclosed the tower of Babel. The new palace, which stood on the west side of the river, was seven and a-half miles in circumference, and surrounded by a lofty triple wall. The walls of both these edifices were embellished with an infinite variety of sculptured devices, representing all kinds of animals, and amongst the rest was a curious hunting scene, in which Semiramis, on horseback, was represented in the act of throwing a javelin at a leopard, and Ninus was seen piercing a lion. The new palace was built by Nebuchadnezzar, and in it Alexander the Great expired.

5. Near to this palace were the Hanging Gardens, so celebrated among the Greeks. They were raised by Nebuchadnezzar in order to give his wife Amytis (daughter of Astyages, king of Media,) some representation of the mountainous and woody scenery of her native country; they contained a square of four hundred feet on each side, and consisted of terraces one above another, on substantial arches; the ascent to each terrace was by steps ten feet wide. A wall twenty-two feet thick, surrounded the whole garden. Above each tier of arches was a superstratum of stones sixteen feet long and four broad, then reeds combined with asphaltum, over which were surfaces of brick-bond covered with sheets of lead, on which, finally, the mould for horticultural purposes was laid to a sufficient depth for the growth of large trees, which adorned every terrace of the garden. In the upper terrace was an engine or pump, by which water was drawn up out of the river, to supply a reservoir, whence it was conveyed by channels for purposes of irrigation to all the parterres. In the spaces between the several arches on which the structure rested, were large and magnificent apartments for pleasure and recreation. Very reasonable doubts have been, however, expressed as to the existence of these hanging gardens and of the tunnel under the Euphrates, from the silence of Herodotus, who had visited the city, while most of the relations of these wonders had not, respecting them.

6. The extent of Babylon seems a subject upon which it is impossible to attain any correct knowledge. No two of the ancient writers agree upon the point, and our ignorance of the precise value of the measures they speak of, prevents our arriving at even their view of the truth. Major Rennell, however, from a careful consideration of the subject, is of opinion that Babylon might probably have been about three times as large as London at the present day, but this vast space was certainly never covered with one continuous mass of buildings, and, indeed, Quintus Curtius says, "pasture and arable land was contained within the walls sufficient to supply the wants of all the inhabitants." This, no doubt, is an exaggeration, but it may serve to show that any attempt to estimate the population by the European standard must be utterly fallacious.

7. The banks of the waters of Babylon were planted

with willows which are mentioned in Scripture. Thus Isaiah, (15. 7,) describing, in prophetic language, the captivity of the Moabites by Nebuchadnezzar, says, that "they shall be carried away to the brook of the willows;" and the river banks are still hoary with reeds, and covered with the grey osier willows, on which the captives of Israel suspended their harps, and refused to be comforted, while their conquerors tauntingly commanded them to sing the songs of Zion. (Psal. 137. 1-4.)

8. Babylon was very advantageously situated, both in respect to commerce and as a naval power. It was open to the Persian Gulf by the Euphrates, which was navigable by large vessels, and being joined to the Tigris above Babylon, by the canal called Nahr Malikah, or the royal river, also supplied the city with the produce of the whole country to the north of it as far as the Euxine and Caspian seas. Semiramis improved the navigation of the Euphrates, and is said to have had a fleet of three thousand galleys. The prophet Ezekiel (17. 4,) calls Babylon a land of traffic, and a city of merchants, and Isaiah (43. 14,) speaks of "the Chaldeans whose cry is in their ships," or according to Bishop Lowth's version, "exulting in their ships." It is not to be wondered that, in later times we hear little of the commerce and naval power of Babylon; for after the capture of the city by Cyrus, the Euphrates was not only rendered less fit for navigation by being diverted from its course, and left to spread over the plain, but the Persian monarchs residing in their own country, in order to prevent any invasion by sea on that part of their empire, purposely obstructed the navigation of both rivers by making cataracts in them; that is, by raising dams across the channel, and making artificial falls in them, so that no vessel of any size or force could possibly come up. Alexander begun to restore the navigation of the rivers by demolishing the cataracts upon the Tigris, as far up as Seleucia, but he did not live to complete his great designs; those upon the Euphrates still continued, and Ammianus Marcellinus mentions them as subsisting in his time.

Such was Babylon according to the ancient historians, of whose description a very brief outline is here attempted; and though, as Goguet remarks, these statements are probably greatly exaggerated, yet the Scriptures describe its natural as well as acquired supremacy in terms that point it out as the most illustrious city of its time. Besides the other prophets, many of whom speak admiringly of its power and splendour, Isaiah, whilst denouncing against it the fearful judgment of the Almighty, emphatically styles it "the glory of kingdoms, the beauty of the Chaldees' excellency" . . . "the Lady of kingdoms, given to pleasure, that dwellest carelessly, and sayest in her heart, I am, and none else beside me."

9. The ultimate fate of the city, the circumstances attending it, and the agency by which it was to be accomplished, were predicted while Babylon was in the zenith of its glory, when the spoil of Nineveh, Jerusalem, and Egypt, had enriched it, after its armies had swept like a torrent over the finest provinces of the East, and when the arts and sciences, driven from Egypt and Phœnicia, were centred in the "virgin daughter of Chaldea," who sat on her lofty throne, the mistress of nations, and "the praise of the whole earth."

More than a hundred years before the accomplishment of the prediction, Isaiah recorded the doom that was pronounced against Babylon, naming the prince who was to fulfil this prophecy, before he was born, and Jeremiah described the minutest circumstances relating to the siege and the taking of the city, and painted the desolation of the once flourishing capital, which should remain to every succeeding age. (Isai. ch. 13. and 45; Jer. ch. 51.)

At the precise period appointed this prediction was fulfilled. The great city, the glory of kingdoms, whose beauty, strength, and magnificence made it the wonder of the world, was "swept with the besom of destruction."

10. For the space of twenty-six years after the death of Nebuchadnezzar, it continued to retain its glory, and was at once the seat of an imperial court, the station of a numerous garrison, and the scene of a most extensive commerce. It was at length invested about 540 years years B.C. by the victorious armies of Cyrus the Great.

Crowded as the city was with troops for their defence, surrounded with such lofty walls, and furnished with provisions for twenty years, the Babylonians derided the efforts of their besiegers, and boasted of their impregnable situation. On the other hand, the conqueror of Asia, determined to subdue his only remaining rival in the empire of the eastern world, left no expedient untried for the reduction of the city. By means of the palm-tree, which then abounded in the plains, he erected a number of towers, higher than the walls, and made many desperate attempts to carry the place by assault. These failing, he drew a line of circumvallation around the city; divided his army into twelve parts; appointed each of these to guard the trenches for a month, and resolved to starve his enemy to a surrender.

After spending two years in this blockade, an opportunity presented itself of effecting his purpose by stratagem. Having learned that a great festival was to be celebrated in the city, and that it was customary with the Babylonians on that occasion, to spend the night in drunkenness and debauchery, he posted a part of his troops close by the spot where the river Euphrates entered the city, and another at the place where it went out, with orders to march along the channel, whenever they should find it fordable. He then detached a third party to open the head of the canal, which led to the great lake already mentioned; and at the same time, to admit the river into the trenches, which he had drawn around the city. By these means the river was so completely drained by midnight, that his troops easily found their way along its bed; and the gates upon its banks having been left open in consequence of the general disorder, they encountered no obstacle in their progress. "If the besieged," says Herodotus, "had either been aware of the designs of Cyrus, or had discovered the project before its actual accomplishment, they might have effected the total destruction of his troops. They had only to secure the little gates which led to the river, and to man the embankment on either side, and they might have enclosed the Persians as in a net, from which they could never have escaped." Having thus penetrated into the heart of the city, and met, according to agreement, at the gates of the palace, they easily overpowered the guard, and cut to pieces all who opposed them.

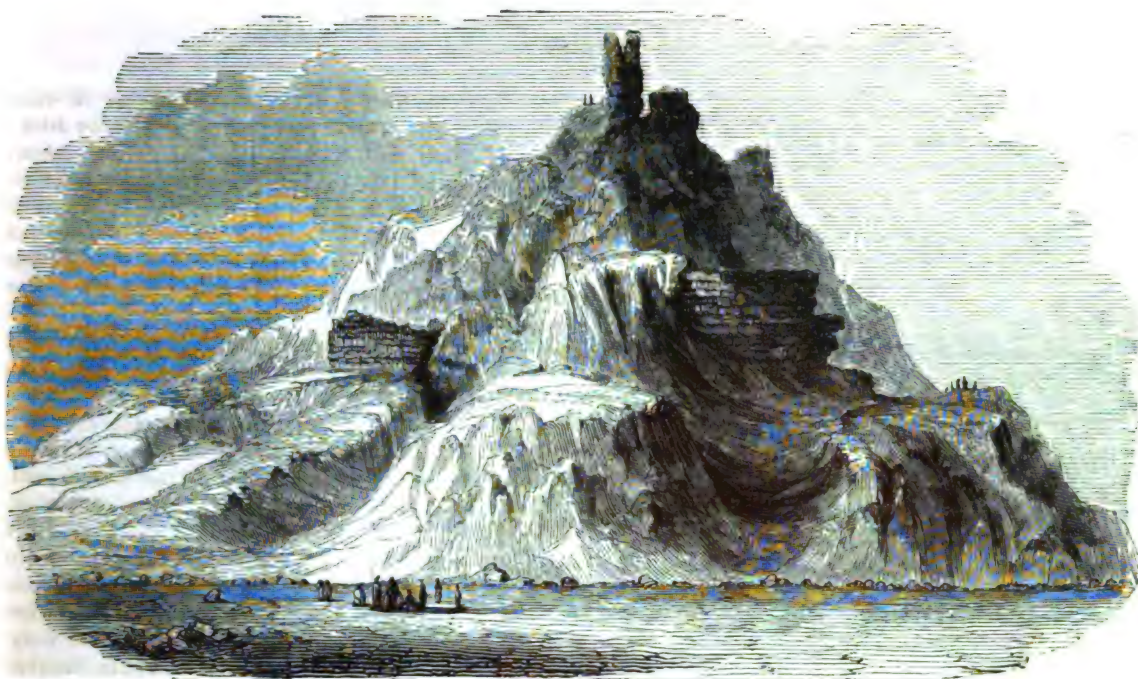
11. While all this was passing without, a scene of a very different description, and, if possible, one more remarkable, was going on within the fortified palace. Notwithstanding the rigorous blockade which Babylon had sustained for two years, and although the martial spirit of its citizens had degenerated into cowardice or apathy, their profligacy appears to have continued unabated, and on this night in particular, Babylon was the scene of universal revelry. The celebrated feast, which has been emphatically termed "impious," was held by Belshazzar, at which a thousand of his lords were present, besides his princes, his wives, concubines, and all the officers of the royal harem. In the midst of his drunken debauchery, he ordered the holy vessels of gold and silver, which had been brought by his grandfather Nebuchadnezzar from the Temple of Jerusalem, to be pro-

duced, which he filled with copious libations of wine, and thus daringly polluted those sacred vessels, by drinking out of them, with "his princes, wives, and concubines." Nor was this the extent of their impiety: we are further told that in the midst of this wanton and sacrilegious revelry, they "praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone;" that as they drank their wine, and polluted the hallowed vessels, they blasphemously exulted over that God to whose service exclusively they had been consecrated. At that very hour, when they were offering this insult to the Omnipotent Jehovah, a sudden and appalling manifestation paralysed every individual at the feast. The mysterious fingers of a man's hand were seen writing some no less mysterious characters on the wall opposite the king. The eye of Belshazzar at once caught the movements of those ominous fingers; the king "saw the part of the hand that wrote;" the consciousness of guilt at once harrowed his soul, while his wives and concubines beheld, horror-struck, the sight, and his princes were lost in astonishment and trepidation. "The king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against the other."

"In that night was Belshazzar the king of the Chaldeans slain." Such is the brief but emphatic record in the Prophet Daniel. The race of Nebuchadnezzar became extinct, "Babylon was taken, Bel confounded, Merodach broken in pieces."

"How wonderful," observes Bishop Newton, "are such predictions compared with events, and what a convincing argument of the truth and divinity of the Holy Scriptures! Where can you find a similar instance, but in Scripture, from the beginning of the world to this day?"

12. From this time the history of Babylon is one succession of calamities. Impatient of the Persian yoke, it revolted against Darius Hystaspes, the successor of Cyrus, and that monarch, when the city had been captured by stratagem, took away its gates, ruined its walls, and massacred great numbers of its inhabitants. Xerxes, also, after his return from his Grecian expedition, seized upon the treasure in the temple of Bel, and used his utmost efforts to ruin the edifice. For the next century and a half little mention is made of Babylon, until the time of Alexander, who proposed to restore its ancient prosperity, and to make it the capital of his empire. This scheme was frustrated by his death, and Seleucus, who succeeded to this portion of his dominions, founded the rival city of Seleucia on the Tigris, and removed thither 500,000 of the Babylonians. This was the final blow to its importance: in the relations of Diodorus Siculus, Strabo, Pliny, and Curtius, we trace its rapid decay, till at length it resumed something of its primeval condition, the greater part of the ground within its walls being in a state of tillage; and still later St. Jerome, in the fourth century of the Christian era, informs us that even tillage had disappeared, and the site of the proud city served for a hunting ground for the Persian kings, its walls having been repaired by them for the purpose of inclosing the game. Finally, even these walls have disappeared, or only exist as confused and widely scattered heaps of rubbish; and at the present time we may say, in the impressive language of Scripture, "She sits as a widow on the lonely ground; there is no more a throne for thee, O daughter of the Chaldeans!" (Isai. 47. 8;) her swarming population has been swept away, the naturally fertile soil "sorrow" in the absence of the husbandman, and all that the eye can now perceive beyond the piles of ruins is a mournful waste of barren sand and marsh. The prophet Jeremiah was commissioned



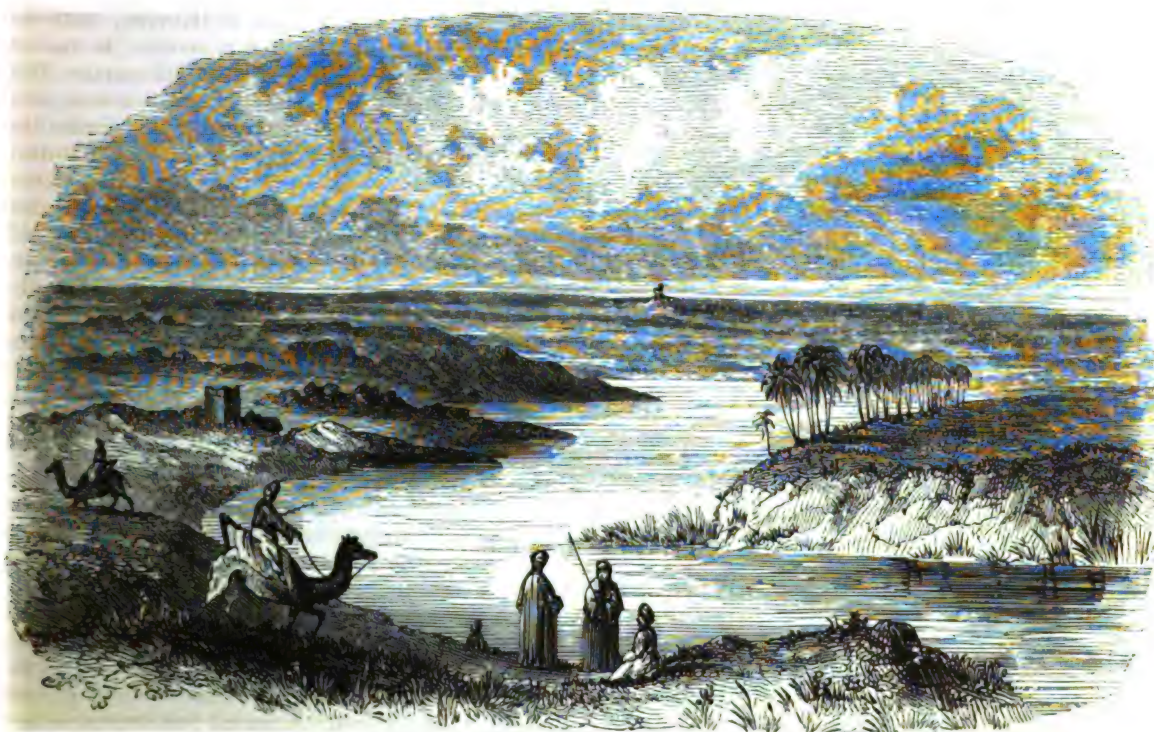
Birs Nimrod.



Kasr, or Palace.



Mound of Babel.



Plain of Babylon.

to declare that the Lord would "make the land of Babylon a desolation," and most literally has the prediction been fulfilled.

"Where labourers shaded by palm-trees a hundred feet high, irrigated the fields till all was plentifully watered from numerous canals, the wanderer, without an object on which to fix his eye but stunted and short-lived shrubs, can scarcely set his foot without pain, after the noon-day heat, on the arid and parched ground, in plodding his weary way through a 'desert,' a 'dry land,' and a wilderness. Where there were crowded thoroughfares from city to city there are now silence and solitude, for the ancient cities of Chaldæa are 'desolations.'" (Keith.)

13. The most remarkable of the mounds and ruins which point out the site of this famous city are the Mound of Babel, the Kasr or Palace, the Amram, the Mugalibah, Al Heima, and the Birs Nimrood.

The Mound of Babel, in the opinion of Mr. Ainsworth, indicates the site of the original city of Nimrod, though this is inconsistent with the theory which assumes the Birs Nimrood to be the remains of the Tower of Babel. Its square superficies is 49,000 feet; its elevation at the south-east corner, 64 feet.

To the south of the Mound is the Mugalibah, having a square superficies of 120,000 feet, and a height of only 28; beyond this again, the Amram Ibn Ali, perhaps the Western Palace, having an area of 104,000 feet, and an elevation of 23. The name Mugalibah has been understood as if it were derived from Mukallib, from Kilba, "the overturned or overthrown;" but Mr. Ainsworth considers that a much nearer affinity exists to Mugalibah, plural of Jalib, a slave or captive; "the House of the Captives," and that it was not improbably the residence of the Israelites who remained in Babylon. Considerably to the north is the Mound of Al Heima, an isolated eminence, having a superficies of 16,000 square feet, and an elevation of 44, with a ruin on the summit, eight feet high, from the red colour of which its modern name is derived. The Birs Nimrood has been already described under BABEL.

14. Between the Kasr and the Amram, there is every probability the river Euphrates once flowed, where the subaquatic tunnel of Semiramis may have also existed, and where quays lined the banks, at the time Alexander was carried over during his last illness. Heeren has, almost alone, endeavoured to identify the western palace of Diodorus, with existing mounds on the west side of the actual bed of the Euphrates.

The Kasr, or Palace, is a mound of about 700 yards in length and breadth. Its moulded bricks ornamented with inscriptions, and its glazed and coloured tiles, added to the sculptures that have been found there, speak of its importance, and have led to its being generally looked upon as the eastern, and the largest of the palaces of the Babylonian monarchs, renowned for its sloping gardens.

15. On the summit of the Mugalibah there are considerable traces of an erect building, and at the west end there is a mass of solid brick-work sloping towards the top and rising from a confused heap of rubbish. The chief materials of which this fabric is composed seem to be a mixture of chopped straw with slime used as a cement, and regular layers of unbroken reeds between the horizontal courses of the bricks. The base is considerably injured by time, especially towards the south-east, where it is cleft from top to bottom into a deep furrow. "The sides of the ruins," says Captain Mignan, "exhibit hollows worn partly by the weather, but more generally by the Arabs, who are incessantly digging for bricks, and hunting for antiquities. Several of the exca-

vations I entered, and have no reason to suppose that they are inhabited by such ferocious animals as the generality of travellers assert. There certainly was an offensive smell, and the caves were strewn with bones of sheep and goats, devoured most probably by the jackals that resort thither in great numbers, and thousands of bats and owls have filled many of these cavities. The natives are very reluctant to follow the visitor into these dens, and dislike remaining near the ruins after sunset, rather from the fear of demons and evil spirits, than from any attack of lions or other wild beasts. Indeed, by their account, there are not half a dozen lions within thirty miles round Babel, though about sixty miles below Hillah on the banks of the river, in a considerable patch of brushwood, those animals are very numerous. It appears that the only risk attendant on entering the recesses in all the mounds is the liability of being stung by venomous reptiles."

16. Mr. Rich, in his *Visit to Babylon*, says, that he discovered a wooden coffin containing a skeleton in high preservation near the summit of the northern part of the Mugalibah, and a little further the skeleton of a child was found. The question then is, what the immense pile, the Mugalibah, or the overturned, could have been? for it may be observed that the ground dimensions of both the Birs and the Mugalibah correspond with that of the tower of Belus. Mr. Rich thinks that in some respects the Mugalibah would answer sufficiently well to the accounts of the celebrated hanging gardens, which, according to Strabo, formed a square of four hundred feet on each face and stood upon the river, from which they were supplied with water.

17. "It is not surprising," observes Mr. Buckingham, "that so few, but that so many, vestiges of the edifices of Babylon should be in existence; most of the buildings are supposed to have been of unburnt bricks." Major Rennell says, that "the ancient walls and ruins would of course be the quarry above ground for all subsequent structures during the more recent centuries; the bricks united by so powerless a cement were always easy to be removed for new speculations. The vast circuit of the walls always caused them to be the readiest materials for any new habitations within the city, as it was needless to pass beyond the components for building first to be met with; thus the materials of the walls were a resource for thirty centuries." Thus Bagdad, Hillah, and other places also, have been indebted to ancient Babylon for building materials.

18. The population of Hillah, the site of part of these immense ruins, at present amounts to between 6000 and 7000, consisting chiefly of Arabs and Jews. It is surrounded by mud walls and a deep ditch, and has four gates. The Euphrates annually overflows its banks, inundating the country for many miles round, and even rendering the district between the Euphrates and Tigris navigable in many places for flat-bottomed boats. This annual flood fills the canals and facilitates agriculture in a surprising degree. The air is salubrious, and the soil extremely fruitful, but in consequence of the exactions of the Pachas and the insecurity of property, the inhabitants exert no sort of industry; the numerous canals are left dry and neglected, except when filled spontaneously by the river; and the small quantity of land that is cultivated does not yield one-half of what might be procured from it. See HILLAH.

BABYLONIA, a country of Asia, the "land of Shinar" of the Scriptures, bordering the Tigris and the Euphrates, having Mesopotamia to the north, and the Persian Gulf to the south, on the west a part of Arabia Deserta, and on the east the Persian province of Susiana.

On the N.E. was an entrenchment called the wall of Semiramis, its erection being attributed to that queen. It is one vast plain, watered by the river Tigris and Euphrates, and the most ancient record that refers to the country, represents its inhabitants as a nation possessing fixed abodes and political institutions.

2. High and extensive mounds, monuments of a laborious and aspiring people of former times, present themselves on the eastern and western banks of the Euphrates on various parts of the great plain of Chaldæa. About thirty miles from the head of the plain a deep artificial channel, called by the natives Grayino, takes its departure from the river Euphrates, bearing its waters to several distinct mounds, amidst which one towers in superior magnitude and height. The site itself preserves the name of Irkáh, Senkerah, and Irák, and is also called Asayiyah, or *the place of pebbles*.

The gigantic mound designated as the Mogeiyer, (*place built of bitumen*), rises upwards of 200 feet above the level plain which bounds the horizon to the west of the Euphrates, accompanied by other mounds of less dimensions, and less precipitous acclivities, but over which are everywhere strewed the remains of bricks cemented by bitumen, and of antique pottery and constructions. The appearance of the Mogeiyer surpasses in boldness the ruins of the Birs Nimrood. It is situated in the plain about twelve miles west of the river Euphrates upon the ancient bed of the Pallacopas.

3. No monuments in Babylonia and Chaldæa appear to be more valid regarding the antiquity and Assyrian origin of sites, than the lofty artificial mounds, of which the present degenerate hordes of the tent and the spear narrate so many fabulous tales; but which almost everywhere present themselves where there are also other strong grounds of presumption of an Assyrian or Chaldæo-Babylonian origin. These colossal piles are found domineering over the dreary waste, to the uniformity of which they offer a striking contrast; being visible at great distances, and although thrown by the *shráb* or mirage into strange and contorted shapes, yet they always appear, when seen upon the verge of the horizon, as if possessing colossal dimensions, and produce an effect in point of grandeur and magnificence which cannot be imagined in any other situation.

The absence of these mounds is an equally strong objection to the determination of sites as Assyrian or Chaldæo-Babylonian, more particularly where the other sources of identification do not rest upon grounds of an unexceptionable character. Such, for example, are the scholastic dreams of St. Jerome, and the positioning by Abú-el-Fáraj, of Erech, Accad, and Chalue, at Urfáh, Nisibin, and Márdin.

4. The river Tigris entered Babylonia at the wall of Semiramis, where was the town of Opis; it flowed thence S.E., and received the canal on which stood Sitace; thence it passed betwixt the city Ctesiphon on the east and Seleucia on the west, to a place called Coche, and after washing the walls of Akula, Aracca, Apamea, and Charax, under the name of Pasitigris fell into the sea.

The Euphrates entered Babylon near Cunaxa, celebrated by Xenophon. It flowed N.E. to Macepracta, whence it took a bend to the S.E., and followed nearly a parallel course to that of the Tigris. In its course it divided Babylon into the east and west quarters, passed Urchoe and Tereodon, and fell into the Persian Gulf to the west of the Tigris, though the streams are now united.

5. The Euphrates has a much higher bed than the Tigris. "Its level banks," says Professor Heeren, "are generally filled to the brink with the mighty mass of

waters which roll between them, so that the least increase causes an overflow. The Tigris, on the contrary, has a much deeper channel, with hollow shores, over which it seldom or never passes, although its current is much more rapid than that of the Euphrates. At a certain period of the year, however, from the snow melting on the mountains of Armenia, this latter river, like the Nile, constantly inundates the surrounding country. To set bounds to the frequent inundations of so large a stream, in a completely level country, was certainly not an easy, though an indispensable, undertaking. Like the people dwelling on the banks of the Egyptian river, the Babylonians had to wrest their country from the invasions of the flood, and the efforts this required seem to have developed their genius, and to have given an impulse to the progress of civilization and the arts among them, for which they were scarcely less celebrated than the Egyptians. In the warm and dry climate of Babylon it was not sufficient merely to restrain the floods; there was likewise the proper irrigation of the soil to be cared for. The whole of Babylonia was intersected by a variety of large and small canals, some running across the country from one river to the other, and answering the double purpose of communication and irrigation, while others were formed solely for the latter object." Numerous traces of these canals were still to be seen.

6. Herodotus compares Babylon with Egypt, and says that, with regard to the production of the former in corn, it was reckoned equal to a third part of the Persian empire, and that it generally yielded two hundred and sometimes three hundred fold. "The great extent of the plain of Babylonia," observes Mr. Ainsworth, "is everywhere altered by artificial works; mounds rise upon the otherwise uniform level; walls and mud ramps and dykes intersect each other; elevated masses of friable soil and pottery are succeeded by low plains, inundated during the greater part of the year; and the antique beds of canals are visible in every direction. There is still some cultivation and some irrigation. Flocks pasture in meadows of the coarse grasses (sedges and cyperaceæ); the Arab's dusky encampments are met with here and there, but, except on Euphrates' banks, there are few remains of the date-groves, the vineyards, and the gardens which adorned the same land in the days of Artaxerxes; and still less of the population and labour which must have made a garden of such a soil in the times of Nebuchadnezzar."

"If nature," says Professor Heeren, "on one side had done much towards assisting the labours of the inhabitants, she had, on the other, thrown incredible obstacles in their way. The perception of the first urged them to overcome the latter. Yet all this, perhaps, would have been in vain, without the still greater advantage derived from the favourable position of the country. In consequence of this, Babylon became the principal state of Western Asia, nature herself seeming to have formed it for the seat of the great international commerce of Asia."

7. The soil of the marshes of Lemlum, the southern boundary of the plains of Babylonia, "consists, for the most part, of a soft alluvial clay and mud, containing only river and lacustrine shells. The greater part of the basin is, however, occupied by water or by vegetation, in which the preponderance of cyperaceæ and typhaceæ, and a large gramineæ, announce, as in the temperate zone, the aquatic character of the country, and a comparatively cold and humid climate. These marshes feed large herds of buffaloes, and the mud that is not covered by vegetation, or which is dried by the summer heat, becomes, during the season, clothed with luxuriant crops of rice. The wild and robber inhabitants of these dis-

tricks, celebrated for their fine forms, appear, like wading-birds, to have, from constant living in mud and water, long and graceful limbs. They belong to the tribe of Khezail, and are descendants of a Persian race. They live in reed huts, temporarily erected on isolated dry spots, like islets in a wilderness of waters; but these are very frequently flooded, and it is no uncommon thing to see the children swing in cradles attached to the roof, while the waters are flowing through the arched cottage, in an uninterrupted stream.

"It is a common practice," continues Mr. Ainsworth, "during the few months that the marshy districts are dry, to fire the desiccated and earth-brown vegetation; when, if there is the slightest breeze, the flames spread with fearful rapidity. On these occasions numerous birds of prey, kites, vultures, and large grey crows, are seen hovering in the air, and sweeping through the dense piles of smoke which curl above the region of devastation like clouds; in the train of which they are ever and anon seen to alight, where an abundant destruction of animal life attends the progress of the fire. Small quadrupeds, such as the jerboa and shrew mice, hurried out of their holes, fall victims to the kites and falcons, while an abundant harvest of half-broiled snakes and lizards, await the vultures and the crows."

8. The vegetation of these tracts is characterized by the usual saline plants, the river banks being fringed by shrubberies of tamarisk and acacia, and occasional groves of a poplar (*gharab*), with lanceolate and cordate leaves in separate parts of the same branch, and which has been mistaken for a willow. The weeping-willow (*Salix Babylonica*) is not met with in Babylonia. The common tamarisk of the country, the athleh, or alte of Sonnini, is the *Tamarix Orientalis* of Forsk. The solitary tree "of a species altogether strange to this country," (Heeren, *Asiatic Nations*.) found growing upon the ruins of the Kasr at Babylon, and which Rich calls *lignum-vitæ*, has been supposed to be a last remnant or offspring of the hanging gardens, that appeared to Quintus Curtius like a forest, is also a tamarisk, but it differs from the athleh in its size, being a tree, in having scaly branches and long slender petioles, which are less burdened with leaves, both of which may have been produced by a scanty supply of water and great age. A tamarisk exactly resembling the Babylonian tree, is, however, frequently observed overshadowing the walls of Farsistan, and is common in the country of the queen, for whose solace the hanging gardens are said to have been erected.

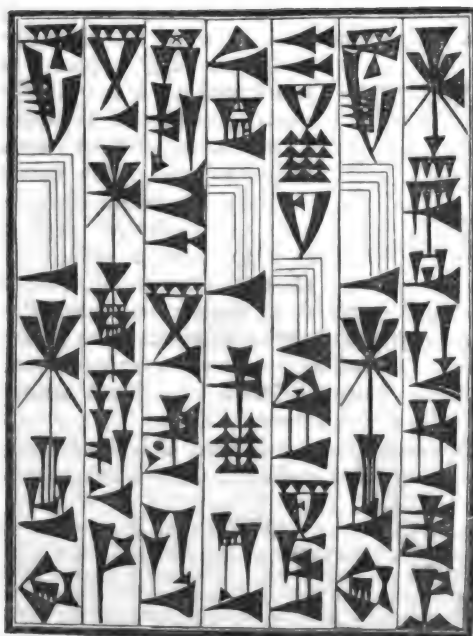
BABYLONIAN ANTIQUITIES. That a people whose city was for ages an object of wonder and admiration to the most polished and intellectual nations of antiquity, were themselves no mean proficient in the fine arts, would appear a perfectly fair conclusion; yet it is a remarkable fact, that the research of modern travellers has brought to light nothing tending to confirm this view. All that they have been able to collect, beside the engraved bricks so largely employed in the construction of the various buildings whose ruins are now scattered over the plain, have been two or three rude specimens of sculpture, a few worthless and inelegant trinkets, and some engraved cylinders, about which there is great difference of opinion, some writers looking upon them as signets, while others think that they were worn round the neck as amulets. Of all these remains, the bricks are unquestionably the most important, and we shall therefore describe them first, then notice the sculptures, the trinkets, and lastly, the signets or amulets.

BRICKS These are of two kinds, one dried in the sun, the other burnt by fire. The size of the latter is

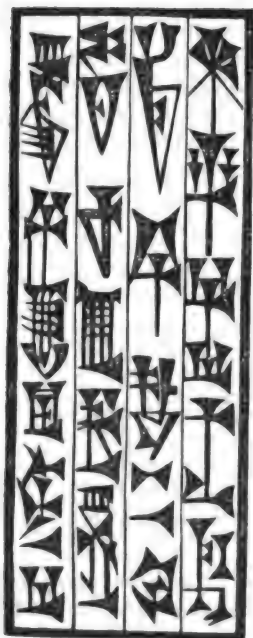
generally thirteen inches square by three thick; there are some which do not exceed half these dimensions, and a few with shapes adapted to particular purposes, such as for rounding corners, &c. They are of various colours, white approaching more or less to a yellowish cast, like our Stourbridge, or fire-brick, which is the finest sort; red, like our ordinary brick, which is the coarsest sort; and some that have a blackish cast, and are very hard. The sun-dried brick is much larger than the other, and looks like a clod of earth, in which are seen portions of broken reed and chopped straw, intended to give compactness to the mass.

When any degree of thickness was required, the practice with the Babylonian builders seems to have been to form the mass with sun-dried bricks, and then to cover it with a facing of burnt bricks; and Mr. Rich observes that bitumen was by no means so generally used in the structures of Babylon as is commonly supposed. This is demonstrated by the fact that bitumen is only found in the ruins as a cement in a few situations, generally towards the basement, where its power of resisting wet rendered it valuable.

The inscriptions which are seen on the bricks of Babylon and the walls of Persepolis, are formed of similar characters but differ in some fundamental points. Those on the bricks appear to have been stamped, while the mass was in a soft state, by a block of wood, and consist of a series of arrow-headed characters; those of Persepolis are composed of three different forms, but present, in general, the figure of a nail or wedge, whence they have been termed cuneiform. These characters are clear, distinct, and separate. Those inscribed on the walls of Babylon present much the same elements of nails and angles, but are much less distinct and less separated, and are generally united and grouped together. At first sight, the Persepolitan writing appears to be alphabetic, and that of Babylon hieroglyphic. M. de Sacy is of opinion that the Babylonian is a true hieroglyphic writing, while others consider it alphabetic. M. de Paravey, who has long studied the subject, thinks that it resembles the ancient writing of China; and he is of opinion that these bricks, as well as the hieroglyphics of Egypt, can only be understood by careful comparison with the ancient symbolic characters of the Chinese, and that success would infallibly attend well-directed researches in that quarter.



Y



A modern English writer gives us the following opinion:—"The language may safely be pronounced to be Chaldean; the system of letters is alphabetical, and not symbolical, and each figure on the bricks a simple letter, and not a word, or a compound character; the number of different characters, with their variations, may be therefore easily ascertained. Any one, however, who ventures on this task, should have a thorough knowledge of the Chaldean language, as well as indefatigable application; aided by these qualifications, and furnished with a sufficient quantity of specimens, he might undertake the labour with some prospect of success. Could such a task be accomplished, some very interesting memorials of the most ancient

monuments of human art and knowledge would be brought to light."

Several of these bricks may be seen in the British Museum, and also in that of the East India Company. We give a couple of specimens from Sir Robert Ker Porter.

Another specimen, engraved below, contains, according to a writer in the *Archæologia*, an inscription which



literally signifies, "A brick baked in the sun." It measures thirteen inches in length and seven in width.

Beside the written bricks, as they are termed, there are found numerous others which bear the figure of an animal, by some writers supposed to represent a dog, by others a lion, surmounted by some characters equally indefinite. The supporters of the first hypothesis look upon the frequent occurrence of the animal as a confirmation of the statements of Herodotus and other writers, of the partiality of the Babylonians and Persians for the dog*, while their opponents consider the figure of the lion to prove that the bricks

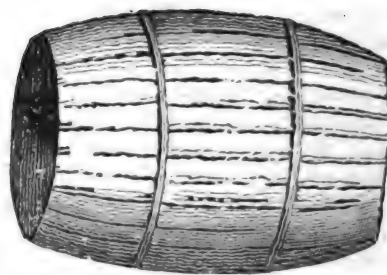


in question are records of those astronomical observations for which the Babylonian priests were so famous, and which they are known to have commemorated in this manner. Many bricks are also found bearing the figures of the sun and moon.

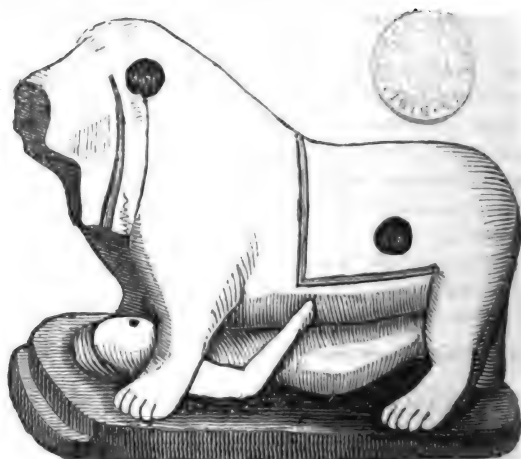
In addition to the various forms of bricks as described by Mr. Rich and Sir Robert Ker Porter, numerous

* It appears that they imported Indian dogs, which are described as having been very large and fierce, well suited for hunting wild-beasts, and even lions. The ancient Persian noblemen kept great numbers of these animals for the purposes of the chase, and were generally accompanied by them in their military expeditions.

masses of baked clay in a cylindrical form have also been found written very thickly all over with arrow-headed characters.

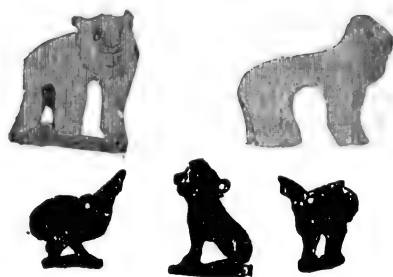


SCULPTURE. The figure of a lion standing over a prostrate human figure extended on a pedestal nine feet in length by three in breadth, was discovered in the Kasr, the presumed Palace of Nebuchadnezzar. Captain Mignan says, "The whole is composed of a block of stone of the ingredient and texture of granite, and the sculpture in a very barbarous style, much inferior to the Persepolitan specimens of this art."



Beside this specimen, Mr. Rich saw a large fragment of a figure lying in the desert about midway between Hillah and the site of Seleucia. It consisted of the lower half of a man in a sitting posture, the legs were close together in the Egyptian style, and the hands rested on the thigh; it was cut in a bluish basalt.

TRINKETS. Small figures, some of bronze and some of clay, are often picked up among the ruins; of which we give a few specimens. Our information is very vague regarding them, but it appears probable that they were trinkets for the person, and perhaps idols likewise, as was the case among the Egyptians.



At the Kasr, Captain Mignan discovered an ornamental flat fragment of calcareous sandstone, glazed with brown enamel on the superior surface, and bearing the raised figure in good relief, which proves that the Babylonians were also acquainted with the art of enamelling.

SIGNETS AND AMULETS. Engraved cylinders from Babylon are to be found in most of the great European

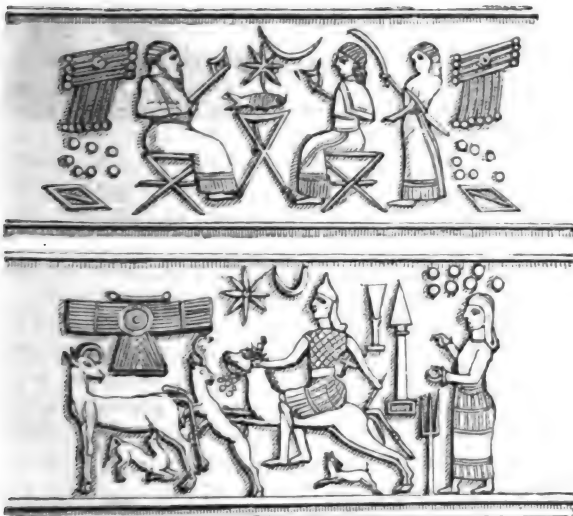
collections; they are generally of cornelian, opal, jasper, agate, and other hard and precious stones. Their size is various, some being ten times as large as others; but in general they are from three-fourths of an inch to more than two inches in length, and of a proportionate circumference. They are bored longitudinally, and the rounded surface is engraved over with a variety of figures, apparently mythological subjects expressing astronomical facts by impersonation. Sir Robert Ker Porter considers they were worn suspended from the neck as protections from the supposed malign influences of the stars. It appears, however, highly probable that many of them served as signets; the longitudinal perforation being intended for the reception of an axis on which the cylinder was made to revolve. The axis and

handle represented in our cut is not found with any such cylinders, but was added by Sir William Hamilton to one in the British Museum, for the purpose of showing the manner in which it is presumed they were employed. The conclusion that the cylinders were seals has been



much strengthened by the curious and elaborate researches of Mr. John Landseer, in his volume entitled *Sabæan Researches*; and we learn from Ctesias and other writers that seal rings were very common among the Babylonians, while the kinds of stones mentioned by them as being employed are the same as those of the cylinders.

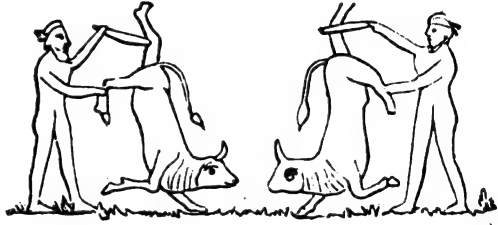
These cylinders may be considered as furnishing curious examples of very ancient engraving, to which there is frequent reference made in the Scriptures.



The above cuts exhibit a specimen of engraving on a signet or cylinder, in which their wild astrological superstitions in the deification of the planets are made apparent; for they worshipped all those various symbols as separate Intelligences, ruling the universe by fatal influences. The principal hieroglyphics appear to be the sun and the moon, and the anachaspand, or seven balls, indicative of the seven celestial powers or intelligences, which were always attendant on the principal Chaldean deity.

Amongst others a cylinder has been found of medium size, inscribed with Hebrew characters, expressing the name and style of the "Prince of the Captivity," a title which has been borne by the chief person among those who remained there, from the time the Jews resided as captives in Babylon. The manner in which the name and title are exhibited, together with the date,

clearly denote its character as an official seal. The Jews while at Babylon, undoubtedly became acquainted with the use of seals, and probably had such inscriptions of name and style as were in accordance with the law, the hieroglyphical inscriptions used by other nations being strictly forbidden by the interdict with respect to graven images.



Figures of men in combat with the lion and the bull frequently occur on the signets, and probably had a symbolical signification connected with astronomy.

BABYLON THE GREAT, an appellation given to the false church or antichristian apostasy by the writer of the Apocalypse, ch. 14 and 18.

To perceive the force and propriety of denominating the apostate church of Rome by the name of this renowned city, it is only necessary to consider that the kings of Babylon were in former times the most formidable enemies of God's ancient people, the Jews. For not only as a nation did they suffer more from the Babylonians, by the invasion of their country, and their being carried into captivity, but much also of that corruption of their worship, which brought down the judgments of heaven upon them, seems to have been derived from that country. Hence the prophet Jeremiah describing ancient Babylon, says, "It is the land of graven images, and they are mad upon their idols." (50. 38.) And again, "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." (51. 7.) Thus, "as Babylon of old was the first of all idolatrous cities, she is taken as the fittest emblem to set forth the enormous guilt, and to exhibit in full light the extensive influence of idolatrous Rome; the former corrupting the heathen world, and the latter the Christian." Bishop Hurd's *Sermons*.

The paraphrase of Bossuet, bishop of Meaux, on Rev. 17. 5, is remarkable as admitting Rome to be the city intended by St. John. "Babylon," says he, "is meant by the name of the whore, and Rome by Babylon. This is the most natural sense. We see then why St. John represents Rome under the name of Babylon, as she had all the characters of Babylon, an empire full of idols and divinations, and a persecutor of the saints as she was." The bishop no doubt refers this to Rome Pagan, but Protestant interpreters infer that this vision not only represents the persecutions of Rome Heathen, but of Rome Antichristian.

BACA, נְבִי This word occurs in 2Sam. 5. 23 and 1Chron. 14. 14,15, where it is by our version rendered mulberry-trees, but in Psalm 84. 6 it is used as a proper name; the Rabbins consider it to denote the mulberry-tree, but the Septuagint and Vulgate have pear-tree. By some commentators the word used as a proper name is supposed to denote that the valley abounded with a shrub resembling the balm-shrub (*Amyris Gileadensis*), and called baka. "After many uncertain conjectures," says Bishop Horne, "offered by commentators on the construction of these two verses, (Psalm 84. 6,7), it seems impossible for us to attain to any other than a

general idea of their true import, which is this, that the Israelites, or some of them, passed in their way to Jerusalem through a valley that had the name of *Baca*, a noun derived from a verb which signifies *to weep*; that in this valley they were refreshed with plenty of water—and that with renewed vigour they proceeded from stage to stage, until they presented themselves before God in Zion." In the Fragments to Calmet it is alleged that this valley lay among the mountains of Lebanon, that some rivulets ran through it, and that it was one of the most northern districts whence travellers were supposed to journey to Jerusalem. De la Roque (*Voyage de Syrie*), states that the province or rather the whole territory of Baalbec towards the mountains is named in Arabic *Al-Bkaa*, which we express by *Bekaa*. It is watered by a river and many other streams. Winer; Gesenius; Rosenmüller; Forskal.

BACHOR or BACHUR. See BAHURIM.

BADGERS' SKINS. In the directions given by the Most High for the building and the removal of the tabernacle, in Exodus ch. 24 and 25, and Numbers ch. 4, among the materials to be used occurs *תַּחַשׁ tachash*, in combination with *עֹר oir*, (*skin or leather*), and in Ezek. 16. 10, the substance is spoken of as fit for making shoes. Our translators have considered *tachash* as an animal, and in accordance with the Chaldee version have rendered the phrase, "badgers' skins."

This, however, is a point upon which great diversity of opinion exists. The Talmudists suppose that an animal is intended, but differ greatly as to the kind. One conceives that it was a beast of many colours, not now existing, while others name the badger, the weasel, the marten, or the calf. On the other hand, many of the ancient versions take *tachash* to be a colour, which the Septuagint and Coptic, and the versions of Aquila and Symmachus, style violet; the Syriac, azure; and the Arabic, black.

Among modern commentators equal differences prevail, though they generally incline to the opinion that *tachash* is an animal. Several agree with our translators, while Hasaüs, Michaëlis and others have laboured to prove that it must be the sea-cow, but this can hardly be the case, as the skin of this creature is not at all fitted for the purposes intended; and a similar objection applies to the badger also. Upon the whole, although Bochart argues strongly in favour of a colour, the best-founded opinion appears to be that of Rau, which has been adopted by Faber, Rosenmüller and others, that *tachash* signifies the seal; for besides that seals-skin was formerly used for covering tents and making shoes, there is a striking resemblance between *tachash* and the Arabic name of the dolphin, (*تَحْش tachash*, or *زَحْش zachash*), with which the seal is frequently confounded by ancient writers.

BAG, *כֶּסֶף* rendered purse in Prov. 1. 14, and used in the same sense in Isai. 46. 6, but in Deut. 25. 13, and Micah 6. 11, used for the pouch at the girdle, in which of old as at the present day in the East, weights were carried by the travelling merchants. The money collected together in the treasuries of Eastern princes is told up in certain sums, put into bags and sealed, a practice apparently as old as the time of the patriarch Job. (Job 14. 17.) The Turkish custom of reckoning large sums of money by purses is also very ancient; for the money collected in the Temple for its reparation, in the time of Joash, seems, in like manner, to have been told up in bags of equal value to each other, which were probably delivered sealed to those who paid the workmen. (2Kings 12. 10.)

"As in former times, so now, much of the business of the East is transacted by travelling merchants. Hence all kinds of spices and other articles are taken from one village to another by the Moors, who are in those regions what the Jews are in the West. The pedlar comes to your door, and vociferates the names of his wares; and so soon as he catches your eye begins to exhibit his very cheap and valuable articles. Have you agreed as to the price, he then produces the bag of 'divers weights,' and after fumbling some time in it, he draws forth the weight by which he has to sell, but should he have to purchase anything of you, he will select a heavier weight. The man who is not cheated by this trader and his 'bag of divers weights,' must be blessed with more keenness than many of his fellows." Robert's *Oriental Illustrations*. See SCRIP.

BAHURIM, *בְּחֻרִים* a village near Jerusalem in the way to Jordan, belonging to the tribe of Benjamin, where Shimei cursed David. (2Sam. 16. 5.) It is alleged by some geographers to be the same as Almon. Josephus calls it Bachoures.

BAITHLYIA, a word derived from *בֵּית אל Bethel*, and denoting the "standing images," or consecrated stones, adored by the early Phœnicians, which probably originated in Jacob's setting up and anointing with oil the stone which he had used for a pillow as a memorial of the heavenly vision with which he had been favoured, (Gen. 28. 18,) and also to serve as a token to point out to him the place when God should bring him back again. This form of idolatry apparently prevailed to a great extent in the time of Moses, who therefore prohibited the Israelites from erecting them. (Levit. 26. 1.) In Morier's *Second Journey* we find the following interesting observations upon the subject.

"Every here and there I remarked that my old guide placed a stone on a conspicuous bit of rock, or two stones one upon another, at the same time uttering some words which I learnt were prayers for our safe return. This explained to me what I had frequently seen before in the East, and particularly on a high road leading to a great town, whence the town is first seen, and where the Eastern traveller sets up his stone, accompanied by a devout exclamation, as it were, in token of his safe arrival. The action of our guide appears to illustrate the vow which Jacob made when he travelled to Padan-Aram. (Gen. 28. 18-22.) In seeing a stone on the road placed in this position, or one stone upon another, it implies that some traveller has made there a vow or a thanksgiving. Nothing is so natural in a journey over a dreary country, as for a solitary traveller to sit down fatigued, and to make the vow that Jacob did:—'If God will be with me, and keep me in the way that I go, and will give me bread to eat and raiment to put on, so that I reach my father's house in peace,' &c., then will I give so much in charity: or again, that on first seeing the place which he has so long toiled to reach, the traveller should sit down and make a thanksgiving; in both cases setting up a stone as a memorial." See PILLAR-STONE.

BAJITH, a city in Moab, where there was a celebrated idol temple, thought to be the same as Baal-Meon. The name occurs in the prophecy against Moab in Isaiah 15. 2: "He is gone up to Bajith and to Dibon, the high places, to weep," which passage is thus interpreted by Bishop Lowth: "He is used for the people of Moab. Bajith and Dibon are in the Chaldee and Syriac versions made into the name of one place, Beth-Dibon. Beth may signify the house or temple of an idol."

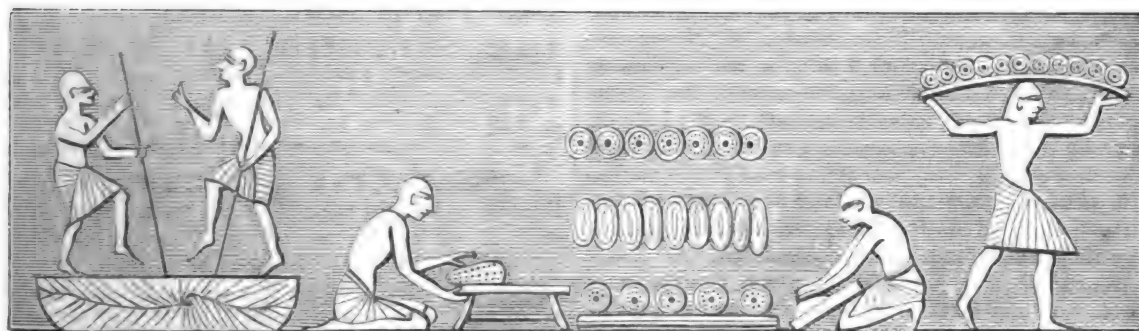
BAKE, BAKER. The instructions given by Abraham to Sarah upon the occasion of the visit of the angels to his tent, (Gen. 18. 6,) show that in this as in so many other cases the customs of the East have undergone little change from the earliest period to the present day. It is only in large towns that there are bakers by trade. In villages and camps every family bakes its own bread; the labour being performed by the women; such was the custom among the Jews, as Tamar, the daughter of a king, seems to have acquired distinction as a good baker of bread. (2Sam. 13. 5-10.)

"In the cities and villages of Barbary," says Paxton, "where public ovens are established, the bread is usually leavened; but among the Bedouins and Kabyles, as soon as the dough is kneaded, it is made into thin cakes, either to be baked immediately upon the coals, or else in a shallow earthen vessel like a frying-pan, called *tajen*. Such were the unleavened cakes which we so often read of in Scripture, and those which Sarah made quickly upon the hearth."

Brocquiere, who travelled in Palestine in the fifteenth

century, says, "I saw women make those thin cakes I spoke of. This is their manner of making them: they have a small round table, very smooth, on which they throw some flour, and mix it with water to a paste, softer than that for bread. This paste they divide into round pieces, which they flatten as much as possible with a wooden roller of a smaller diameter than an egg, until they make them as thin as I have mentioned; during this operation, they have a convex plate of iron placed upon a tripod, and heated by a gentle fire underneath, on which they spread the cake, and instantly turn it, so that they make two of their cakes sooner than a wafer-man can make a wafer."

In the engraving below (from a tomb at Thebes) will be seen the process of baking as conducted among the Egyptians. The two figures with staves in their hands are treading or kneading the dough, in a large trough; the kneeling figures are making cakes of bread probably sprinkled with seeds; which are then conveyed on the head of a man to the oven, where two others are standing ready to receive them. See CONFECTIONER.



Baking Bread. From the Monuments.

BALAAM, בלעם, a prophet or diviner, who was sent for by Balak, king of the Moabites, to curse the Israelites. He dwelt at Pethor on the Euphrates, and on his journey to Balak, he was encountered by an angel, when the miracle of the power of speech being bestowed upon the animal on which he rode, occurred. Balaam humbled himself before the angel, and would have retraced his steps, but he was commanded to proceed, being first charged to "speak only the word that should be spoken unto him." He did so, and when he came in sight of their camp, he uttered blessings upon the Israelites instead of curses. He then "went to his place," but was shortly afterwards slain, having joined himself to the Midianites, and perishing in the battle in which the five kings of that nation were killed. (Numb. 31. 8.)

2. It is a question much debated among divines whether Balaam was or was not a true prophet of the Lord. St. Peter designates him a prophet, (2Peter 2. 15,16,) and this by some has been considered decisive of the point; although it is expressly stated that he "loved the wages of unrighteousness."

Origen and others say that all his power consisted in magic, and Theodoret, Cyril of Alexandria, and Ambrose, believe that he prophesied without being aware of the import of what he said. When the arguments are fully considered they appear to lead to the conclusion that he was a Chaldean priest, magician and astrologer by profession, and a prophet by accident. He dwelt in a country which from the earliest times was celebrated for the observation of the stars, and the astronomy of antiquity was almost always mixed up with astrology and imposture.

The terms employed by the sacred historian are so express as to leave no doubt that Balaam, at least occasionally, received the gift of prophecy, though that gift did not always sanctify the heart. (Matt. 7. 22.) If then

we refer to the circumstances, we shall find reasons for the employment of this person worthy of the Divine wisdom. The Hebrews had arrived on the borders of Canaan, which country they were about to enter; they knew that Moses would not enter it; and in order to encourage the people to effect the conquest of the promised land, even without Moses, God caused one who was hostile to them to utter predictions of their victory. This circumstance must have been most encouraging to the Hebrews, at the same time that it would prove to them how vain and useless would be the superstition of those idolatrous nations in opposition to the Divine will.

3. The history of Balaam presents the last trace of the knowledge of the true God which may be found among the idolatrous nations of Canaan. If the rites celebrated by him were not devoid of superstition; if it be difficult to put a favourable construction upon the enchantments which Moses seems to attribute to him, it only follows that, like Laban, he blended error with truth. The mixed religion thus professed by him, furnishes a key to his mysterious history. Sacerdotal maledictions were at that time considered as most potent instruments of evil, and the people of Moab and Midian thought that they should find in Balaam an adversary who was capable of effectually opposing Moses. In the judgment of these nations, Moses was a formidable magician; and, as Pharaoh had done forty years before, they sought out on their part a magician to defend them; they wished to curse the Israelites in the name of Jehovah, whom they supposed to be a more powerful deity than their own god.

4. The notion extensively prevailed among the ancient idolatrous nations of the East that there were individuals who had the means, through the performance of certain rites, or by the exertion of some occult influence, to devote an enemy to destruction. The Romans, also, in later times, had a peculiar form of evoking or calling out the

god under whose protection a besieged city was supposed to be, and also of devoting the people to the infernal deities, as described by Macrobius and by Plutarch. "At the present day," says Mr. Roberts, "the Orientals have always their magicians with them to curse their enemies, and to mutter incantations for their destruction. Sometimes they secretly convey a potent charm among the opposing troops, to cause their destruction. In the war with the Burmese, their generals had several magicians, who were much engaged in cursing the British troops, but as they did not succeed, a number of witches were brought for the same purpose. Many of the Hindoo Puranas speak of kings employing sages to curse their enemies."

5. The same author observes, in reference to the direction of Balaam to have seven altars built, with seven oxen and seven rams prepared for sacrifice, "The number seven is generally attended to by the Hindoos in their offerings. The poorer sort will offer seven areka nuts, or limes, or plantains, or betel leaves, or seven measures of rice; and if they cannot go so high, will at least take care to present an odd number."

6. St. Augustine, with the greater number of commentators, considers the statement of the ass of Balaam speaking, to be a literal fact; but most of the Jewish writers receive it not as a circumstance which actually took place, but as having occurred in a vision or some similar manner. Bishop Newton, in his *Dissertations on the Prophecies*, says, "The speaking ass, from that time to this, hath been the standing jest of every infidel. Maimonides and others have conceived that the matter was transacted in a vision; but it appears rather more probable from the whole tenor of the narrative that this was no visionary, but a real transaction. The words of St. Peter show that it is to be understood, as he himself understood it, literally. (2Peter 2. 14-16.) The ass was enabled to utter such and such sounds, probably as parrots do, without understanding them: and say what you will of the construction of the ass's mouth, of the formation of the tongue and jaws being unfit for speaking, yet an adequate cause is assigned for this wonderful effect; for it is said expressly, that 'the Lord opened the mouth of the ass,' and no one who believes in a God can doubt of His power of doing this and much more. The miracle was by no means needless or superfluous; it was very proper to convince Balaam that the mouth and tongue were under God's direction, and that the same Divine power which caused the dumb ass to speak, contrary to its nature, could make him in like manner utter blessings contrary to his inclination."

I. BALADAN, the Belesis and Nabonassar of profane historians, was the founder of the Babylonian empire. He was originally only governor of Babylon, but having entered into a successful conspiracy with Arbaces, governor of Media, against Sardanapalus, king of Assyria, he received Babylon for his share of the dominions of his master. Dr. Hales places the era of Nabonassar, 747 B.C. See ASSYRIA.

II. Berodach Baladan, son of the above, is called Merodach Baladan in Isaiah 39. 1; it appears that he cultivated the friendship of King Hezekiah, having sent to congratulate him on his recovery from sickness. (2Kings 20. 12.)

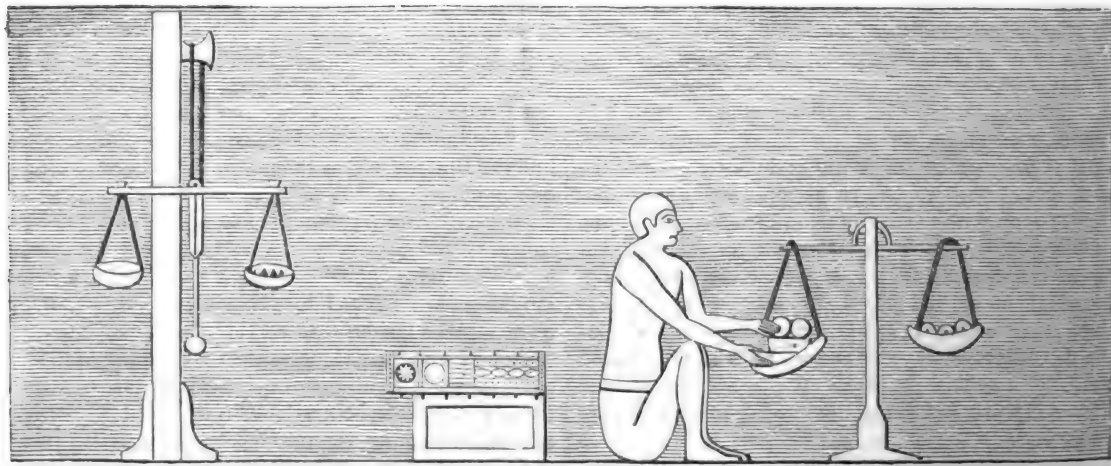
Jeremiah, in prophesying the fall of Babylon, uses Merodach as the name of an idol, from which we may perhaps infer that one of these princes received divine honours after death. (Jerem. 50. 2.)

BALAK, the son of Zippor, king of Moab, (Numb. 22. 2,) is known in the Scriptures only by the circumstance of his having invited Balaam to his assistance against the Israelites. Balaam having advised Balak to induce the Israelites to sin, Balak, politically as he thought, followed his counsel; but this, in the event, proved equally pernicious to him who gave it, to those who followed it, and to those against whom it was intended.

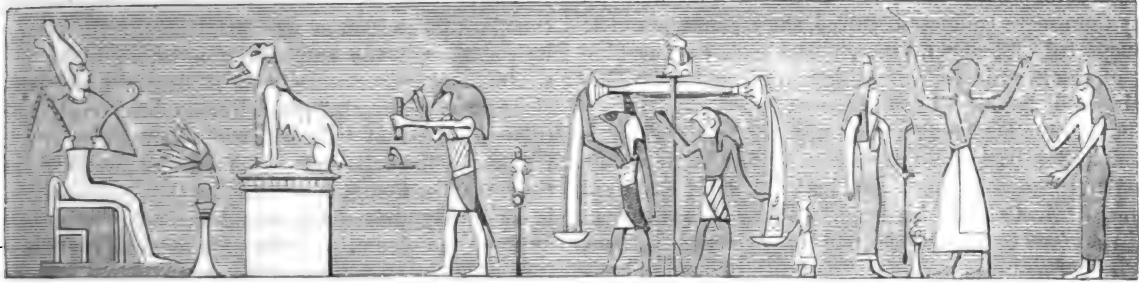
BALANCE, BALANCES, מִזְנֵי *moznayim*. A balance, an ancient instrument for weighing. (Levit. 19. 36.) In Oriental countries, in the time of Abraham, the value of goods was estimated by a certain quantity of silver, the purity of which was taken into account by the merchant. It was commonly weighed out in balances, though its weight was sometimes ascertained by means of an instrument for weighing, corresponding to the modern steelyard. Merchants were accordingly in the habit of carrying about with them balances and weights in a sort of pouch or bag. The weights were stones.

The woodcut from the Egyptian sculpture, shows the ancient form of the scales used by that people; and is interesting, as exhibiting a general resemblance to those now in use. These instruments are depicted on the ancient monuments in several varieties of form, as with us, according to the sort of goods intended to be weighed. The scale-board, for example, is sometimes flat, and sometimes suspended from the beam by chains. There is no reason to suppose that the weighing instruments among the Jews differed in principle from those of the Egyptians.

2. The idea involved in the passage, "Thou art weighed in the balances, and art found wanting," (Dan. 5. 27,) is



Egyptian Balances. From the Monuments.



Balance of Good and Evil. From the Monuments.

sufficiently obvious in itself, but it is by no means impossible that the allusion received more force and meaning than we give to it, from a reference to some opinion or custom among the Babylonians. What that was we cannot say precisely; but probabilities may be suggested by analogies derived from other sources. Thus, the Egyptians entertained the belief that the actions of the dead were solemnly weighed in balances before Osiris, and that the condition of the departed was determined according to the preponderance of good or evil. Such judgment scenes are very frequently represented in the paintings and papyri of ancient Egypt. One of these scenes, as represented on the walls of a small temple at Dayr-el-Medeeneh, has been so well explained by Sir J. Gardner Wilkinson, that we avail ourselves of his description. "Osiris seated on his throne, awaits the arrival of those souls that are ushered into Amenti. Thoth, the god of letters, arrives in the presence of Osiris, bearing in his hand a tablet, on which the actions of the deceased are noted down, while Horus and Anubis are employed in weighing the good deeds of the judged against the ostrich feather, the symbol of truth and justice. A cynocephalus, the emblem of truth, is seated on the top of the balance. At length arrives the deceased, who appears between two figures of the goddess, and bears in his hand the symbol of truth, indicating his meritorious actions, and his fitness for admission to the presence of Osiris."

If the Babylonians entertained a similar notion, the declaration of the prophet, "Thou art weighed in the balances, and art found wanting," must have appeared exceedingly awful to them. But there may also be an allusion in this declaration to some such custom of literally weighing the royal person, as is described in the following passage in the account of Sir Thomas Roe's embassy to the Great Mogul:—"The first of September, (which was the late Mogul's birthday,) he, retaining an ancient yearly custom, was, in the presence of his chief grandees, weighed in a balance; the ceremony was performed within his house or tent, in a fair spacious room, whereinto none were admitted but by special leave. The scales in which he was thus weighed, were plated with gold, and so was the beam, on which they hung by great chains, made likewise of that most precious metal. The king sitting in one of them, was weighed first against silver coin, which immediately afterwards was distributed among the poor; then was he weighed against gold; after that against jewels, (as they say,) but I observed, (being there present with my lord ambassador,) that he was weighed against three several things laid in silken bags in the contrary scale. When I saw him in the balance, I thought on Belshazzar, who was found too light. By his weight, (of which his physicians yearly kept an exact account,) they presume to guess of the present state of his body, of which they speak flatteringly, however they think it to be."

Traces of the balance of destiny may be found amongst the classical writers; thus Homer says, "None

can avoid death and his destiny," and in another place, he represents Jupiter in the assembly of the gods, weighing in his balance the destinies of Achilles and Hector.

The Mohammedans, whose Koran has preserved some striking remains of the primitive manners of patriarchal times, believe that two angels receive every human being at his birth, and are charged to watch continually over him, and to keep a register of every one of his actions. At the day of judgment, the good and bad actions are weighed, and his fate determined accordingly; thus, in one of their prayers, it is said, "the balances are true," signifying that they are correctly adjusted for this important purpose.

Roberts says, "A striking form of speech, in reference to this subject, is much used in the East at this day. Thus, should two men be disputing respecting the moral character of a third person, one will say, 'I know the fellow well; I have weighed him, and he is found wanting.' 'He found wanting! you are much lighter than he.' 'What, miscreant, do you wish to weigh against me?' 'Thou art but as one part in a thousand.' 'Begone, fellow, or I will soon weigh thee.' 'Yes, yes, there is no doubt about it; you have weighed me; I am much lighter than you.' 'What kind of times are these? The slaves are weighing their masters.' 'Yes, the low castes have become very clever, they are weighing their superiors.' 'What, woman, do you call in question the authority of your husband? are you qualified to weigh him?' 'The judge has been weighing the prisoners, and they are all wanting.'"

The balance is also a well-known metaphor for a strict observance of justice and fair dealing, and as such, occurs in Job 31. 6; Psal. 62. 9; Prov. 11. 1; but in Rev. 6. 5, it is employed in its literal sense: "I beheld, and lo a black horse; and he that sat upon him had a pair of balances in his hand." Here the balance is used to weigh corn and the necessities of life, in order to signify great want and scarcity, and to threaten the world with famine.

BALD, BALDNESS. Baldness, among the Hebrews, was a source of contempt; (2Kings 2. 23;) but a fine head of hair was esteemed a great ornament. (2Sam. 14. 26; Cantic. 5. 11.) The hair was combed and set in order, (Isai. 3. 24,) and anointed, especially on festive occasions. (Psal. 23. 5.)

"In a country where leprosy is not prevalent, it may well occasion surprise that the law on that subject should be careful to provide that bald-headed persons should not be causelessly subjected to the charge and consequent hardships of leprosy. No man in this country would be suspected of leprosy, even if his head became bald in his youth. But in the East, the falling off of the hair is known to be sometimes (and, in connexion with other symptoms) a strong criterion of leprosy; and as there actually is a particular kind of leprosy, limited either to the fore or hind part of the head, it became

necessary to provide that, if no other symptom of leprosy than mere baldness occurred, the person was not to be suspected of being a leper." Baldness on the hind part of the head is considered ignominious by the Orientals, while baldness in front is not.

Shaving the head was a custom of mourning of patriarchal antiquity, as in the case of Job, who, when he heard of the desolation of his house, "arose and rent his mantle, and shaved his head." It was also a custom of the ancient Greeks to tear, cut off, or shave the hair, in token of mourning. Upon the death of men of eminence and valour, it was not unusual for whole cities and countries to be shaved.

In reference to the passage in 2Kings 2. 23, "Go up, thou bald head," Roberts says, "Some suppose this alludes to the head being uncovered. I was not a little astonished, in the East, when I first heard a man called a bald-head, who had a large quantity of hair on his head; and I found, upon inquiry, it was an epithet of contempt. A man who has killed himself is called 'a bald-headed suicide;' a stupid fellow, 'a bald-headed dunce.' Of those who are powerless, 'What can those bald-heads do?' Is a man told his wife does not manage domestic matters well, he replies, as if in contempt of himself, 'What can a bald-head do? must he not have a wife of the same kind?' Let a merchant, or any person who is going on business, meet a man who is really bald, and he will assuredly refuse to attend to the business; and pronounce, if he dare, some imprecations on the object of his hatred. Sometimes he will repeat the proverb, 'Go, thou bald-head, pilferer of a small fish, and sucker of bones cast away by the goldsmith.' Call a man a mottian, i.e. bald-headed, (which you may do though he have much hair,) and abuse, or sticks or stones, will be sure to be your portion. Thus, the epithet implies great scorn, and is given to those who are weak or mean. To tell a man you will shave him, is as much as to say you will ruin him—entirely overthrow him."

BALL, *דור dur*, well known as being used in various sports and games from the earliest times. The word occurs in this sense in Isai. 22. 18, but in a subsequent chapter, (29. 3,) it is employed of a ring or circle, and translated, "round about," in the prophecy of the siege of Jerusalem.

BALM OF GILEAD, *צֶרֶךְ tsere*; Sept. *πητυνη*; balm, a production more particularly ascribed to Gilead. (Gen. 37. 25; Jerem. 8. 22.)

Balm, or balsam, is used as a common name for many of those oily resinous substances, which flow spontaneously, or by incision, from certain trees or plants, and are of considerable use in medicine and surgery. Kimchi and some of the modern interpreters understand *tsere* to be that particular species called opobalsamum, or balm of Gilead, so much celebrated by Pliny, Strabo, Diodorus Siculus, Tacitus, Justin, and others, for its costliness, its medicinal virtues, and for being the product of Judæa only; and which Josephus says grew in the neighbourhood of Jericho, the tree, according to tradition, having been originally brought by the Queen of Sheba as a present to King Solomon. On the other hand, Bochart strongly contends that the balm mentioned Jerem. 8. 22, could not possibly be that of Gilead, and considers it as no other than the resin drawn from the terebinth, or turpentine-tree.

Pliny says, "The trees of the opobalsamum have a resemblance to fir-trees, but they are lower, and are planted and husbanded after the manner of vines. On a particular

season of the year, they sweat balsam. The darkness of the place is, besides, as wonderful as the fruitfulness of it; for though the sun shines nowhere hotter in the world, there is naturally a moderate and perpetual gloominess of the air." Mr. Buckingham observes, upon this passage, that "the situation, boundaries, and local features of the valley of Jericho, are accurately given in these details, though darkness, in the sense in which it is commonly understood, would be an improper term to apply to the gloom. At the present time, there is not a tree of any description, either of palm or balsam, and scarcely any verdure or bushes to be seen, but the complete desolation is undoubtedly rather to be attributed to the cessation of the usual agricultural labours, and to the want of a proper distribution of water over it by the aqueducts, the remains of which evince that they were constructed chiefly for that purpose, rather than to any radical change in the climate or the soil."

The balsam, carried originally, says Arab tradition, from Yemen by the Queen of Sheba, as a gift to Solomon, and planted by him in the gardens of Jericho, was brought to Egypt by Cleopatra, and planted at Ain-Shemesh, now Matara, in a garden which all the old travellers, Arab and Christian, mention with deep interest. The balsam of Jericho, or balm of Gilead, has long been lost. De Sacy.

Balsam, at present, is procured in some cases from the fruit of a shrub which is indigenous in the mountains between Mecca and Medina. This shrub was cultivated in gardens in Egypt in the sixteenth and seventeenth centuries, and that this was also the case in Palestine, in very early times, appears from the original text in Gen. 43. 11, and Jerem. 46. 11.

The balsam of Mecca has always been deemed a substance of the greatest value; though it is not the only one possessing medicinal properties, yet it is, perhaps, more eminently distinguished for them than other balsamic plants of the same genus, of which sixteen are enumerated by botanists, each exhibiting some peculiarity. There are three species of this balsam, two of which are shrubs, and the other a tree. In June, July, and August, they yield their sap, which is received into an earthen vessel. The fruit, also, when pierced with an instrument, emits a juice of the same kind, and in greater abundance, but less rich. The sap extracted from the body of the tree or shrub is called the opobalsamum; the juice of the balsam fruit is denominated carpobalsamum, and the liquid extracted from the branches when cut off, the xylobalsamum. Jahn, *Bibl. Archæol.*

According to Bruce, "The balsam is an evergreen shrub or tree, which grows to about fourteen feet high, spontaneously and without culture, in its native country, Azab, and all along the coast to Babelmandel. The trunk is about eight or ten inches in diameter; the wood light and open, gummy, and outwardly of a reddish colour, incapable of receiving a polish, and covered with a smooth bark, like that of a young cherry-tree. It is remarkable for a penury of leaves. The flowers are like those of the acacia, small and white, only that three hang upon three filaments, or stalks, where the acacia has but one. Two of these flowers fall off, and leave a single fruit. After the blossoms follow yellow fine-scented seed, inclosed in a reddish-black pulpy nut, very sweet, and containing a yellowish liquor, like honey."

A traveller, who assumed the name of Ali Bey, says that "there is no balsam made at Mecca; that, on the contrary, it is very scarce, and is obtained principally in the territory of Medina. As the repute of the balsam of Mecca rose, the balm of Gilead disappeared; though

in the era of Galen, who flourished in the second century, and travelled into Palestine and Syria purposely to obtain a knowledge of this substance, it grew in Jericho, and many other parts of the Holy Land. The cause of its total decay has been ascribed, not without reason, to the royal attention being withdrawn from it by the distractions of the country. In more recent times, its naturalization seems to have been attempted in Egypt; for Prosper Alpinus relates, that forty plants were brought by a governor of Cairo to the garden there, and ten remained when Belon travelled in Egypt, nearly two hundred and fifty years ago; but whether from not agreeing with the African soil or otherwise, only one existed in the last century, and now there appears to be none." Prosper Alpinus; Celsius, *Hierobot.*; Forskal; Winer.

BAMAH, מִצֵּד an eminence or high place, where the Jews worshipped their idols, occurs Ezek. 20. 29. In other passages it is usually translated "high place;" and in Ezek. 36. 2, they are termed "ancient high places," or ancient heights. On such high places the Hebrews made oblations to idols, and also to the Lord himself, before the idea obtained, that unity of place for the divine worship was indispensable. The Jewish historians, therefore, for the most part, describe this as an unlawful worship, in consequence of its being so generally associated with idolatrous rites. Gesenius; Michaëlis in *Supplem.*

BAMOTH, a station of the Israelites on the borders of Moab; (Numb. 21. 19, 20;) but whether, according to Eusebius, it was a city near the river Arnon, is not certain. The forty-second encampment of the Hebrews, when coming from Egypt, was made here, and perhaps the word may import nothing more than some high grounds in the plains of Moab.

BAMOTH-BAAL, or as the margin of our version reads, "the high places of Baal;" a place given to the tribe of Reuben, and situated on the river Arnon, or in the plain through which that stream flows, east of the Jordan. (Josh. 13. 17.)

BAND, a word which frequently occurs in Scripture, chiefly in a metaphorical sense. Besides its literal meaning as a connecting ligature; a cord or chain; (2Kings 23. 33; Luke 8. 29;) it is used for a company of men; because bound and linked together as it were for the accomplishment of an object. (2Sam. 4. 2; 1Chron. 12. 21.) A band of Roman soldiers consisted of about a thousand. (Acts 21. 31; 27. 1.) Government and laws are bands that restrain from sin, and draw into the paths of righteousness. (Psal. 2. 3; Jer. 5. 5.) Slavery, distress, fears, and perplexity, are called bands, because they restrain liberty and create irritation. (Levit. 26. 13; Ezek. 34. 27.) Sinful customs or meretricious allurements are bands; they enslave, weaken, and degrade; they are fetters that may at first seem soft, but are found at last to be stronger than iron. (Isai. 58. 6.) The wicked often "have no bands in their death;" that is, they fre-

quently die without any peculiar distress, fear or perplexity. (Psal. 73. 4; Eccles. 7. 15; 9. 2.) Faith and love are bands, which unite and fasten every believer to Christ and to the whole body of his people. (Coloss. 2. 19.)

BANISHMENT; exile; judicial exclusion from one's kindred and country, or from the presence of a king. (Ezra 7. 26.)

Banishment was not a punishment enjoined by the Mosaic law; but after the captivity, both exile and forfeiture of property were introduced among the Jews; and it also existed under the Romans, by whom it was called *diminutio capitis*, because the person banished lost the rights of a citizen, and the city of Rome thereby lost a head. But there was another description of exile termed *disportatio*, which was a punishment of greater severity. The party banished forfeited his estate; and being bound was put on board ship, and transported to some island specified by the emperor, there to be confined in perpetual banishment. In this manner the Apostle John was exiled to the little island of Patmos. (Rev. 1. 9.) Adam's *Rom. Antiq.*; Horne.

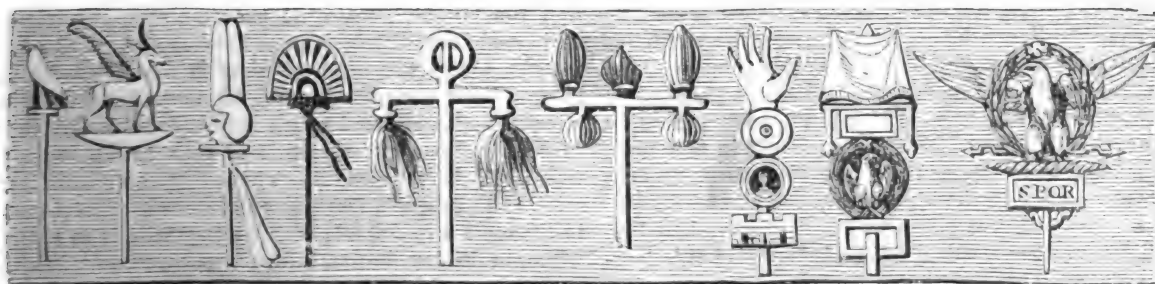
BANK. In Luke 19. 23, the Greek word *τραπέζα* *table*, is rendered bank, which is used in the modern sense of the term. In Matt. 21. 12, and John 2. 15, it is employed literally, and denotes the table of the money-changer, at which he sat in the market-place, as is still the custom in the East, and also in the outer court of the Temple.

The term bank סוּלָלָה *sollah*, also occurs in several places in the Old Testament, as the name of the mound raised against a besieged city. See **ARMS** and **ARMOUR**.

BANNER, an ensign or standard used by armies, or by caravans on their journeys in Eastern countries. In reference to the difficult passage in Psal. 68. 13, 14, an old writer remarks, "It was the custom for the Hebrew armies, as well as the Syrians and Assyrians, to have a dove for their standard, alluding to which, the Psalmist says, 'If you shall abide by your standard, the silver-coloured dove, whose wings are gilt with gold, when the Almighty by its means has scattered the kings, the mark of victory shall be displayed in your ensign, and your dove appear as white as snow.'"

A Persian custom respecting the delivery of a banner, is thus alluded to by Richardson. "The khalifs, along with the alcab or titles, used generally to send to their feudatory princes a banner, which, whilst they preserved their allegiance, was always carried before them. It was thus that the Khalif Vathek invested Taher-ben Abdallah, about the year 873, in the principality of Khorassan." The delivery of a banner seems also to have involved an obligation on the part of the giver to protect those to whom it was given.

Roberts also observes, "In some places in India it is a custom with the governor to ascend a neighbouring hill every month, when he sets up a white flag, and performs



Egyptian, Persian, and Roman Banners.

some religious ceremonies, to conciliate the favour of a dewta, or invisible being, the genius of the place, who is said to hover about the summit, dispensing at his will good and evil to everything around him."

"In all religious, as well as warlike processions, the people carry banners. Hence, on the pinnacles of their sacred cars, on the domes or gateways of their temples, and on the roof of a new house, may be seen the banner of the caste or sect floating in the air. Siva, the supreme, is also described as having a banner in the celestial world.

"When a person makes a solemn vow to go on a pilgrimage, to perform a penance, or to bathe in holy water; or when a man has a dispute in a court of law, or in any other way; or when a disobedient son has resolved to act as he pleases; it is said, 'Why try to move him from his purpose? He has tied up, and stands by his banner:' which implies, he must and will abide by his purpose."

In the engraving, the four banners to the left are Egyptian, the two next Persian, all from the sculptures of their respective countries, and the three to the right Roman, from the column of Trajan. See ARMS and ARMOUR.

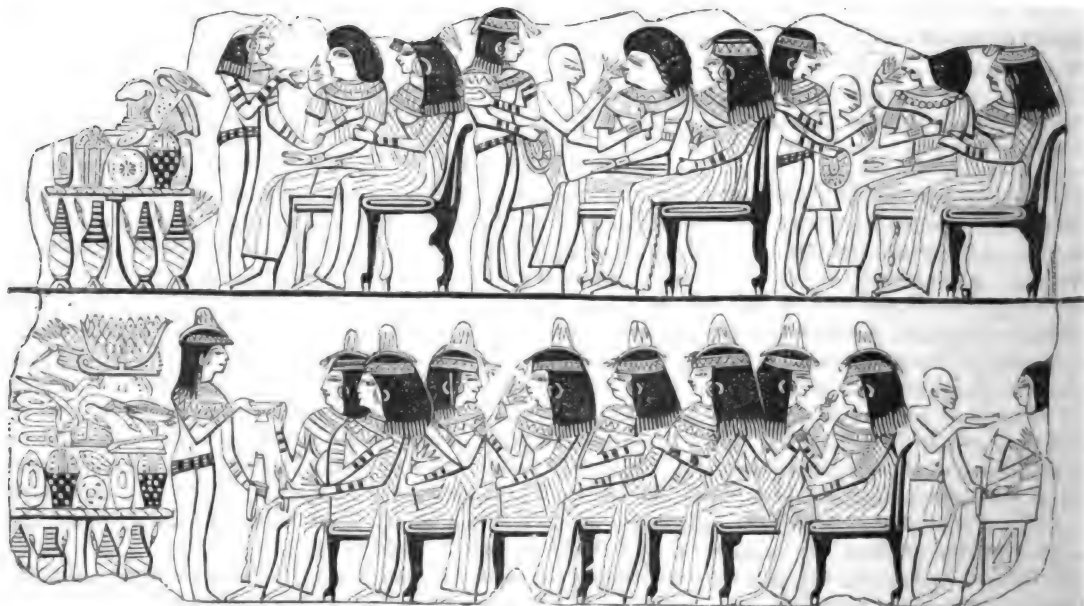
BANQUET. Feasts are mentioned at an early period in the Scriptures. (Gen. 21. 8; 29. 22; 40. 20.) Moses enacted that at the festival of the second sort of first fruits, servants and widows, orphans and Levites, should be made free partakers. (Deut. 16. 11-14.) Our Saviour alludes to this festival, which was designed for the poor, and to those who make it He promises a blessing. (Luke 14. 13.) The patriarchs, like the modern inhabitants of the East, were accustomed to take their meals

under the shade of trees: thus "Abraham stood by the angels under the tree, and they did eat." (Gen. 18. 8.)

From the frequent representations of entertainments on the monuments, it is manifest that the Egyptians were a very social people; they seem to have neglected nothing which could tend to promote festivity: music, song, dancing, feats of agility, and games of chance, appear to have filled up the interval between the coming of the guests and the serving of the feast. Visitors of high rank arrived in palanquins or chariots, escorted by numerous attendants, some of whom acted the part of running footmen. Necklaces of the lotus flower were hung round the necks of the guests, and bouquets of this favourite flower were constantly renewed by the servants as those in the room faded from heat or handling. Splendid vases of flowers were also ranged round the apartments. Wine was served at the beginning of the entertainment, and in general the guests sat erect on chairs, but couches also were provided.

In some entertainments we find the ladies and gentlemen of a party in different rooms; but in others, we find them in the same apartment, mingling together with all the social freedom of modern European customs. The children were allowed the same liberty as the women; they were introduced into company, and permitted to sit by the mother or on the father's knee. Indeed, few ancient nations paid such attention to the comforts and pleasures of childhood as the Egyptians, as may be inferred from the abundance of toys which they provided for their amusement.

In the time of Joseph, the Hebrews neither ate with the Egyptians nor the Egyptians with them. (Gen. 43. 32.) At their meals each had his separate table. When



Egyptian Ladies at a Banquet From the Monuments.

Joseph entertained his brethren, he seated each of them at his particular table, and he himself sat down separately from the Egyptians who ate with him: but he sent to his brethren out of the provisions which were before him. (Gen. 43. 31-34.) Joseph sent his brother Benjamin a portion five times larger than his other brethren, or rather a greater variety; and Herodotus says, that in the public banquets and entertainments of the Egyptians, twice as much was set before the king as any one else.

The course of proceeding at a modern Persian feast will illustrate many particulars in this Egyptian entertainment. The plan of setting a tray between every two persons there pursued, forms them into distinct groups

in the act of eating, as will be understood by recollecting that the Orientals make no use of plates, but transfer their food immediately from the dishes or bowls to their mouths, unless they may occasionally find it convenient intermediately to rest the morsel they have detached upon the cake of bread which is spread out before them. Hence there is a concentration of each group upon the tray which is set before it. The separation so distinctly marked in Joseph's feast may have been effected much in the same way, Joseph having a tray wholly to himself, while, in the distribution into groups, care was taken that no Egyptian should be obliged to eat out of the same tray with a Hebrew.

It was, and still is, customary in the East to send a deputation to meet the guests: this deputation they called *openers of the way*; and the more distinguished the persons sent, and the greater the distance they went, so much the greater honour. The names of the persons to be invited were inscribed upon tablets, and the gate was set open to receive those who had obtained them; but to prevent any person getting in that had no ticket, only one leaf of the door was left open, and that was strictly guarded by the servants of the family. Those who were admitted had usually to go along a narrow passage to the room; and after all who had received tickets of admission were assembled, the master of the house rose and shut to the door, and then the entertainment began. The first ceremony after the guests arrived at the place of entertainment, was the salutation performed by the master of the house, or one appointed in his place. Among the Greeks, this was sometimes done by embracing with arms around; but the most common salutation was the conjunction of the right hand, the right hand being reckoned a pledge of fidelity and friendship. Sometimes they kissed the lips, hands, knees, or feet, as the person deserved more or less respect. The Jews welcomed a stranger to their house in the same way; for Our Lord complains to Simon, that he had given him no kiss.

The guests were generally arrayed in white robes, and were anointed with precious oil. (Psalm 23. 5; 45. 7; Eccl. 9. 8.) Before the Greeks went to an entertainment, they washed and anointed themselves, but they who came off a journey were washed and clothed with suitable apparel in the house of the entertainer, before they were admitted to the feast. When Telemachus and Pisistratus arrived at the palace of Menelaus, they were immediately supplied with water to wash, and with oil to anoint themselves before they took their seats by the side of the king. The oil used on such occasions, in the palace of nobles and princes, was perfumed with roses and other odoriferous herbs. They also washed their hands before they sat down to meat. To these customary marks of respect to which a guest was entitled, Our Saviour alludes in his defence of Mary. (Luke 7. 44-46.) Our Saviour was in the circumstances of a traveller; he had no opportunity to wash and anoint himself before he went to the house of Simon, and therefore had a right to complain that his entertainer had failed in the respect that was due to him as a stranger.

Flesh and wine were the principal articles; hence a feast is sometimes called the season of drinking (Isai. 22. 13); and those who made the feast testified their respect to their guests by the exhibition of large quantities of provisions of the same kind, (Gen. 18. 6; 27. 9; Job 36. 16,) and also by a diversity in the kinds. (Esth. 1. 5-8; Amos 5. 6; 6. 4.) As the entertainments were always given in the evening, the room or rooms where they were held were lighted up, and the fact, that in the climate of Palestine, the night, at least as it approached towards the morning, was cold, will afford an explanation of Matt. 8. 12; 22. 13; 25. 30. Jests, music, and riddles were not excluded; feasts, therefore, were symbolic of a state of prosperity, and exclusion from them was a symbol of sorrow and misery. (Prov. 9. 2 *et seq*; Isai. 5. 12; Amos 6. 4.)

At the splendid feast which Ahasuerus made for the nobles of his kingdom, beds of silver and gold were placed round the tables; it being a custom in the East to name a thing from its principal ornament, these were probably couches profusely ornamented with the precious metals. When they ate, they raised themselves on their elbow and made use of the right hand; which is the reason why Our Lord mentions the hand of Judas in the

singular number: "He that dippeth his hand with me in the dish, the same shall betray me." (Matt. 26. 23.)

The persons invited were perfumed, before their departure, especially upon the beard.

The hospitality of the present day in the East, exactly resembles that of the remotest antiquity, and in many particulars coincides with that of the Greeks and Romans. The parable of the great supper is in those countries literally realized. The day when the entertainment is to be given, is fixed some considerable time before; and in the evening of the day appointed, a messenger comes to bid the guests to the feast. They are not now, as referred to in St. Luke, asked for the first time, but have already accepted the invitation, when the day was appointed, and are therefore already pledged to attend at the hour when they may be summoned; they cannot now decline, without violating their word and insulting the master of the feast. The terms of the parable exactly accord with the established customs.

Mr. Morier says, "When a Persian enters a *mejlis* or assembly, he makes the usual salutation, 'Peace be unto you,' which is addressed to the whole assembly, as it were, saluting the house (Matt. 10. 12); and then, measuring with his eye the degree of rank to which he holds himself entitled, he straightway wedges himself into the line of guests, without offering any apology for the general disturbance which he produces. It may be conceived that, among a vain people, the disputes that arise on matters of precedence are numerous; and it was easy to observe, by the countenances of those present, when any one had taken a higher seat than that to which he was entitled. The Persian scribes are remarkable for their arrogance in this respect; and will bring to mind the caution that Our Saviour gave to the Jews against their scribes, whom, among other things, he characterizes as loving the uppermost places at feasts. The master of the entertainment has, however, the privilege of placing any one as high in the ranks of *mejlis* as he may choose; and we saw an instance of it on this occasion; for when the assembly was nearly full, the governor of Kashan, a man of humble mien, although of considerable rank, came in, and had seated himself at the lowest place, when the Ameer-ad-Dowlah, after having testified his particular attentions to him, by numerous expressions of welcome, pointed out with his hand to an upper seat in the assembly, to which he desired him to move, and which he did accordingly."

In Hindestan, feasts are given in the open halls and gardens, when a variety of strangers are admitted and much familiarity is allowed. This may account for a circumstance in the history of Our Lord, where the penitent Mary is represented coming into the apartment and anointing his feet with ointment, and wiping them with the hair of her head. This familiarity is not only common, but is far from being considered either disrespectful or unpleasing. To screen the company from the burning sun-beams, a large canopy is spread upon lofty pillars, and attached by cords of various colours. "Some of these awnings," says Forbes, in his *Oriental Memoirs*, "belonging to the Indian Emperors, were very costly, and distinguished by various names. That which belonged to the Emperor Akber was of such magnitude as to contain ten thousand persons; and the erecting of it employed one thousand men for a week; one of these awnings, without any ornaments, cost ten thousand rupees." Similar to these were the splendid hangings under which Ahasuerus, the king of Persia, entertained his court. They were white, green, and blue, fastened with cords of fine linen and purple, to silver rings and pillars of marble. See ARCHITRICLINUS; ATTITUDE AT TABLE.

BAPTISM. The initiatory rite of baptism, or washing, was familiar to the Jews, being practised as well on the admission of converts from heathenism into the church of the tabernacle, as by prophets and other teachers of righteousness among their followers. The origin of baptism, as observed by the Jews to their proselytes, is a matter of dispute and uncertainty. The Rabbins assert that it is of very ancient date, and carry the observance of it up to the time of Moses; and St. Paul seems to have been of this opinion, as he says, the Israelites were baptized unto Moses. It is manifest from the Gospels, that it was usual for the Jews to admit men to the profession of a doctrine by baptism; for the Pharisees do not find fault with John's baptism, but only blame him for baptizing when he was neither "the Messiah, nor Elias, nor that prophet." The inquiry was not, "What *new rite* is this?" but, "Why do *you* administer it?"

2. "Of the ancient names of baptism," says Bingham, "some were taken from the internal and spiritual effects of it; others from the nature and substance of the action; others from the conditions required in the receivers; others from the external circumstances and rites observed in the administration."

The customary appellation, baptism, is drawn from the nature of the action. According to its etymology, it denotes immersion under water; and the choice of this term was doubtless made at a period when the modern practice of sprinkling had not been introduced. In the Old Testament, the words βαπτω, and βαπτίζω, are used in translating the Hebrew טָבַל *tingo, immergo*; (Exod. 12. 22; 2Kings 5. 14;) and טָבַע *submergor*; (Psal. 19. 16; 69. 3; Jerem. 38. 6;) צָבַע *Chald. tingo, to steep in dye*, (Dan. 4. 30,) and other such words which contain the idea of submersion. In the New Testament, βαπτω is used three times, and βαπτίζω about thirty times, in the same signification.

3. Christian baptism originated in the express command of Christ: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Origen says, "Christ himself was baptized by John, not with that baptism which is in Christ, but with that which is in the law." (*Comment. in Rom. 6.*) Chrysostom says, "It (the baptism of John) was, as it were, a bridge, which, from the baptism of the Jews, made a way to that of the Saviour. It was superior to the first, but inferior to the second." (*Homil. 24.*)

4. Many terms were applied to baptism in description of its end or efficacy by the Fathers. Gregory of Nyssa, Epiphanius, and other writers, gave to this sacrament the name of circumcision, or the great circumcision, as having succeeded to circumcision properly so called, or having been prefigured by the Jewish ordinance, and the supposed analogy between these two ordinances was frequently referred to by the Apostolical Fathers.

5. The general adoption of the practice of infant baptism has so far affected the regulations of the church concerning the qualifications and admission of candidates for this sacred ordinance, that what was formerly the rule in these respects, has become the exception. The institutions of the church during the five first centuries, concerning the preparations for baptism, and all the laws and rules which existed during that period relating to the acceptance or rejection of candidates, necessarily fell into disuse when the baptism of infants was not only permitted, but enjoined as a duty, and almost universally observed. The old rule, which prescribed caution in the admission of candidates, and a careful preparation for the rite, was applicable for the most part only to Jewish, heathen, and other proselytes, after the sixth century. In modern practice, all the discipline which was for-

merly connected with baptism, belongs to the rite of confirmation.

6. It appears, by the testimony of the earliest Christian writers, that the church at first regarded all persons, without any restriction as to nation, sex, or age, as capable of baptism. And it is evident that children were not excluded from a participation in this rite, from a celebrated passage of Irenæus, (*Adv. Hæres. lib. 2. 22.*) as well as from allusions to the prevailing practice of the church in the writings of Tertullian, (who disapproved of infant baptism,) and Cyprian, as well as from the controversy which arose in the African church. But, although from a very early period high notions were entertained respecting the supernatural powers and efficacy of baptism, and this sacrament was supposed to imprint an indelible character upon the soul, the church did not lose sight of its moral tendency and virtue, nor cease to regard it as an important branch of discipline. And accordingly, the standing rule of baptizing all applicants was subject to certain limitations and exceptions. Such were the following:—

It was enacted, that none but the living should be baptized; a law which intimates that a practice of baptizing the dead must have been more or less extensively introduced. Such a practice, indeed, existed in the African church in the fourth century, as appears from a prohibition of the third council of Carthage, (can. 5,) A.D. 397. Philastrius (*de Hæres. c. 2*) says, that the Cataphrygians, or Montanists, were in the habit of baptizing the dead; but if this be true, it must relate only to the Hyper-Montanists, for we know that it would not have been tolerated by Tertullian. It appears from Gregory Nazianzen, that this superstitious practice was not unknown in other countries.

To this practice may be referred also the vicarious baptism of the living for the dead, which obtained among various sects, especially the Marcionites, and was severely reprov'd by many of the Fathers. It is thus represented by Chrysostom: (*Hom. 40, in 1Cor.*) "When a catechumen dies, they conceal a living person under the bed of the departed. Then they stand before the dead, and ask the dead person whether or not he is willing to be baptized? Instead of the dead, who is unable to answer, the person under the bed replies in the affirmative. Hereupon they baptize him instead of the deceased."

Compulsory baptism was not countenanced by the early church, although it was afterwards practised to a considerable extent during the middle ages. The emperor Constantine did indeed compel his soldiers to receive baptism; and this transaction is mentioned by Theodoret (*Hist. Eccl. lib. iii.*) with some degree of approbation. But the practice does not appear to have become by any means prevalent before the sixth or seventh century. Augustin speaks with approbation of the custom of baptizing the children of heathen parents, whenever opportunity might occur, and in what manner soever, by divine providence, the means of conferring this benefit may have been given to believers.

In general, the early church was so far averse from anything like compulsion in the administration of baptism, that the free will and consent, or rather the request or petition, of the recipients was required as a condition on their parts. Hence, the name *Competentes* was applied to catechumens and candidates for baptism. In the case of infants, the consent and request of their parents or relatives was regarded as their own, until they arrived at years of discretion, when an opportunity was afforded them of confirming their covenant by a voluntary act.

7. Notwithstanding the importance which has always been attached to baptism as the rite of admission to the

Christian church, the performance of this rite has not been made the peculiar office of any minister in the church.

Our Lord received baptism at the hands of John, declaring that it became him thus to fulfil all righteousness. He afterwards appointed the same rite as the mode of admission into the Christian church; but we are expressly told, that he "himself baptized not, but his disciples." (John 4. 2.)

In some cases of baptism recorded in the New Testament, we find that the rite was performed under the sanction, and by the immediate order, of the Apostles. But it is remarkable that we have no account of the administration of baptism by an Apostle. Even on the occasion of the baptism of nearly three thousand converts at once, recorded in the second chapter of the Acts, no intimation is given that the Apostle who was present officiated; while, on the contrary, it is highly improbable that the ceremony was performed by any one individual. And in the history of the baptism of Cornelius and his family, it is observable that St. Peter did not himself baptize the new converts, but only gave orders for the performance of the rite. He "commanded them to be baptized in the name of the Lord." (Acts 10. 48.)

On the whole, we learn from the New Testament the following particulars:—1. That our Lord did not himself baptize, but that he intrusted his Apostles and disciples with the administration of this rite. 2. That the Apostles, although they administered baptism sometimes, did not, however, do this always, or regularly, but committed the office to others. 3. It cannot be determined whether other persons, either ministers or laymen, were allowed to baptize without a special commission. 4. Philip the deacon baptized in Samaria men and women, and also Simon Magus, and the Ethiopian eunuch, (Acts 8. 12, 13, 38,) without having received any special commission, so far, at least, as appears in the history. He seems, therefore, to have received his authority to baptize at the ordination recorded in Acts 6. 3, 7.

In the *Apostolical Constitutions*, the right of administering baptism is denied to readers, singers, and other inferior officers of the church, and is accorded "only to bishops and presbyters, the deacons assisting them."

8. The prevalence of infant baptism was instrumental in effecting a great change in the regulations of the church respecting the times of administering the rite. But it would not be correct to ascribe the whole of this change to that one cause. In the apostolic age the majority of candidates for baptism were adults, although children appear not to have been excluded from participation in the rite; but the administration of baptism was not then limited to any particular times or seasons. During the second and third centuries, certain periods were appointed (chiefly) for the baptism of adults; and these periods continued to be observed after the practice of infant baptism had become general in the course of the fifth and sixth centuries. Only the number of those periods was increased, especially in the West; a regulation against which some bishops zealously contended, as an innovation upon the ancient practice of the church. With regard to the place in which baptism was administered it will be convenient to make reference to the following three distinct periods in the history of this rite.

(i.) We find no account in the New Testament of any place having been set apart for the administration of baptism. John baptized in the river Jordan, and so did the disciples of Christ. (John 3. 22.) But baptism could be administered at any other river or piece of water, as appears from Acts 7. 36, 37; 16. 13-16, and other passages. Examples also of baptism in private houses occur in Acts 9. 18; 10. 47, 48; 16. 30-34. A public

baptism of three thousand converts in one day is recorded in Acts 2. 41, but no account is given of its performance.

(ii.) The first mention of a baptistery, or a place appropriated to the purposes of baptism, occurs in the *Gesta S. Marcelli* in Surii. *Vil.*; and this baptistery was in a private house.

Baptisteries are mentioned by Cyril of Jerusalem, in whose time they were divided into two parts, outer and inner, in the former of which the preparations for baptism were made, and in the latter the sacrament itself was administered.

In the fifth and sixth centuries, baptisteries, or baptismal churches, (*ecclesie baptismales*), were general, and sometimes so spacious that ecclesiastical councils were held in them. We may form an idea of the size of some of these edifices, when we remember that in some places as Antioch, no less than three thousand persons sometimes received baptism at one time.

(iii.) Although it is impossible to determine the precise period at which baptisteries were multiplied, and at length united to, or rather changed into, parish churches, yet it appears in general that this alteration took place when stated seasons of baptism had ceased, and the right of administering the ordinance was ceded to simple presbyters, and, under certain restrictions, to deacons.

9. **MODE AND FORM OF BAPTISM.** Under this head we reckon (i.) the manner in which the baptized person received the appointed element, water, and (ii.) the forms or ceremonies observed by the officiating minister, or the person who administered the sacrament. In both these respects varieties of opinion and practice existed from a very early period; and even to the present day a difference exists between the Eastern and Western churches in this matter; a difference, however, which is wisely judged by the latter not to be of an essential or fundamental nature.

(i.) *Immersion or Dipping.* There is no doubt that the usual mode of administering baptism in the early church was by immersion, or plunging the whole body of the person baptized under water. An appeal to the numerous authorities by which this fact is attested would be superfluous.

The supposition that the practice of immersion was abandoned as soon as infant-baptism became prevalent, is founded on a mistake. Infant-baptism had become general in the sixth century; but the practice of immersion continued until the thirteenth or fourteenth, and in fact has never been formally abandoned or entirely renounced.

(ii.) *Aspersions or Sprinkling.* In the Western churches although immersion was never renounced by any statute or canon, yet, in practice, aspersion or sprinkling was generally substituted for it, after the lapse of several centuries; and it is agreed by all parties in those communions that this particular in the administration of baptism does not affect the validity of the sacrament. This point, however, is strongly contested by the Greek church, which not only retains the primitive practice of immersion, but maintains that it is essential to the nature of true and effectual baptism; nor will it consent to receive into its communion any persons who have been otherwise baptized, unless they submit to a second baptism by immersion.

Aspersion did not become general in the West until the thirteenth century; although it appears to have been introduced some time before that period. Thomas Aquinas says, (*Summa*), "It is safer to baptize by immersion, because this is the general practice."

10. From the time of Justin Martyr and the author of the *Apostolical Constitutions*, down to the eighteenth

century, all the liturgical books of all sects and parties in the church contained only one form of words to be pronounced in the act of administering baptism; namely "I baptize thee in the name of the Father, the Son, and the Holy Ghost."

The Greek church baptizes in the third person instead of the first; that is to say, their form, instead of "I baptize thee," &c., runs thus, "He, or she, is baptized in the name of," &c.; a practice in support of which an appeal is made to the writings of Basil and Chrysostom.

The ancients attached great importance, and ascribed a very powerful efficacy to the signature of the cross in baptism. According to Dionys. Areop. (*de Hierarch. Eccl.*) this signature was made thrice; but in the ancient rituals of the Latin church in Mabillon and Muratori, mention is made of only one signature, in connexion with a triple afflation; and the same may be observed concerning an old Gallican Sacramentary preserved in Assemani, *Cod. Liturg.*

11. SPONSORS. At an early period of the church certain persons were required to be present at the baptism of its members, who should serve as witnesses of the due performance and reception of the rite, and should also be sureties for the fulfilment of the engagements and promises then made. These persons were at first called *sponsores*, sponsors. This term is applied to them by Tertullian; but it is worthy of remark that he uses the word only with reference to infant-baptism, and that he considers it to allude not only to an answer (*responsum*), given on behalf of the infant who was unable to speak for itself, but also to a promise and obligation, or the undertaking on behalf of the infant, of a duty as the sponsor's own. But Augustin seems to restrict the allusion to the response or answer.

No trace of sponsors or witnesses is to be found in any of the narratives of baptism recorded in the New Testament; nor do the sacred writers ever appear to draw a parallel between baptism and circumcision. And therefore, on the whole it would be difficult to prove any connexion between the Jewish and Christian customs with respect to the office of sponsors.

Perhaps, from a careful view of the question, it must be concluded that the custom of requiring the presence of sponsors or sureties at baptism, arose naturally from the practice of infant-baptism, in order that the interrogatories of the church might not be without some answer, and in fact, the best that could be obtained under the circumstances of the case; or that it originated in the want of some security in addition to a personal confession, in the times of persecution; men who had made their baptismal promises in the presence of witnesses being supposed less likely to deny their connexion with the church than they might be if no proof of their profession could be adduced, or at least being supposed to have received an additional fortification against the danger of apostasy. We learn from Dionys. Areop. (*de Hierarch. Eccl.*) that it was usual to enter in a baptismal register the name of the sponsor or sponsors as well as that of the person baptized. Parents were allowed to stand as sponsors to their own children during the earlier centuries; and the first prohibition on record by which they were disqualified for this office, is contained in a canon of the council of Mentz, A.D. 813.

12. The naming of a child has been deemed a matter of importance among all people, and under various systems of religion; and the customs connected with it possess at once an historical and a theological interest.

It appears highly probable that the modern practice of giving a name at baptism may have originated with infant-baptism itself, or may even be referred to the customs of Jewish circumcision. But no mention is

made of this practice in the New Testament, or in any of the earliest ecclesiastical writers, for instance, Justin Martyr, Tertullian, Origen, Cyprian. Riddle's *Christ. Antiq.*

For a more extended discussion of this subject see Wall's *History of Infant-Baptism* and Robinson's *History of Baptism*.

The last event of the life of Constantine the Great was a circumstance as remarkable as it was interesting in the early history of Christianity. He had, as was frequently the case with converts, deferred his baptism till the warnings of sickness and debility reminded him of its necessity. He had been in a declining state of health, and proceeded to the warm baths of Helenopolis, a town in the Gulf of Nicomedia, which he had called after his mother, in the hope that they would restore him. After passing some time there in vain trials of their efficacy, he caused himself to be removed to the pleasant suburbs of Nicomedia; and as the feast of Pentecost was now at hand, he expressed a strong desire to have the ceremony performed. He therefore called the bishops around him, and made to them an affecting address. "The time now demands," said he, "that I should partake in this seal of salvation. It had been my intention to have proceeded to Bethabara, and receive this solemn rite in the waters of the Jordan, in public imitation of my Lord, but God best knows what is expedient, and let His will be done." Every preparation was therefore made for the ceremony, and it was performed by the Bishop of Nicomedia. It appears from Eusebius and other authorities, that it was the usual practice for those who could command the opportunity, to proceed to Palestine, and be immersed in the waters of the Jordan, as Constantine had intended; it is probable, therefore, that it was done at Nicomedia, as it would have been at Bethabara, by immersion. He appeared deeply impressed with the ceremony, and caused himself to be clad in a white robe, as emblematic of the purity it conferred, which he never laid aside to resume the purple, and in this robe he died; this event occurred soon after the ceremony, in the year A.D. 337, at the hour of midnight, after a reign of thirty years, having been, as Eusebius remarks, the first Christian sovereign who had ever received the "regeneration of baptism."

A circumstance in the life of the emperor so very remarkable, is not likely to have been passed over unnoticed on the coins of the empire, when so many events of less importance have been commemorated; and, accordingly, we find that a coin was struck, probably after Constantine's death, alluding to the circumstance.

This coin represents on the obverse the emperor in his robes, crowned with a wreath of laurel, having the legend IMPERATOR CONSTANTINVS PIVS FELIX AVGVSTVS. On the reverse is a full-length figure of the emperor cloaked, holding in his outstretched right hand a globe, on which the cross had not yet been placed, and in his left a rod or wand;—the legend is CONSTANTINO PIO AVGVSTO BAPTISMATE NATA, "To Constantine the Pius, August, born, or regenerated, in Baptism." In the exergue, *PECUNIA LONDONI CUSA*; "Money coined at London."



Coin commemorating the Baptism of Constantine the Great.

Dr. Walsh, in his *Essay on Ancient Coins*, says, "I have given this highly interesting coin on the respectable authorities of Occho, Bergerus, Mediobarbus, and Du Cange, who all concur in the above reading and interpretation. It has, however, been disputed by Harduin and Jobert on grounds which appear to be frivolous. Jobert reads P.L. wherever it occurs PECUNIA LUGDUNI, 'the money of Lyons,' but his commentator PECUNIA LONDINI, 'the money of London,' and adds very justly, 'il n'est pas douteux que dans le Bas Empire on n'ait battu dans la Grande Bretagne, des monnoyes au coin des Empereurs.'"

BAPTIST. See JOHN THE BAPTIST.

BAR. This word chiefly occurs in the Scriptures in the following senses:—That whereby a door is bolted and made fast (Nehem. 3. 3); a narrow cross-board or rafter wherewith to fasten other boards (Exod. 26. 26); a rock in the sea (Jonah 2. 6); the bank or shore of the sea, which as a bar shuts up its waves in their own place (Job 38. 10); strong fortifications and powerful impediments are called bars, or bars of iron. (Isai. 45. 2; Amos 1. 5.)

BARABBAS, בַּר אֲבָבָא *Barabbas*, the name of a notorious robber found guilty of sedition and murder, (Acts 3. 14,) whose release the Jews demanded of Pilate. (John 18. 40.)

BARAK, בָּרַק the son of Abinoam, was chosen by God to deliver the Hebrews from the bondage in which they were held by Jabin, king of the Canaanites. (Judges 4. 6; Heb. 11. 32.) Barak refused to obey the commands signified to him by Deborah the prophetess unless she consented to go with him. Deborah, therefore, accompanied him towards Kedesh of Naphtali; when having assembled ten thousand men, they advanced to Mount Tabor. Sisera, the general of Jabin, marched against them with nine hundred chariots of war, and encamped near the river Kishon; but Barak rapidly descended from Mount Tabor, and the Lord having spread terror through Sisera's army, a complete victory was easily obtained. Sisera was killed by Jael, and Barak and Deborah composed a hymn of thanksgiving for the deliverance of their country.

BARBARIAN, *Βαρβαρος*. The Greeks and the Romans used this word as equivalent to a foreigner, one who speaks a different language, and from them its use passed to the Jews of the time of the Apostles. (1 Cor. 14. 11.) Thus the inhabitants of Melita (Malta) are termed "barbarians" by the inspired writer, as speaking a dialect of the Phœnician language. (Acts 28. 2-4.)

BARBER, גַּלַּב *galav*. "Son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard." (Ezek. 5. 1.) Shaving the head was customary among the Jews as an act of mourning. Sometimes for the same reason the hair of the beard was also shaven, or plucked off, as was done by Ezra on his arrival at Jerusalem on finding that the Hebrews had intermixed with the nations around them, and plunged into all their idolatries. (Ezra 9. 3.) The operation of shaving the head was probably performed much in the same manner as is now usual in the East. The operator rubs the head gently and comfortably with his hand moistened with water. This he does for a considerable time; and he afterwards applies the razor, shaving from the top of the head downward. See RAZOR.

BARCOCHAB, בֶּרַךְ כּוֹכָב (*son of the Star*), an appellation assumed by Coziba, a Jew who headed a rebellion against the Romans in the time of Hadrian.

During the reign of Trajan a formidable revolt broke out among the Jews in Africa, and irritated by other tumults which followed, Hadrian, his successor, when he visited Judæa in the early part of his reign treated the nation with great severity, and offered the grossest possible insult to their feelings by erecting a temple to Jupiter on the site of that of Solomon. The force, however, by which the emperor was accompanied rendered opposition hopeless, but after he and his troops had retired, the people prepared to avenge themselves. Coziba appeared at this juncture, and having previously established an understanding with Akiba, a rabbi in high repute for his wisdom and his profound acquaintance with the Sacred writings, was by him hailed as the Messiah, who was prophesied of by Balaam as the Star, and who was divinely commissioned to deliver the chosen people from the iron rule of the Gentiles. Pretended miracles were not wanting to authenticate his claims, and the example and authority of Akiba soon induced two hundred thousand men to join his standard. The Romans, however, speedily advanced against him, and abandoning Jerusalem Coziba retired to the strong mountain fortress of Bither or Bethtar, twelve miles off, which he defended with desperate valour for three years. But the contest was most unequal; the fortress was at length taken, Coziba and Akiba put to death, and such multitudes of their followers slain, that, while some of the Rabbins relate that stones weighing four pounds were carried four miles into the sea by the torrents of blood that flowed, others estimate that a greater number of their nation perished at Bither than came up out of Egypt. The Jews have inserted in their form of worship a hymn referring to this massacre, and intended for children. The date of this event is variously given between A.D. 135 and 138. Burton.

BAREFOOT. To go barefoot was an indication of great distress, (Isai. 20. 2,) for in ancient times the shoes of great and wealthy persons were made of very rich materials, and ornamented with jewels, gold, and silver. When any great calamity befel them, either public or private, they not only stripped themselves of these ornaments, but of their very shoes, and walked barefoot.

Thus did David conduct himself in his sorrow when Absalom had rebelled against him, and a custom little different still prevails in India; "he went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot." (2 Sam. 15. 30.) In his remarks upon this passage, Roberts says, "In time of mourning the Hindoos do not cover the head; they take a part of their robe and cover the face. In going to a funeral, the turban is generally taken off, and a part of the garment is held over the face. Nor is this common merely at funerals; for on all occasions of deep sorrow they observe the same thing. At such times also they always go barefoot."

BAR-JESUS or **ELYMAS** (*the Sorcerer*), a Jewish magician in the island of Crete, who opposed Paul and Barnabas, and endeavoured to prevent Sergius Paulus from embracing Christianity, for which he was struck blind, "not seeing the sun for a season." (Acts 13. 6-11.) This affliction is denominated in the Greek *αχλὺς*, being rather an obscuration, or a mist before the eyes, than a total loss of sight. The same miracle which punished the impostor converted the proconsul. Origen and Chrysostom think that Elymas was converted, and that St. Paul speedily restored his sight.

BARIS, the name of a tower, said by Josephus (*Antiq.*) to have been built by the prophet Daniel, at Ecbatana. He describes it as "a most elegant building and wonderfully made," and as remaining in his time, where "they bury the kings of Media, Persia, and Parthia to this day." A Jewish priest is said to have been entrusted with the care of it.

BARLEY, שַׁעֲרָה *sorah*, a well-known species of grain, which derives its Hebrew name from the roughness of its ears.

The Rabbins sometimes call barley the food of beasts, because cattle were commonly fed with it. (1 Kings 4. 28.) The Hebrews, however, frequently used barley bread. (2 Sam. 17. 28.) Solomon sent wheat, barley, oil, and wine to the labourers that King Hiram had furnished him, (2 Chron. 2. 15,) Elijah received a present of twenty barley loaves and corn "in the husk," (2 Kings 4. 42,) and it was by miraculously increasing the five barley loaves that Our Saviour fed a multitude of five thousand. (John 6. 8-10.)

Sometimes barley is put for a low contemptible reward or price. Thus the false prophets are charged with seducing the people for handfuls of barley and pieces of bread. (Ezek. 13. 19.) In a similar spirit, the jealousy offering in the Levitical institutions was directed to be barley meal. (Numb. 5. 15.) The common mincha, or offering, was of fine wheaten flour, (Levit. 2. 1;) but the former was of barley, probably to denote the vile condition of the person regarding whom it was offered, for which reason also there was no oil or frankincense permitted to be offered with it.

In Palestine, barley was sown about October and reaped at the end of March, just after the Passover. In Egypt the barley harvest was later; for when the hail fell there, (Exod. 9. 31,) a few days before the Passover, we read that the flax and barley were bruised and destroyed; for the flax was at its full growth, and the barley began to form its green ears; but the wheat and more backward grain were not damaged, because they were only in the blade.

Dr. Richardson, whose observation applies to the early part of March, says, in his *Travels in Egypt*, "The barley and flax are now far advanced; the former is in the ear, and the latter is bolled, and it seems to be about this season of the year that God brought the plague of thunder and hail upon the Egyptians, to punish the guilty Pharaoh, who had hardened his presumptuous heart against the miracles of Omnipotence."

BARN, בֵּרְנָה *asam*, a store house, or magazine, which among the Orientals was frequently a place underground. (Deut. 28. 8; Prov. 3. 10.) The phraseology in Luke 12. 18 shows that the Jews at that time had granaries above-ground, but it does not follow that they had altogether relinquished the older and still common custom of depositing grain in subterranean storehouses, in which it was more secure, and, as some think, preserved in better condition, than in the other. Those who are exposed to danger and alarm would naturally prefer the subterraneous granary, which may, on occasions of emergency, be abandoned by the proprietor, with tolerable confidence that when he is enabled to return, he shall find his treasured grain untouched, the entrance being so carefully concealed that it is sometimes discovered with difficulty, even by the owner himself. This plan may in general be said to be resorted to by the peasantry throughout the East, granaries above-ground being confined to towns and their vicinities, a distinction which may also have prevailed among the Jews.

The following is a description, by a modern traveller, of those now used by the Moors:—"After the harvest, they put their corn in subterraneous granaries, which are pits dug in the earth, where the corn is preserved for a considerable time. To secure the corn from moisture, they line these pits with straw, in proportion as they fill them, and then cover them with the same; when the granary is filled, they cover it with a stone, upon which they put some earth in a pyramidal form, to disperse the water in case of rain. Among the wealthier part, the fathers commonly fill a granary at the birth of each child, and empty it at their marriage. I have seen corn preserved in this manner during five-and-twenty years. It had, however, lost its whiteness. When, from motives of convenience, or by an imperial order, the Moors are obliged to change their habitations, not being able to carry their grain with them, they leave over these granaries a mark of stones heaped together; they have, however, much trouble in finding them again. In order to accomplish this, it is the custom to observe the earth at the rising of the sun, when a thick vapour ascends from the pits. They thus discover the granary, upon which the sun has a marked effect, on account of the fermentation of the corn which is shut up." See *AGRICULTURE; STOREHOUSES*.

BARNABAS, a disciple of Our Lord, and a companion of St. Paul in his labours for propagating the Gospel. He was a Levite, born in the island of Cyprus. His proper name was *Joses*, but he received the name of Barnabas, which signifies "Son of Consolation," after his conversion, having sold his land and laid the price at the Apostles' feet. (Acts 4. 36.) He is generally considered to have been one of the seventy disciples chosen by Our Saviour. He was brought up with St. Paul at the feet of Gamaliel, and when St. Paul came to Jerusalem, Barnabas introduced him to the other Apostles. (Acts 9. 26, 27.)

Paul and Barnabas laboured together for two years at Antioch, and converted great numbers. They thence departed into Cyprus, whence they converted Sergius Paulus, the proconsul. Having revisited the cities through which they had passed, and where they had preached the Gospel, they returned to Antioch.

In A.D. 51 Barnabas was sent with St. Paul from Antioch to Jerusalem, on occasion of certain disputes concerning the observance of legal rites to which the Jewish converts desired to subject the Gentiles. Paul and Barnabas were present at the council at Jerusalem, and returned immediately to Antioch. Peter, arriving there soon afterwards, was led to countenance in some measure, by his conduct, the observance of the Mosaic distinctions; Barnabas, too, who, being by descent a Levite, might retain some of his former notions, was led to dissemble; for which St. Paul reproved them both with much freedom.

Shortly after this, Barnabas was to have accompanied St. Paul on another visit to Cyprus and Asia Minor, but a difference occurred between them respecting St. Mark, and St. Paul proceeded alone to Asia Minor, while Barnabas and Mark went to Cyprus. Here the authentic history of Barnabas terminates, but tradition affirms that he visited Italy, and founded a church at Milan, and afterwards suffered martyrdom at Salamis, by being stoned to death by some Jews, with whom he had held a disputation in the synagogue of that place.

Barnabas is considered to be the author of an epistle which was held in great esteem by the early church, and is still extant. This epistle contains the exact words of several texts in the New Testament, and many phrases and reasonings used by the Apostle Paul, whom Barnabas

resembled, as his fellow-labourer, without copying him. Barnabas cites, or alludes to, many more passages out of the Old Testament than from the New, which may be attributed to the time and character of the writer, who was a Jew, and who argued chiefly with Jews. Dr. Lardner observes, "It might not be reckoned strange, that a man who was contemporary with the Apostles, and had the same spirit and like gifts with them, if he was not an Apostle himself, should often reason and argue like them, without quoting their writings or referring to them."

There was also an apocryphal work entitled the Gospel of Barnabas, wherein the history of Jesus Christ is related in a manner very different from the account given us by the four Evangelists. The Mohammedans have this Gospel in Arabic, and it corresponds very well with those traditions which Mohammed followed in his Koran. It was probably a forgery of some nominal Christians, and afterwards altered and interpolated by the Mohammedans, in order to serve their own purposes. Fabric. *Cod. Apoc.*; Buck.

BARREL, כַּד *kad*; *καδος*, *cadus*, *pitcher*; a vessel used for the keeping of flour, translated "barrel," in our version. (1 Kings 17. 12, 14, 16.) The same word is, in other places, rendered pitcher, as the same vessel appears to have been also used for carrying water. (Gen. 24. 14; Eccl. 12. 6.) It was borne on the shoulders, as is the custom in the East at the present day.

BARRENNESS. This was a condition looked upon as reproachful among the Greeks and Romans, but more particularly so among the Jews; which may be accounted for by an expectation of the coming of the Messiah, and the hope that every Jewish woman cherished that she might be the mother of the promised seed. This constant hope serves to account for many circumstances in the Old Testament history, which might otherwise appear extraordinary or exceptionable. "With this consideration," says the Rev. J. J. Blunt, "I see the scheme of revelation, like the physical scheme, proceeding with beautiful uniformity and unity of plan, 'connecting,' as it has been well said by Paley, 'the chicken roosting upon its perch with the spheres revolving in the firmament,' and connecting, in like manner, the meanest accidents of a household with the most illustrious visions of a prophet. Abstracted from this consideration, I see in the history of Moses details of actions, some trifling, some even offensive, pursued at a length (when compared with the whole) singularly disproportionate; while things, which the angels would desire to look into, are passed over and forgotten. But this principle once admitted, all is consecrated; all assumes a new aspect; trifles at first that seem not bigger than a man's hand, occupy the heavens; and wherefore Sarah laughed, for instance, at the prospect of a son, and wherefore that laugh was rendered immortal in his name; and wherefore the sacred historian dwells on a matter so trivial, whilst the world and its vast concerns were lying at his feet, I can fully understand. I see that nothing is great or little before Him who can bend to his purposes whatever He willeth, and convert the light-hearted and thoughtless mockery of an aged woman into an instrument of his glory, effectual as the tongue of the seer which He touched with living coals from the altar.

"Bearing this master-key in my hand, I can interpret the scenes of domestic mirth, of domestic stratagem, or of domestic wickedness, with which the history of Moses abounds. The seed of the woman, that was to bruise the serpent's head, (Gen. 3. 15,) however indistinctly understood, (and probably it was understood very indis-

tinctly,) was the one thing longed for in the families of old. It was 'the desire of all nations,' as the prophet Haggai expressly calls it (2. 7); and provided they could accomplish this desire, they (like others when urged by an overpowering motive) were often reckless of the means, and rushed upon deeds which they could not defend.

"It is upon this principle of interpretation, and I know not upon what other so well, that we may put to silence the ignorance of foolish men, who have made those parts of the Mosaic history a stumbling block to many, which, if rightly understood, are the very testimony of the covenant; and a principle that is thus extensive in its application, and successful in its results, and that explains so much that is difficult, and answers so much that is objected against, has, from this circumstance alone, strong presumption in its favour, strong claims upon our sober regard."

BARSABAS, *Βαρσαβας*, the Greek form of the Hebrew appellation of two persons mentioned in the Acts of the Apostles. The original is variously given, either as *בן סבא* *son of Seba*, or *בן שבועה* *son of Sever*.

One, styled "Joseph called Barsabas, who was surnamed Justus," (Acts 1. 23,) was one of the first disciples of Our Lord, and probably one of the seventy. When St. Peter proposed to fill up the place of Judas Iscariot, Barnabas was nominated along with Matthias; but the lot did not fall upon him.

The second, who bore also the surname of Judas, mentioned Acts ch. 15, was sent with Paul and Barnabas to Antioch, and is supposed by some to have been the brother of Joseph Barsabas. Winer.

BARTHOLOMEW, *Βαρθολομαίος*, one of the twelve apostles of Our Lord, mentioned by the Evangelists Matthew, Mark and Luke, and also in the Acts of the Apostles. He is supposed to have been the same as Nathanael, one of the first disciples. (John 1. 45.) This opinion is founded on the circumstance, that as the Evangelist John never mentions Bartholomew among the number of the apostles, so the other evangelists never mention Nathanael. And as in John 1. 45, Philip and Nathanael are mentioned together as coming to Jesus, so in the other evangelists Philip and Bartholomew are constantly associated together.

It is an early tradition that St. Bartholomew preached the Gospel as far as India, and also in the more northern and western parts of Asia, and that he suffered martyrdom at Albanopolis, in the region of Caucasus.

BARTIMEUS, or the son of Timeus, a blind beggar of Jericho, to whom Our Lord miraculously imparted the gift of sight. (Mark 10. 46-52.)

BARUCH, the son of Neriah, descended from an illustrious family of the tribe of Judah; he was the scribe and faithful friend of the prophet Jeremiah, (Jer. 32. 12,) whom he accompanied into Egypt. (43. 6.) He appears to have acted as secretary as the prophet during a great part of his life, and never left him until they were parted by death, on which Baruch retired to Babylon, where he also died.

The Book of Baruch is justly placed among the apocryphal writings, and Grotius thinks it a fiction written by some Hellenistic Jew. It is not extant in Hebrew, but only in Greek and Syriac; and in what language it was originally written, it is now impossible to ascertain. It is equally uncertain by whom this book was composed, and whether it contains any matters historically true. In the Vulgate version it is placed after the Lamentations of Jeremiah; but it was never considered as a canonical

book by the Jews, though in the earliest ages of Christianity it was cited and read as a production entitled to credit. The principal portion of the book is an epistle, pretended to be sent by Jehoiakim and the captive Jews in Babylon, to their brethren in Judah and Jerusalem; the last chapter contains an epistle which falsely bears the name of Jeremiah. The Latin translation in the Vulgate was made prior to the time of Jerome. Eichhorn; Horne.

I. BARZILLAI, a Gileadite of Rogelim, who assisted David when he was expelled from Jerusalem by Absalom. (2Sam. 17. 27.) On David's return to Jerusalem, Barzillai attended him to the banks of the Jordan, but on account of his great age declined David's intended kindness. (2Sam. 19. 33-39.)

II. A native of Meholath, father of Adriel, who married Michal, the daughter of Saul. (2Sam. 21. 8.)

III. A priest who married a daughter of Barzillai the Gileadite. After the return from the captivity, his descendants, with others, "sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood." (Nehem. 7. 63, 64.)

BASHAN or BATANEA, בָּשָׁן Sept. *Basan*; called *Batavia* by Josephus, and *Basanitis* by Eusebius; the name of a country on the east side of the Jordan, in the half tribe of Manasseh, between the rivers Jabbok and Arnon. It was one of the most fertile districts of the Canaanites, and famous for pasturage; (Numb. 21. 33; 32. 33; Deut. 3. 1; Psal. 22. 12; Amos 4. 1;) the oaks of Bashan are mentioned in Isai. 2. 13; Zech. 11. 2, and we may judge of the high estimation in which these oaks were held from an incidental expression of the Prophet Ezekiel; who, speaking of the power and wealth of ancient Tyre, says, "Of the oaks of Bashan they have made thine oars." (Ezek. 27. 6.)

Josephus, in describing the geographical boundaries of the land of the Amorites, says, "This is a country situate between three rivers, and naturally resembling an island; the river Arnon being its southern limit, the river Jabbok determining its northern side, which running into the Jordan, loses its own name, and takes the other, while the Jordan itself runs along by it on its western coast." "This," Mr. Buckingham observes, "is in perfect unison with the boundaries so frequently mentioned in Holy Writ, and more particularly in Jephthah's recapitulation of the wars of the Israelites, when he sends messages to the king of the children of Ammon, wherein he says of the former, 'And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.'" (Judges 11. 22.)

After Sihon, king of the Amorites, (whose metropolis was Heshbon,) had fallen before the victorious Israelites in their passage through the wilderness, Og, the king of Bashan, encountered Moses at Edrei, where he fell "with his sons, and all his people, until there was none left him alive, and they (the Israelites) possessed the land." (Numb. 21. 33-35.) See Og.

Mr. Buckingham, in his *Travels in Palestine*, says, "We had now quitted the land of Sihon, king of the Amorites, and entered into that of Og, the king of Bashan, both of them well known to all the readers of the early Scriptures. We had quitted, too, the districts apportioned to the tribes of Reuben and of Gad, and entered that part which had been allotted to the half tribe of Manasseh, beyond Jordan eastward, leaving the land of the children of Ammon on our right or to the east of the Jabbok, which divided Ammon or Philadelphia from Gerasa. (Reland.) The mountains here, are called the land of

Gilead, in the Scriptures and in Josephus; and according to the Roman division, this was the country of the Decapolis, so often spoken of in the New Testament, (Matt. 4. 25,) or the province of Gaulonitis, from the city of Gaulon, its early capital. (Reland.)

"We continued our way over this elevated tract, continuing to behold, with surprise and admiration, a beautiful country on all sides of us; its plains covered with a fertile soil, its hills clothed with forests, at every new turn presenting the most magnificent landscapes that could be imagined. Among the trees, the oak was frequently seen, and we know that this territory produced them of old. In enumerating the sources from which the supplies of Tyre were drawn in the time of her great wealth and naval splendour, the Prophet Ezekiel mentions the oaks of Bashan. Some learned commentators, indeed, believing that no oaks grew in these supposed desert regions, have translated the word by alders, to prevent the appearance of inaccuracy in the inspired writer. The expression of the fat bulls of Bashan, which occurs more than once in the Scriptures, seemed to us equally inconsistent, as applied to the beasts of a country generally thought to be a desert, in common with the whole tract which is laid down in our modern maps as such, between the Jordan and the Euphrates, but we could now fully comprehend, not only that the bulls of this luxuriant country might be proverbially fat, but that its possessors, too, might be a race renowned for strength and comeliness of person.

"As we continued to advance, going on a general course of north-east, with trifling variations on the right and the left, we came into cultivated land, sown with corn, the young blades of which were already appearing above the earth, from their having had gentle showers on the mountains, while all the country west of the Jordan was parched with drought. The general face of this region improved as we advanced further in it, and every new direction of our path opened upon us views which surprised and charmed us by their grandeur and their beauty. Lofty mountains gave an outline of the most magnificent character; flowing beds of secondary hills softened the romantic wildness of the picture; gentle slopes, clothed with wood, gave a rich variety of tints, hardly to be imitated by the pencil; deep valleys, filled with murmuring streams and verdant meadows, offered all the luxuriance of cultivation; and herds and flocks gave life and animation to scenes as grand, as beautiful, and as highly picturesque as the genius or taste of a Claude could either invent or desire."

BASILIDES was a follower of Simon, the sorcerer, mentioned Acts 8. 9, who eclipsed all his predecessors by the extravagance of his tenets, and the success with which he spread them. He was a native of Alexandria, and died there, but visited many places in order to diffuse his doctrines during the reign of the emperor Hadrian, or about one hundred and twenty years after the birth of Our Saviour.

He formed a new race of angels, and invented extraordinary names for them. He enjoined the doctrine of silence like Pythagoras, and prescribed it to his disciples for the space of five years. (Eusebius, *Hist. Eccl.*) He taught that God had sent his first-born into the world, who was called Christ; that he appeared as a man, and accomplished all virtue, but did not suffer death as was supposed; for Simon, the Cyrenean, was substituted in his place, and the Jews in error crucified him, while Christ assumed the form of Simon, and stood by uninjured; and ascended into heaven invisible to them all. (Irenæus, lib. 1.) He declared, therefore, that he who believed that Christ was really crucified was still a slave,

and under the power of those who made the body; but he who denied it was free. His maxim was, "Know all, but let none know you;" and hence his followers never performed their mysteries openly, or divulged them to the uninitiated. They denied the resurrection of the flesh strenuously, and insisted that no promise was made about the salvation of the body. They affirmed that all sins were not forgiven; but only such as were involuntary and done in ignorance. The opinion they entertained of themselves was most extravagant, founded on the supposed superiority of their knowledge and attainments; they esteemed themselves only, and the members of their sect, as men; and all the rest of the world, including other sects of Christians, as dogs and swine; and it was constantly inculcated by Basilides, that his followers should hold no communication with others, and so not cast their pearls before swine. In order to give greater weight and authority to his doctrines, Basilides, according to the testimony of Origen and Ambrose, composed a gospel, which he inscribed with his own name. In several of his discourses he affirmed, that it was an indifferent thing whether his disciples acknowledged or denied Christ before men, or sacrificed to other deities; and, finally, that there was no punishment for offences committed in this life, but a transmigration of souls after death. He seems to have been the most extraordinary and notorious of all those who deformed Christianity with their own impurities. He left behind him a son, named Isidorus, who inherited all his father's impious follies. He wrote what he termed a Treatise on Morality, which the ancient Fathers represent as a sink of impurity. Walsh. See Gnostics.

BASKET, כַּס *kasaphos*. The white baskets mentioned in Genesis 40. 16, were probably wicker baskets of open work, or as the margin renders it, "full of holes."

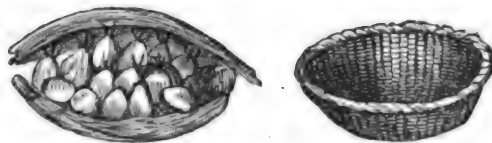
The Jews appear to have used wicker baskets, which were probably of a certain measure, for carrying about with them their daily provision, which explains why Joseph, in interpreting the chief baker's dream, treats the three baskets as equal to three days. They were baskets also, which were filled with the fragments remaining after the five loaves and two small fishes had been blessed and increased by a miracle to the supply of five thousand persons (Matt. 14. 20); and it is probable from the number of these baskets, that they were those belonging to the twelve disciples, and used by them for the purposes of containing their daily food; thus rendering the miracle, if possible, more impressive. For not only were the wants of the multitude supplied, but also the disciples themselves obtained their next day's provision from the five barley-loaves and two small fishes.

Baskets formed a necessary article of furniture to the Jews, who, when travelling either among the Gentiles or the Samaritans, were accustomed to carry their provisions with them in baskets, in order to avoid defilement by eating with strangers.

We give a couple of specimens of common Egyptian baskets, which afford an illustration of two passages of Scripture. The first represents, among others, a man,



like Pharaoh's chief baker, bearing a basket upon his head, (Gen. 40. 16,) while the second gives a lively image of the "basket of summer fruit," employed as a type by the prophet Amos. (8. 1,2.)



Ancient and modern Fruit Basket of Egypt.

BASON, סַף *saph*. This word, which in Exodus 12. 22, is translated *bason*, in Judges 5. 25, *dish*, and 6. 38, *bowl*, is in the Targum of Jonathan called סַפֵּל *sephel*, an earthen vase.

The basons for the service of the Tabernacle were of brass, (Exod. 27. 3,) but those of the Temple were of gold. (2Chron. 4. 8.)

BASTARD. The word מַמְזִיר *mamsir*, which occurs in Deut. 23. 2, and Zech. 9. 6, is in both cases in our version rendered "bastard." It probably, however, denotes an illegitimate child in the first passage only; in the opinion of Dr. Blayney, Michaëlis, &c., in the second instance it merely means a *stranger* or *foreigner*. Thus they understand the passage in Zechariah, "A bastard shall dwell in Ashdod," as a prophecy of the conquest of that place by the Jews, an event which occurred under the Maccabees.

Natural children among the Jews seem to have received little parental attention, as is evidently implied in the words of the Apostle. (Heb. 12. 8.) The father neither checked their passions, nor corrected their faults, nor stored their minds with useful knowledge. The portion that was given to the sons of concubines depended altogether upon the will of the father. Thus Abraham gave presents to Ishmael, and to the sons whom he had by Keturah, and sent them away before his death, but Jacob made the sons whom he had by his concubines heirs, as well as the others. (Gen. 21. 8-21; 25. 1-6; 49. 1-27.) The conduct of Abraham was probably most in accordance with the general usage, for at the present day in Persia, the son of a concubine is never placed on a footing with the legitimate offspring; and any attempt made by parental fondness to do so would be resented by the relations of the legitimate wife. Rosenmüller; Jahn.

BASTINADO, שֹׁבֵט *a rod of correction*, (Job 9. 34.) The punishment of beating with sticks or rods, termed "scourging," (Levit. 19. 20,) and "chastising," (Deut. 22. 18,) was very common among the Jews, and is ordained in the law for a variety of offences. Thus, stripes, the rod, &c. frequently occur for punishment of any kind. (Prov. 10. 13; 26. 3.)

The dignity or high-standing of the person who had rendered himself liable to this punishment could not excuse him from its being inflicted. He was extended upon the ground, and blows not exceeding forty were applied upon his back in the presence of the judge. (Deut. 25. 2,3.) This punishment is very frequently practised in the East at the present day, with this difference, however, that the blows were formerly inflicted on the back, but now on the soles of the feet.

China has aptly been said to be governed by the stick. In Persia also the stick is in continual action. "Men of all ranks and ages are continually liable to be beaten, and it is by no means a rare occurrence for the highest and most confidential persons in the state, in a moment of displeasure or caprice in their royal master, to be handed over to the beaters of carpets, who thrash them with their sticks as if they were dogs."

The punishment of the *τυμπανισμος*, or beating upon the tympanum, was practised by Antiochus towards the Jews, and is referred to by St. Paul. (Heb. 11. 35.) The tympanum was a wooden frame, probably so called from resembling a drum or timbrel, on which the sufferer was fastened, and then beaten to death with sticks.

BAT, *הליל* *allif*. This word, the primary meaning of which appears to be, to *fly in darkness*, is by all the ancient versions except the Syriac, taken to denote the bat, which bore among the Greeks and the Romans the similar names of *νυκτερις* and *vespertilio*. The Syriac reads peacock.

In the Mosaic enumeration of unclean animals the bat is reckoned among the birds, and such is the most obvious classification; but modern naturalists have shown that it has no real affinity with birds, and it is now included in the class Mammalia and order Cheiropteron, or hand-winged.

Seven distinct species of bats are found in this country, and in warm climates the species are much more numerous. The body of the great English bat (*Vespertilio noctula*), is about the size of that of a mouse, but the wings have a spread of fifteen inches; its fur is soft and thick, and of a bright chesnut colour; in the East Indies, however, bats are found of very much larger size and loathsome appearance, particularly the one called the vampire or Ternate bat. It does not appear that the bats in Palestine are of very large dimensions, but they are incredibly numerous.

The well-known habits of the bat afford a forcible illustration of a portion of the fearful picture drawn by Isaiah, of the day when the Lord shall arise "to shake terribly the earth." "A man shall cast his idols of silver and his idols of gold to the moles and to the bats," or in other words, carry his idols into the dark caverns, old ruins, or desolate places, to which he himself shall flee for refuge; and so shall give them up, and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation.

Roberts, in his *Oriental Illustrations*, remarks, "The larger species of the bat are eaten by the Hindoos, and were also used as an article of food by the Assyrians. The East may be termed the country of bats; they hang by hundreds and thousands in caves, ruins, and under the roofs of large buildings. To enter such places, especially after rain, is most offensive. I have lived in rooms where it was sickening to remain on account of the smell produced by those creatures, and whence it was almost impossible to expel them. What from the appearance of the creature, its sunken diminutive eye, its short legs, with which it cannot walk, its leather-like wings, its half-hairy oily skin, its offensive ordure ever and anon dropping on the ground, its time for food and sport,—darkness, 'when evil spirits also range abroad,' makes it one of the most disgusting creatures to the people of the East. No wonder, then, that its name is used by the Hindoos, as by the prophet, for an epithet of contempt. When a house ceases to please the inhabitants, on account of being haunted, they say and also do, 'Give it to the bats; my buildings are all given to the bats;' 'The bats are now the possessors of the once splendid mansions of royalty.' People ask when passing a tenantless house, 'Why is this habitation given to the bats?' 'Go, miscreant, go, or I will give thee to the bats.' 'The old magician has been swearing that we shall all be given to the bats.'

The great or Ternate bat belongs to the East, and was not altogether unknown to the ancients. It is noted for its cruelty, voracity, and filthiness. It is more mischievous than any other species of bat; but it carries on

the work of destruction by open force. It kills poultry and small birds, attacks men, and often wounds them in the face. "This unsightly animal," says Forbes, "fixes its dwelling among owls and noxious reptiles in the desolate tower, or lonely unfrequented mausoleum, which it seldom leaves, except in the dusk of the evening."

BATANÆA. See **BASHAN**.

BATH, *בא* a Jewish measure for liquids, equivalent to the ephah for dry goods. Most modern writers consider it as containing seven gallons and a half English, but Josephus says it was equal to seventy-two *ξεσαι*, an Attic measure holding a pint. If this be correct, it was the same in capacity with the *μητρητης*, or firkin, mentioned in John 2. 6, an Attic measure holding about nine English gallons.

BATH, BATHING. Bathing, so pleasant and so essential to cleanliness in a hot climate, no doubt was first practised in the open air, for we read that the Egyptians, even of the highest rank, were accustomed to bathe in the river Nile, (Exod. 2. 5,) but in after times, extensive buildings were fitted up for the purpose.

It was one of the civil laws of the Hebrews, that the bath should be used. The object of the law, without doubt, was to secure proper cleanliness, (Levit. 14. 2; 15. 1-8; Numb. 19. 7,) and, for its more easy observance, we may, with a German writer, Wichelhausen, *On the Baths of the Ancients*, consider it as probable, that public baths were erected in Palestine of a construction similar to those which are now so frequently seen in the East. Public baths also existed among the Greeks and the Romans, and were by the latter people decorated with great splendour.

The words in the New Testament, translated *washed*, and *washing*, literally denote bathing. (John 13. 10; Acts 9. 37; 2 Peter 2. 22.)

Sir Robert Ker Porter remarks, "The place of greatest attraction to an Oriental taste was certainly the summer bath. It seemed to comprise everything of seclusion, elegance, and that luxurious enjoyment which has too often been the chief occupation of some Asiatic princes. This bath, saloon, or court, is circular, with a vast basin in its centre of pure white marble, of the same shape, and about sixty or seventy feet in diameter. This is filled with the clearest water, sparkling in the sun; for its only canopy is the vault of heaven; but rose-trees, with other pendent shrubs, bearing flowers, cluster near it; and, at times, their waving branches throw a beautifully quivering shade over the excessive brightness of the water. Round the sides of the court are two ranges, one above the other, of little chambers, looking towards the bath, and furnished with every refinement of the harem. These are for the accommodation of the ladies who accompany the Shah during his occasional sojourns at the Negouristan. They undress or repose in these before or after bathing; for so fond are they of this luxury, that they remain in the water for hours; and sometimes, when the heat is very relaxing, come out more dead than alive. The waters flow through the basin by a constant spring; thus renewing the vigour of the body by their bracing coolness, and refreshing the air, which the sun's influence, and the thousand flowers breathing around, might otherwise render oppressive. The master of the palace frequently takes his noon-day repose in one of the upper chambers which encircle the saloons of the bath. In such a bath-court, it is probable that Bathsheba was seen by David. As he was walking at even-tide on the roof of his palace, he might undesignedly have strolled far enough to overlook the *auderoon* of his women, where the beautiful wife of Uriah, visiting the royal wives,

might have joined them, as was often the custom in those countries, in the delights of the bath."

Roberts says, "The Hindoos do not, in general, as in England, plunge into a stream or river, but go near a well or tank; and then, with a little vessel, pour water on their heads and bodies. See the man who is weary; he calls for his neighbour, or servant, or wife, to accompany him to the well; he then takes off his clothes, except a small strip round his loins, sits on his hams, and the individual who assists begins to 'pour water' upon him, till he is refreshed, and exclaims 'sufficient.' In this way his body is invigorated, his thirst quenched, and he is made ready for his food."

"The number of public baths in Cairo is between sixty and seventy, some of which are for men only, others for women and children, and a few for both sexes. In the latter case males are allowed access to them in the morning, but during the after part of the day, they are devoted to females. The building consists of many apartments, and is supplied with water by means of wheels turned by an ox, which throw it into the boilers from a well.

"The women make a visit to the public bath a kind of holiday, and display the richest dress and jewels they can command; strangers enter into familiar gossip with each other, and it not unfrequently happens that a mother chooses a wife for her son from amongst the bathers. In the case of a family festival—such as marriage, or the circumcision of a child—the whole bath is hired for one party, when no one else is admitted; a feast of sweetmeats and coffee is provided, and female singers are engaged to amuse the company." Lane.

BATH-KOL, בַּת־קוֹל (*the daughter of the voice*), a fancied oracle of the Jews, of which the Talmud makes mention, which was resorted to when the oral communications of Jehovah had ceased to be promulgated by the prophets. They considered it as the appointed successor of the spirit of prophecy, and therefore styled it "the daughter of the voice" (from heaven).

When the Bath-Kol was to be consulted, the person repaired to the synagogue, and sometimes the first words from any of the sacred writings uttered by any person were considered as the answer of heaven; at other times the rolls of the Law or the Prophets were opened, and the first passage that caught the eye was so taken.

The following is an instance of its use, from the Talmud:

Rabbi Acher, having committed many crimes, was led into thirteen synagogues, and in each synagogue a disciple was interrogated, and the verse he read was examined. In the first school, they read the words, "There is no peace, saith the Lord, unto the wicked." (Isai. 48. 22.) Another school read, "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" (Psal. 50. 16;) and in all the synagogues something of this nature was heard, from whence it was concluded that Acher was hated of God.

Some expositors, such as Vitringa, have imagined that the Bath-Kol is alluded to in John 12. 28; but there appears to be no foundation for such a conjecture. Dr. Prideaux has shown that the Bath-Kol was no such celestial voice as the Talmudists pretend, but only a fantastical way of divination of their own invention.

The early Christians resorted to a like practice as a revelation of the Divine will; and, after a lapse of ten centuries, vestiges of this superstition might be traced in the Western church; for the Scriptures were opened at hazard, and the first passage that happened to be read was considered to point to the will of heaven on any subject brought in question, so as to afford a prediction;

for instance, of the future conduct of a bishop receiving consecration, or an animadversion on his past life. In the reign of William II., upon the consecration of Herbert de Lozingre, the Bible was opened at the address to Judas Iscariot: "Friend, wherefore art thou come?" and Monkish historians relate that this rebuke to the new prelate, for the mercenary practices he had countenanced in the affairs of the church, caused him to make expiation by founding the magnificent church of Norwich, A.D. 1096, as the cathedral of his see. The usage was imported from France, where it had long been in vogue.

This unhallowed mode of perverting the direct sense of Scripture to the vilest purposes of divination and deceit, was not the only instance of superstitions analogous to the Jewish Bath-Kol. The Sortes Virgilianæ, wherein the later Romans sought prognostications of the future by opening the rolls of the *Æneid*, and extracting the first verse that presented itself, closely resembled it; as do also the mystical names of the Deity used by Eastern or Jewish diviners and exorcists. See CABBALA; GNOSTICISM.

BATHSHEBA, the daughter of Eliam or Ammiel, and the wife of Uriah the Hittite. She was subsequently the mother of Solomon. (2Sam. 11. 3.) See BATH; DAVID.

BATH-RABBIM, the name of one of the gates of Heshbon, once the capital of Sihon, king of the Amorites. (Cantic. 7. 4.) It was probably the one nearest the fish-pools; and as the gates of Oriental cities often take their names from towns the road to which opens from them, it may be conjectured that this gate took its name from Rabbath Ammon, the capital of the Ammonites, situated about sixteen miles from Heshbon.

BATH-ZACHARIAS, a place near Bethsura. (1Macc. 6. 32, 33.) Epiphanius, in his *Lives of the Prophets*, says, the prophet Habakkuk was born in the territories of Bath-Zacharias. Calmet.

Some writers have imagined that this town, the name of which signifies "the house of Zachariah," is intended in Luke 1. 40; but the probability is very strong, that Hebron was the town where Zacharias dwelt, and that the passage in St. Luke is properly rendered as signifying merely his abode or residence. Wells.

BATTLE. See ARMS, ARMOUR, ARMY.

BATTLEMENT מַעְקָה *maakah*, a balustrade round the flat roofs of Oriental houses. (Deut. 22. 8.) The word is also used in the modern sense of a part of a fortification, in Jeremiah 5. 10.

From the earliest times Oriental houses have been flat-roofed, and unless surrounded with a parapet, there would be danger in walking upon them; this is usually about breast-high, and forms the partition with the contiguous houses. Instead of the parapet wall, some terraces are secured with balustrades only, or latticed work. This probably was the "lattice in his upper chamber," through which Ahaziah, the king of Samaria, fell down into the court, though some commentators suppose it to have been a kind of sky-light. (2Kings 1. 2.)

BATTERING RAM. See ARMS, ARMOUR, ARMY.

BAY-TREE, אֲזָרַח *azrach*. This word occurs in Psal. 37. 35, and signifies a tree which still remains in its native ground, not yet transplanted, or, as in our margin, "a green tree which groweth in his own soil."

The Septuagint and the Vulgate read אֲרָז *arazh*, instead of אֲזָרַח *azrach*, and therefore speak of a cedar; Luther, the Old Saxon, the French, the Spanish, the Italian of Diodati and Ainsworth, also employing אֲרָז render it the *lawrel*; but the marginal reading of

our version appears to express the true sense of the passage.

In illustration of the text of our version, Roberts informs us that the comparison of the wicked to various kinds of trees is exceedingly common in India. "A truly wicked man," he says, "is compared to a tamarind tree, whose wood is exceedingly hard, and whose fruit is sour. Thus they say, 'That fiend is like the maruthamarram' (its native name). This tree resists the most powerful storms; it never loses its leaves, and is sacred to Vyrava, the prince of devils. I have seen some that would measure from thirty to forty feet in circumference. The tamarind-tree at Point Pedro, under which Baldeus preached, measures thirty feet."

BDELLIUM, בִּדְלוּחַ *bedolach*. (Gen. 2. 12; Numb. 11. 7.) Differences of opinion prevail among commentators as to the nature of the substance here intended, some conceiving it to be a precious stone, others a gum, the latter of which appears the most probable.

Bdellium is mentioned in Genesis 2. 12, as the produce of the land of Havilah, and as that region is generally taken to lie at the head of the Persian Gulf, one of whose most remarkable productions has ever been pearls. Bochart supposes that pearls are here intended. This interpretation is disputed by most modern commentators, and is also opposed to the view of many ancient versions; indeed, is only supported by the Arabic, and some of the Rabbins. Other of the Rabbins and the Septuagint consider it as a gem, naming the crystal, lapis lazuli, and carbuncle, while Josephus, the versions of Aquila, Symmachus, Theodotion, and the Vulgate, understand an odoriferous resin, somewhat resembling myrrh, and supposed to be produced by a species of palm, (*Borassus flabelliformis* of Linnæus,) which grows in Arabia and Judæa. This, also, is the conclusion at which most modern writers have arrived.

BEACON. The word תֹּרֵן *toran*, translated beacon in Isaiah 30. 17, is in the margin in that place and in the text in Ezek. 27. 5 rendered mast. It probably implies the same thing as *nes*, a standard or "ensign," which was set up on the tops of mountains as a signal for the assembling of the people, sometimes on the invasion of an enemy, and sometimes after a defeat. (Isai. 5. 26; 11. 12; 18. 3; 62. 10.)

BEAM, δοκος, *a beam or joist*. (Matt. 7. 3.) Dr. Lightfoot shows that the expressions of Our Lord in this passage, were a common proverb among the Jews, having reference to the greater sins of one prone to censure the small faults of another. The mote, *καρφος*, may be understood as any very small dry particle, which by lodging in the eye causes distress and pain, and is here given as the emblem of lesser faults in opposition to a beam for the greater, as also in the parallel proverb, "Strain at a gnat and swallow a camel." (Matt. 23. 24.)

BEAN, פֶּלֶא *pol*; Sept. *κυαμος*; a well-known esculent vegetable, the varieties of which are very numerous.

Beans are natives of the East, and as they are mentioned among the provisions brought by Barzillai to King David, no doubt they were an article of food among the Jews. To typify the hardships attendant on a siege, the prophet Ezekiel is directed to make bread of coarse and inferior productions, such as barley, beans, lentils, millet, and fitches mixed with wheat. (Ezek. 4. 9.)

Pliny says beans were much esteemed among other vegetables, because bread was also made of them. Wheat

was likewise mixed with beans by many people, who thought that they rendered the bread more solid and agreeable.

The paintings on the monuments of Egypt show that the bean was cultivated in that country in very early times; although Herodotus states that beans were held in abhorrence by the Egyptian priesthood, and that they were never eaten by the people; but as they were cultivated, it is probable that they formed an article of diet with the poorer classes; and beans with rice, and dhourra bread, are the chief articles of food at this day among the Fellah population. "I have seen them," says Dr. Hume, "sit down to a hearty meal of horse-beans steeped in oil." Those now cultivated in Syria and Palestine are the white horse-bean and the kidney-bean, called by the natives *masch*.

BEAR, דֹּרִי *dor*, the name of a well-known beast of prey.

There are three kinds of bears known to naturalists; the white, the black, and the brown. Of the two former the Scriptures do not speak; the latter kind being the only one known in Eastern regions, and to which almost every climate is congenial from the shores of the Frozen Ocean to the torrid zone. The bear was rather common in Palestine and particularly dangerous to the flocks, (1Sam. 17. 34;) it was also by bears that the children who mocked the prophet were torn to pieces. (2Kings 2. 24.)

"The brown bear," says Buffon, "is not only savage, but solitary; he takes refuge in the most unfrequented parts, and the most dangerous precipices and uninhabited mountains. He chooses his den in the most gloomy parts of the forest, in the deep recesses of a cavern, or in the hollow of some old enormous tree. The disposition of this animal is surly and rapacious, and his mischievousness has passed into a proverb. His appearance corresponds with his temper, his coat is rugged, his limbs strong and thick, and his countenance covered with a dark and sullen scowl, indicates the settled moroseness of his disposition."

The sacred writers frequently associate this formidable animal with the king of the forest, as being equally dangerous and destructive, and it is thus that the prophet Amos sets before his countrymen the succession of calamities, which under the just judgment of God was about to befall them, declaring that the removal of one would but leave another equally grievous. (Amos 5. 18, 19.) And Solomon, who had closely studied the character of the several individuals of the animal kingdom, compares an unprincipled and wicked ruler to these creatures. (Prov. 28. 15.)

"The she bear is said to be even more fierce and terrible than the male, especially after she has cubbed, and her furious passions are never more fiercely exhibited than when she is deprived of her young. When she returns to her den and misses the object of her love and care, she becomes almost frantic with rage. Disregarding every consideration of danger to herself, she attacks with great ferocity every animal that comes in her way; and in the bitterness of her heart will dare to attack even a band of armed men. The Russians of Kamtschatka never venture to fire on a young bear when the mother is near; for if the cub drop, she becomes enraged to a degree little short of madness, and if she get sight of the enemy will only quit her revenge with her life. A more desperate attempt can scarcely be performed than to carry off her young in her absence. Her scent enables her to track the plunderer; and unless he has reached some place of safety before the infuriated animal overtake him, his only safety is in dropping one of the cubs, and continuing his flight; for the mother, attentive to its safety,

carries it home to her den before she renews the pursuit." Cook's *Voyages*.

To the fury of the female bear when robbed of her young, there are several striking allusions in Scripture. The Divine threatening in consequence of the numerous and aggravated iniquities of the kingdom of Israel, as uttered by the prophet Hosea, is thus forcibly expressed: "I will meet them as a bear bereaved of her whelps," (13. 8,) which was fulfilled by the invasion of the Assyrians and the complete subversion of the kingdom of Israel.

There is a variety of the bear recently discovered in Syria, which is probably the animal referred to in the Scriptures, and which has been termed by naturalists the Syrian bear. This creature is sometimes of a yellowish brown colour and sometimes of a yellowish white, variegated with spots; the fur is woolly beneath, with long straight, or but slightly curled, hair externally; and between the shoulders there is a stiff mane of erected hairs, about four inches long. It is said to inhabit the higher parts of Mount Lebanon near the region of snow, in summer; but in winter wanders to the neighbourhood of villages lower down the mountain. It may be probably merely a variety of the brown bear (*Ursus Arctos*) produced by climate.

In the vision of Daniel, where the four great monarchies of antiquity are symbolized by different beasts of prey, whose qualities resembled the character of these several states, the Medo-Persian empire is represented by a bear, which raised itself up on one side, and had between its teeth three ribs, and they said thus unto it: "Arise, devour much flesh." (7. 5.) All the four monarchies agreed in their fierceness and rapacity; but there were several striking differences in the subordinate features of their character, and their mode of operation, which is clearly intimated by the different character of their symbolical representatives. The Persian monarchy is represented by a bear to denote its cruelty and greediness after blood. And Bochart has enumerated several points of resemblance between the character of the Medo-Persians and the disposition of the bear.

The beast with seven heads and ten horns, (Rev. 13. 2,) is described as having the feet of a bear. The bear's feet are his best weapons, with which he fights, either striking or embracing his antagonist in order to squeeze him to death, or to trample him under foot.

Daubuz refers this prophecy to the invasion of the Roman empire by the barbarians, of whom the Scythians and Germans in particular were very ignorant and cruel; while Bishop Newton considers the reference to be to the Persian empire typified as a bear by Daniel.

"The Hindoos are as much afraid of bears as any animal in the forest; hence, when the letter-carriers and others have to travel through districts infested by them, they are always armed with a crooked knife, in the shape of a sickle; thus, when the bear is preparing to give them a hug, one cut from the instrument will send it off. When the female is robbed of her whelps, she is said to be more fierce than any other animal; hence many sayings refer to her rage, and are applied to the fury of violent men. 'I will tear thee to pieces as a bear which has cubbed;' 'Begone, or I will jump upon thee as a bear.' When a termagant goes with her children to scold, it is said, 'There goes the she bear and her whelps.' " Roberts.

The voice or growl of the bear is a particularly harsh, disagreeable, and mournful sound, whence the prophet Isaiah, describing the lamentable state of the Jews under the consciousness of their sins, says, "We roar all like bears," (59. 11,) and a similar figure is employed for poignant sorrow by the Hindoos. "Heard you not the

widow's cry last night? the noise was like that of a she bear."

BEARD, *ḥāṭ zakan*. The customs of nations in respect to this part of the human countenance have differed and still continue to differ so widely that it is not easy with us, who treat the beard as an incumbrance, to conceive properly the importance which is attached to it in the East.

"The first care of an Ottoman prince, when he comes to the throne, is to let his beard grow, to which Sultan Mustapha added the dyeing of it black, in order that it might be more apparent on the day of his first appearance, when he was to gird on the sabre; a ceremony by which he takes possession of the throne." Baron de Tott.

The shaving off half their beards by Hanun is mentioned as an equally gross affront with the other indignities offered to the ambassadors of David, and only to be answered by an appeal to arms, and in the same spirit, in the year 1764, a Persian emir having cut off the beard of an officer sent to demand his tribute, Kerim Khan marched against him with a large army, and conquered all his country. Niebuhr.

The dishonour done by David to his beard of letting his spittle fall on it, 1 Sam. 21. 13, seems at once to have convinced Achish of his being insane, as no man in health of body and mind would thus defile what was esteemed so honourable; we may hence also perceive the import of Mephibosheth's neglect, in his not trimming it. (2 Sam. 19. 24.) It was customary for men to kiss one another's beards when they saluted, for the original of 2 Sam. 20. 9 literally translated would read, "And Joab held in his right hand the beard of Amasa, that he might give it a kiss;" indeed, in the East it is generally considered an insult to touch the beard except to kiss it. Among the Arabs, kissing the beard is an act of respect; D'Arvieux observes, that "The women kiss their husband's beards, and the children their father's, when they go to salute them."

The Jews wore their beards very long, and probably valued them as highly as do the Orientals of the present day. "Among the Arabs and Turks the beard is even now reckoned the greatest ornament of a man, and is not trimmed or shaved, except in cases of extreme grief; so with the Jews, the cutting off the beard is mentioned as a token of mourning. (Isai. 15. 2; Jerem. 41. 5.) They admire and envy those who have a fine beard; 'Pray do but see,' they cry, 'that beard; the very sight of it would persuade any one, that he, to whom it belongs, is an honest man.' If they would correct any one's mistakes, they would tell him, 'For shame of your beard! Does not the confusion that follows light on your beard?' If they intreat any one, or use oaths in affirming or denying anything, they say, 'I conjure you by your beard,—by the life of your beard,—to grant me this,—or by your beard, this is, or is not so.' They say further, in the way of acknowledgment, 'May God preserve your blessed beard! May God pour out his blessings on your beard.'

"They almost universally in Persia dye the beard black, by an operation not very pleasant, and which requires to be repeated once a fortnight. It is always performed in the hot-bath, where the hair being well saturated, takes the colour better. A thick paste of kenna is first made, which is largely plastered over the beard, and which, after remaining an hour, is all completely washed off, and leaves the hair of a very strong orange colour, bordering upon that of brick-dust. After this as thick a paste is made of the leaf of the indigo, which previously has been pounded to a fine powder, and of this also a deep layer is put upon the beard; but

this second process, to be taken well, requires full two hours. During all this operation the patient lies quietly flat upon his back; while the dye, (more particularly the indigo, which is a great astringent,) contracts the features of his face in a very mournful manner, and causes all the lower parts of his visage to smart and burn. When the indigo is at last washed off, the beard is of a very dark bottle-green, and becomes a jet-black only when it has met the air for twenty-four hours. Some, indeed, are content with the khenna or orange-colour; others, more fastidious, prefer a beard quite blue. The people of Bokhara are famous for their blue beards." Morier.

BEAST. This word occurs in a variety of significations in the Scriptures; sometimes it is used literally for an animal, at other times figuratively for wicked men, oppressors, and also for Antichrist.

We find that Moses throughout his laws, manifests, even towards animals, a spirit of justice and kindness, and inculcates the avoidance, not only of actual cruelty, but even of its appearance. A code of civil law does not, indeed, necessarily provide for the rights of animals, because they are not citizens; but still the way in which animals are treated, so strongly influences the manners and sentiments of a people even towards their fellow creatures, (for he who habitually acts with cruelty and want of feeling towards beasts, will soon become cruel and hard-hearted to men,) that a legislator will sometimes find it necessary to attend to this in order to prevent the people from becoming savage. Michaëlis.

When the word beast is used in opposition to man, as Psal. 36. 6, any brute creature is signified. When St. Paul (1Cor. 15. 32,) speaks of having "after the manner of men fought with beasts," we are not to understand his having been exposed in the amphitheatre to fight as a gladiator, as some have conjectured; but that he had to contend, at Ephesus, with the fierce uproar of Demetrius and his associates. Ignatius uses the same figure, in his epistle to the Romans: "From Syria even unto Rome, I fight with wild beasts, both by sea and land, both night and day, being bound to ten leopards,"—that is, to a band of soldiers. So Lucian in like manner says, "For I am not to fight with ordinary wild beasts, but with men, insolent and hard to be convinced."

A wild beast is the symbol of a tyrannical, usurping power or monarchy, that destroys its neighbours or subjects, and preys upon all about it. The four beasts in Dan. 7. 3, are explained in verse 17, of four kings, or kingdoms, as the word king is interpreted, verse 23.

In several other places of Scripture, wild beasts are the symbol of tyrannical powers, as in Ezek. 34. 28, and Jerem. 12. 9, where the beasts of the field are explained by the Targum as the kings of the heathen and their armies.

Amongst profane authors the comparison of cruel governors to savage beasts is frequent; and Horace calls the Roman people a many-headed beast. (Lib. 1. Ep. 1. v. 76.)

Wild beasts are generally in the Scriptures to be understood as the symbols of enemies, whose malice and power are to be judged of in proportion to the nature and magnitude of the wild beasts they are represented by.

The seven heads of the beast in Rev. 17. 9, 10, have a two-fold signification:—1st. They are seven mountains or hills, on which the metropolis of the beast is situated. 2nd. They are seven successive orders or kinds of government, which history informs us existed:—kings, consuls, tribunes, decemvirs, dictators, emperors, the kingdom of the Goths in Italy. These particulars of situation and government are only to be found in Rome, which is thus identified as the place intended. After

these powers became extinct, the popedom appeared in all its vigour, and has continued ever since as the eighth head of the beast; but it is said, verse 11, "he goeth into perdition."

The rising of a beast signifies the rise of some new dominion or government; the rising of a wild beast, the rise of a tyrannical government; and the rising out of the sea, that it should owe its origin to the commotions of the people. So waters are interpreted by the angel. (Rev. 17. 15.) In the visions of Daniel the four great beasts, the symbols of the four great monarchies, are represented rising out of the sea in a storm. "I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea, and four great beasts came up from the sea." (Dan. 7. 2, 3.) Campanella suggests that the founders of the four monarchies are called beasts, on account of the savage and cruel measures they pursued.

BEAT. The words *υποπιαζω με* translated in St. Luke 18. 15 "weary," may also signify, according to Macknight, "'to beat on the face,' or 'to strike under the eyes.'" In the above passage the phrase has a metaphorical meaning, and signifies to give great pain, such as arises from severe beating. The meaning, therefore, is, that the uneasy feelings which the widow raised in the breast of the judge by the moving representation which she gave of her distress, affected him to such a degree that he could bear it no longer, and resolved to do her justice." It may also be rendered to stan with importunity, to oppress.

The same word *υποπιαζω* in 1Cor. 9. 27, is rendered in our version "I keep under," meaning to subject to hardship, to mortify. The Apostle in saying (v. 26,) that he does not fight "as one that beateth the air," probably alludes to the preliminary exercises of those who intended to engage in the pugilistic contests. In order to acquire a suitable dexterity and firmness of muscle, it was customary for them to exercise themselves with the gauntlet, and to fling their arms about as if they were engaged with an actual combatant. This was called beating the air; and came to be a proverbial expression applied to those who missed their aim in the conflict.

BEATITUDES, MOUNT OF. This is a hill of an oblong shape, on one of the roads from Tiberias to Nazareth, having two projecting summits at one of its extremities, whence it has obtained, from the Mohammedans, the name of Keroun Hottein, "the Horns of Hottein," but the Christians call it the Mount of Beatitudes, from the expression at the commencement of our Lord's discourse, Matthew, ch. 5. It consists entirely of limestone, the prevailing constituent of the mountains, not only in Palestine, but also in Syria, Asia Minor, and Greece. The mount has an elevation of from two to three hundred feet. Dr. Edward Daniel Clarke ascended to the summit, and gives the following account:—

"We left our route to visit the elevated mount, where it is believed that Christ preached to his disciples that memorable sermon, concentrating the sum and substance of every Christian virtue. Having attained the highest point of it, a view was presented which, for its grandeur, independently of the interest excited by the different objects contained in it, has no parallel in the Holy Land.

"From this situation we perceived that the plain over which we had been so long riding, was itself very elevated. Far beneath appeared other plains, one lower than the other, in regular gradation, extending to the surface of the Lake or Sea of Tiberias, or Sea of Galilee. This immense lake, almost equal in the gran-

dear of its appearance to that of Geneva, spreads its waters over all the lower territory, extending from the north-east towards the south-west, and then bearing east of us. Its eastern shore presents a sublime scene of mountains, extending towards the north and south, and seeming to close in at either extremity, both towards Chorazin, where the Jordan enters, and the Aulon or Campus Magnus, through which it flows to the Dead Sea. The cultivated plains reaching to its borders, which we beheld at an amazing depth below our view, resembled, by the various hues their different produce exhibited, the motley pattern of a vast carpet. To the north appeared snowy summits, towering beyond a series of intervening mountains, with unspeakable greatness. We considered them as the summits of Libanus; but the Arabs belonging to our caravan called the principal eminence Jebel-el-Sieh, saying it was near Damascus; probably, therefore, a part of the chain of Libanus. This summit was so lofty, that the snow entirely covered the upper part of it; not lying in patches as I have seen it during summer upon the tops of very elevated mountains, but investing all the higher part with that perfect white and smooth velvet-like appearance which snow only exhibits when it is very deep; a striking spectacle in such a climate, where the beholder, seeking protection from a burning sun, almost considers the firmament to be on fire. The elevated plains upon the mountainous territory beyond the northern extremity of the lake, are called by a name in Arabic which signifies 'the Wilderness.' To the south-west, at the distance of only twelve miles, we beheld Mount Tabor, having a conical form, and standing quite insular upon the northern side of the plain of Esdraelon."

Mr. Carne, in his *Letters from the East*, says, "Near to Tiberias is shown the field where the disciples plucked the ears of corn and ate; and within three miles of the town, turning out of the path for a short distance on the left, we came to the Mount of Beatitudes, where Christ preached his sermon. It is a verdant hill, rising gradually on every side towards the summit, on which small masses of rock are scattered. It is admirably calculated for the purpose, as a multitude of people might stand on the gently-sloping sides of the mount, even to the bottom, and hear distinctly every word of the speaker. The prospect of the lake beneath, of the mountains of Gilboa, and that of Bethulia, to the north, is extremely beautiful."

A monastery is said to have been built on this mountain in the middle ages; but no remains can now be found, except the ruins of a chapel, with an ancient reservoir in front. *Bible Topog.*

BEAUTY. The Song of Solomon, particularly the sixth and seventh chapters, gives us some idea of what were then the notions of beauty in an Eastern bride, and by comparing these statements with modern Oriental opinions, we may perceive many points of agreement. Roberts says, "A handsome Hindoo female is compared to the sacred city of Seedambaram. Her skin is of the colour of gold; her hands, nails, and soles of the feet are of a reddish hue; her limbs must be smooth, and her gait like the stately swan. Her feet are small, like the beautiful lotus; her waist as slender as the lightning; her arms are short, and her fingers resemble the five petals of the kantha flower; her breasts are like the young cocoa nut, and her neck is as the trunk of the areca tree. Her mouth is like the ambal flower, and her lips as coral; her teeth are like beautiful pearls; her nose is high and lifted up, like that of the camoleon, (when raised to snuff the wind;) her eyes are like the sting of a wasp, and the Karungu-valley flower; her brows are

like the bow, and nicely separated; and her hair is as the black cloud."

Corpulency and stateliness of manner are qualities which the Orientals admire in their women; particularly corpulency, which is well known to be one of the most distinguishing marks of beauty in the East. Niebuhr says that plumpness is thought so desirable in the East, that the women, in order to become so, swallow, every morning and every evening, three insects of a species of *tenebriones*, fried in butter. Upon this principle is founded the compliment of Solomon, (Cantic. 1. 9,) and Theocritus, in his epithalamium for the celebrated Queen Helen, describes her as plump and large, and compares her to the horse in the chariots of Thessaly.

The Arab women whom Mr. Wood saw among the ruins of Palmyra were well-shaped, and, although very swarthy, yet had good features. Zenobia, the celebrated queen of that renowned city, was reckoned eminently beautiful; and the description we have of her person answers to that character; her complexion was of a dark-brown, her eyes black and sparkling, and of an uncommon fire; her countenance animated and sprightly in a very high degree; her person graceful and stately, her teeth white as pearl; her voice clear and strong.

Females of distinction in Palestine and even further East are not only beautiful and well-shaped, but in consequence of being kept from the rays of the sun, are very fair, and the Scripture bears the same testimony of Sarah, of Rebekah, and of Rachel; that they were "beautiful and well-favoured." The women of the poorer classes, however, are extremely brown and swarthy in their complexions, from being much exposed to the heat of the sun. It is on this account that the prophet Jeremiah, when he would describe a beautiful woman, represents her as one that keeps at home; because those who are desirous to preserve their beauty go very little abroad.

Stateliness of the body has always been held in great estimation in Eastern courts, nor do they think any one capable of great services or actions to whom nature has not vouchsafed to give a beautiful form and aspect. It still is and has always been the custom of the Eastern nations to choose such for their principal officers, or to wait on princes and great personages. (Dan. 1. 4.)

Sir Paul Rycout observes, "that the youths that are designed for the great offices of the Turkish empire, must be of admirable features and looks, well-shaped in their bodies, and without any defects of nature: for it is conceived that a corrupt and sordid soul can scarce inhabit in a serene and ingenuous aspect; and I have observed not only in the seraglio, but also in the courts of great men, their personal attendants have been of comely lusty youths, well habited, deporting themselves with singular modesty and respect in the presence of their masters; so that when a pacha aga spahi travels, he is always attended with a comely equipage, followed by flourishing youths, well clothed and mounted, in great numbers."

BED. The Hebrews appear to have had a sort of bed, which occurs sometimes under the names of שררה *ares*, מטה *metah*, משכב *meshkav*, and are said to have been adorned with ivory. These beds resembled the Persian settees or sofas, having a back and sides, six feet long, three broad, and like the divans about nine inches high. They were also furnished with bolsters. The sofas were sometimes ornamented with ivory on the sides and back, and also on the legs by which they were supported, and they were of such a length as to answer all the purposes of beds. (Psal. 41. 3; 132. 3; Amos 6. 4.) Sometimes they had a veil, מכביר *machbir*, which when disposed to sleep, they spread over the face in order to

keep off the gnats. (2Kings 8. 15.) Gesenius terms it a fly-net.

Mattresses, or thick cotton quilts folded, were used for sleeping upon. These were laid upon the divan, a part of the room elevated above the level of the rest, covered with a carpet in winter, and a fine mat in summer.

At present in the East a divan cushion serves for a pillow and bolster. They do not keep their beds made; the mattresses are rolled up, carried away, and placed in a large cupboard or box next to the wall till they are wanted at night. And hence the propriety of our Lord's address to the paralytic, "Arise, take up thy bed," or mattress, "and walk." (Matt. 9. 6.) They were usually stuffed with wool or some soft substance, but the poorer class made use of skins merely.

Shaw says, "At one end of each chamber there is a little gallery raised three, four, or five feet above the floor, with a balustrade in front of it, with a few steps likewise leading up to it. Here they place their beds; a situation frequently alluded to in the Holy Scriptures, which may likewise illustrate the circumstance of Hezekiah turning his face, when he prayed, towards the wall." (2Kings 20. 2.)

An Oriental bedstead usually consists of a platform raised on posts or beams two or three feet above the ground. The platform for supporting the bedding is not of sacking, but of wood or whatever else may be the material; and it is boarded up at the sides, head and foot, to retain the bedding as in a trough.

A modern traveller gives the following description of a bed in Turkey. "The time for taking our repose was now come, and we were conducted into another large room, in the middle of which was a kind of bed without bedstead or curtains. Though the coverlet and pillows exceeded in magnificence the richness of the sofa, which likewise ornamented the apartment, I foresaw that I could expect but little rest on this bed, and had the curiosity to examine its make in a more particular manner. Fifteen mattresses of quilted cotton, about three inches thick, placed one upon another, formed the groundwork, and were covered by a sheet of Indian linen, sewed on the last mattress. A coverlet of green satin adorned with gold, embroidered in embossed work, was in like manner fastened to the sheets, the ends of which, turned in, were sewed down alternately. Two large pillows of crimson satin, covered with the like embroidery, in which there was no want of gold or spangles, rested on two cushions of the sofa, brought near to serve for a back, and extended to support our heads. The taking of the pillows entirely away would have been a good resource, if we had had any bolster; and the expedient of turning the other side upward having only served to show they were embroidered in the same manner on the bottom, we at last determined to lay our handkerchiefs over them, which, however, did not prevent our being very sensible of the embossed ornaments underneath." (Comp. Prov. 7. 16.)

When a person is cast into a bed by way of punishment, it is said to be a bed of languishing, and therefore a symbol of great tribulation and anguish of body and mind. For to be tormented in bed, where men seek rest, is an emblem of the severest of griefs. (Job 33. 19; Psal. 41. 3; Isai. 28. 20.)

BED-CHAMBER. A bed-chamber does not, according to the usage of the East, mean a sleeping-room, but a repository for beds, and hence it appears that it was in a chamber of beds that Joash, the son of Ahaziah, was concealed, and thus preserved from the murderous fury of Athaliah. (2Kings 11. 2.)

BEDAN is mentioned in 1Sam. 12. 11, as one of those sent by the Lord to deliver Israel; but the name of Bedan does not occur among the Judges. There are various explanations offered, and that perhaps is the best which follows the Septuagint, Syriac, and Arabic versions, in reading Barak, instead of Bedan. Others think Bedan to be Jair of Manasseh. (Judges 10. 3.) The Chaldee, the Rabbins, and some Jewish commentators, conclude that Bedan was Samson of Dan. The Syriac and Arabic have also the name of Samson instead of Samuel in the above passage, and the names of Samson and Barak appear in many Latin copies.

BEE, דבורה *devorah*, μέλισσα. The bee is by Cuvier reckoned in the genus *Apis*, of the order Hymenoptera. The species of this genus are very numerous, and one of them, the honey-bee, is of essential service to man. These insects are furnished with four wings, the two foremost covering the hinder ones when at rest, a pair of mandibles, and a proboscis in a double sheath; and a portion of them are also provided with a formidable sting.

2. Bees are in their nature gregarious, and in Europe are in a manner domesticated, being collected by man in hives, which each contain one queen or female bee, several hundred males, called drones, and some thousands of workers, usually considered as sexless, but which the researches of modern naturalists have shown are in reality females. The queen is much larger than any of the rest, and the workers are considerably smaller than the drones.



The Honey-Bee.

The interior of the hive, which is the workmanship of the bees, contains, besides receptacles for honey, a vast number of hexagonal cells, in each of which the queen deposits an egg. In the course of two or three days a small worm is produced, which is carefully fed by the workers, and in from sixteen to twenty-four days, according to its sex, the perfect insect makes its appearance, the females occupying the shortest, and the males the longest period.

3. There is but one queen in each hive at a time, as we have said, but it appears that the workers have the power, by adopting a different mode of treatment, of producing a new queen from what would otherwise be only a worker, if an occasion should arise for so doing.

The queen-bee and the drones take no part in the labours of the hive, these, including the collection of the materials for honey and wax, and the rearing of the young, being performed by the workers exclusively, whose indefatigable industry has in almost every country passed into a proverb.

4. Many writers, especially those of early times, struck by the order apparent in all their proceedings, have not hesitated to ascribe almost reasoning powers to bees, and to assert that each hive formed a regular government.

The discussion of such questions, of course, does not fall within the scope of this work, any more than the economical details of the management of a hive as a source of profit, but we may quote from a recent and interesting work, a brief summary of the proceedings of the working bees, as it is these alone which can be interesting to the general reader.

"5. The proceedings of the workers, both in the hive and out of it, are numerous and multifarious. In their excursions to collect the various substances of which they have need, the principal object of the bees is to furnish themselves with three different materials—the nectar of flowers, from which they elaborate honey and wax; the pollen or fertilizing dust of the anthers, of which they make what is called bee-bread, serving as food both to the old and young; and the resinous substance called by the ancients propolis, pissoceros, &c., used in various ways in rendering the hive secure and giving the finish to the combs. The first of these substances is the pure fluid secreted in the nectaries of flowers, which the length of their tongue enables them to reach in most blossoms. The tongue of a bee, you are to observe, though so long and sometimes so inflated, is not a tube through which the honey passes, nor a pump acting by suction, but a real tongue which laps or licks the honey, and passes it down on its upper surface, as we do, to the mouth, which is at its base concealed by the mandibles. It is conveyed by this orifice through the cesophagus into the first stomach, which we call the honey-bag, and which, from being very small, is swelled when full of it to a considerable size. Honey is never found in the second stomach, (which is surrounded with muscular rings, and resembles a cask covered with hoops from one end to the other,) but only in the first: in the latter, and the intestines, the bee-bread only is discovered. How the wax is secreted, or what vessels are appropriated to that purpose, is not yet ascertained. If you wish to see the wax pockets in the hive-bee, you must press the abdomen so as to cause it to extend itself; you will then find on each of the four intermediate ventral segments, separated by the carina or elevated central part, two trapeziform whitish pockets, of a soft membranaceous texture: on these the laminæ of wax are formed, and they are found upon them in different states, so as to be more or less perceptible.

"6. Observe a bee that has alighted on an open flower. The hum produced by the motion of her wings ceases, and her employment begins. In an instant she unfolds her tongue, which before was rolled up under her head. With what rapidity does she dart this organ between the petals and the stamina! At one time she extends it to its full length, then she contracts it; she moves it about in all directions, so that it may be applied both to the concave and convex surface of a petal, and wipe them both; and thus by a virtuous theft robs it of all its nectar. All the while this is going on, she keeps herself in a constant vibratory motion. The object of the industrious animal is not, like the more selfish butterfly, to appropriate this treasure to herself. It goes into the honey-bag as into a laboratory, where it is transformed into pure honey; and when she returns to the hive, she regurgitates it in this form into one of the cells appropriated to that purpose; in order that, after tribute is paid from it to the queen, it may constitute a supply of food for the rest of the community.

"Though the great mass of the food of bees is collected from flowers, they do not wholly confine themselves to a vegetable diet; for, besides the honeyed secretion of the Aphides, the possession of which they will sometimes dispute with the ants, they are very fond also of the fluid that oozes from the cells of the pupæ, and will suck

eagerly all that is fluid in the abdomen after they are destroyed by their rivals. Several flowers that produce much honey they pass by; in some instances from inability to get at it. In other cases, it appears to be the poisonous quality of their honey that induces bees to neglect certain flowers.

"When the stomach of a bee is filled with nectar, it next, by means of the feathered hairs with which its body is covered, pilfers from the flowers the fertilizing dust of the anthers, the pollen; which is equally necessary to the society with the honey, and may be named the ambrosia of the hive, since from it the bee-bread is made. Sometimes a bee is so discoloured with this powder as to look like a different insect, becoming white, yellow, or orange, according to the flowers in which it has been busy. Reaumur was urged to visit the hives of a gentleman, who on this account thought his bees were different from the common kind. He suspected, and it proved, that the circumstance just mentioned occasioned the mistaken notion. When the body of the bee is covered with farina, with the brushes of its legs, especially of the hind ones, it wipes it off; not, as we do with our dusty clothes, to dissipate and disperse it in the air, but to collect every particle of it, and then to knead it and form it into two little masses, which she places, one in each, in the baskets formed by hairs on her hind legs.

"7. In the months of April and May the bees collect pollen from morning to evening; but in the warmer months the great gathering of it is from the time of their first leaving the hive (which is sometimes so early as four in the morning) to about ten o'clock A.M. About that hour all that enter the hive may be seen with their pellets in their baskets; but during the rest of the day the number of those so furnished is small in comparison with those that are not. In a hive, however, when a swarm is recently established, it is generally brought in at all parts of the day. He supposes, in order for its being formed into pellets, that it requires some moisture, which the heat evaporates after the above hour; but in the case of recently colonized hives, that the bees go a great way to seek it in moist and shady places.

"When a bee has completed her lading, she returns to the hive to dispose of it. The honey is disgorged into the honey-pots or cells destined to receive it, and is discharged from the honey-bag by its alternate contraction and dilatation. A cell will contain the contents of many honey-bags.

"The pollen is employed as circumstances direct. When the bee laden with it arrives at the hive, she sometimes stops at the entrance, and leisurely detaching it by piecemeal, devours one or both the pellets on her legs, chewing them with her jaws, and passing them then down the little orifice before noticed. Sometimes she enters the hive, and walks upon the combs; and whether she walks or stands, still keeps beating her wings. By the noise thus produced, which seems a call to some of her fellow-citizens, three or four go to her, and placing themselves around her, begin to lighten her of her load, each taking and devouring a small portion of her ambrosia: this they repeat, if more do not arrive to assist them, three or four times, till the whole is disposed of. When more pollen is collected than the bees have immediate occasion for, they store it up in some of the empty cells.

"Huber was a long time uncertain from whence the bees procured the gummy resin, called propolis; but it at last occurred to him to plant some cuttings of a species of poplar (before their leaves were developed, when their leaf-buds were swelling, and besmeared and filled with viscid juice) in some pots, which he placed in the way of

the bees that went from his hives. Almost immediately a bee alighted upon a twig, and soon with its mandibles opened a bud, and drew from it a thread of viscid matter which it contained; with one of its second pair of legs it took it from the mouth, and placed it in the basket: thus it proceeded till it had given them both their load.

"Mr. Knight mentions an instance of bees using an artificial kind of propolis. He had caused the decorticated part of some tree to be covered with a cement composed of bees'-wax and turpentine: finding this to their purpose, they attacked it, detaching it from the tree by their mandibles, and then, as usual, passing it from the first leg to the second, and so to the third.

"Bees, in their excursions, do not confine themselves to the spot immediately contiguous to their dwellings, but, when led by the scent of honey, will go a mile from it.

"8. These insects, especially when laden and returning to their nest, fly in a direct line, which saves both time and labour. How they are enabled to do this with such certainty as to make for their own abode without deviation, I must leave to others to explain. Connected with this circumstance, and the acuteness of their smell, is the following curious account, given in the *Philosophical Transactions* for 1721, of the method practised in New England for discovering where the wild hive-bees live in the woods, in order to get their honey. The honey-hunters set a plate containing honey or sugar upon the ground in a clear day. The bees soon discover and attack it: having secured two or three of them that have filled themselves, the hunter lets one go, which, rising into the air, flies straight to the nest: he then strikes off at right angles with its course a few hundred yards, and letting a second fly, observes its course by his pocket-compass, and the point where the two courses intersect is that where the nest is situated.

"Water is a thing of the first necessity to these insects; but they are not very delicate as to its quality, but rather the reverse; often preferring what is stagnant and putrescent, to that of a running stream.

"A new-born bee, as soon as it is able to loose its wings, seems perfectly aware, without any previous instruction, what are to be its duties and employments for the rest of its life. It appears to know that it is born for society, and not for selfish pursuits; and therefore it invariably devotes itself and its labours to the benefit of the community to which it belongs. Walking upon the combs, it seeks for the door of the hive, that it may sally forth and be useful. Full of life and activity, it then takes its first flight; and, uncondacted but by its instinct, visits like the rest the subjects of Flora, absorbs their nectar, covers itself with their ambrosial dust, which it kneads into a mass and packs upon its hind legs; and if need be, gathers propolis, and returns unembarrassed to its own hive.

"Bees are extremely neat in their persons and habitations, and remove all nuisances with great assiduity, at least as far as their powers enable them. Sometimes slugs or snails will creep into a hive, which with all their address they cannot readily expel or carry out. But here their instinct is at no loss; for they kill them, and afterwards embalm them with propolis, so as to prevent any offensive odours from incommoding them. An unhappy snail, that had travelled up the sides of a glazed hive, and which they could not come at with their stings, they fixed, a monument of their vengeance and dexterity, by laying this substance all around the mouth of its shell. When a bee is disclosed from the pupa, and has left its cell, a worker comes, and taking out its envelope, carries it from the hive; another removes the exuvie of the

larva, and a third any filth or odour that may remain, or any pieces of wax that may have fallen in when the nascent image broke from its confinement. But they never attempt to remove the internal lining of silk that covers the walls, spun by the larva previous to its metamorphosis, because, instead of being a nuisance, it renders the cell more solid.

"After all, there are mysteries, as to the *primum mobile*, amongst these social tribes, that with all our boasted reason we cannot fathom, nor develop satisfactorily the motives that urge them to fulfil in so remarkable though diversified a way their different destinies. One thing is clear to demonstration, that by these creatures and their instincts, the power, wisdom, and goodness of the Great Father of the universe are loudly proclaimed; the atheist and infidel confuted; the believer confirmed in his faith and trust in Providence, which he thus beholds watching, with incessant care, over the welfare of the meanest of his creatures; and from which he may conclude that he, the prince of the creation, will never be overlooked or forsaken: and, from them, what lessons may be learned of patriotism and self-devotion to the public good; of loyalty, of prudence, temperance, diligence, and self-denial!" Kirby and Spence on Bees.

10. The allusions of Scripture to the bee and its produce are numerous. The insect is commonly considered as fierce and revengeful, if in any way molested; and thus Moses, alluding to the hostility of the Amorites, says, "They chased you as bees do," (Deut. 1. 44,) and David employs the same simile. The land of Canaan is described by the Lord himself as "a land flowing with milk and honey," (Exod. 3. 8,) and bees were of course very numerous then, as they are at the present day. They were generally wild, as we may infer from the circumstance of the honey-comb found by Samson in the lion's carcass, (Judges 14. 8,) and from the honey dropping from the trees; (1Sam. 14. 25;) but there were most probably others that were tended by man, and were obedient to his voice, as Isaiah seems to intimate. (Isai. 7. 18.)

The honey of Palestine was probably particularly fine, for Jacob directs his sons to take it, along with other things, as a present to his son Joseph, when in the height of his power in Egypt, (Gen. 43. 11,) and more than a thousand years after we find it an article of commerce with the Tyrians. (Ezek. 27. 17.) In the song of Moses, (Deut. 32. 13,) he says the Lord, in his care for his chosen people, made them suck honey out of the rock; and this phrase is thus explained by a recent traveller in Africa, (Light, an American.) "Trees in this country being scarce, the honey in most parts is found upon the front of rocks or cliffs, plastered on the outside, having a covering of wax to protect it from intruders. This outside coating, after a short exposure to the weather, assumes nearly the same colour as the rock, which at a little distance cannot easily be distinguished; so that a man, making an incision with a knife, and putting his mouth to it to suck it, were a person a little way off to notice some of the honey dripping from his chin, he would suppose that he saw a man sucking honey from a rock." See HONEY.

In the Septuagint, after Proverbs 6. 6, where the ant is mentioned as a pattern of foresight, that version also refers to the bee in these words:—

Or go to the bee and learn what a worker she is,
And how neatly she makes her comb:
Of whose labours both kings and subjects partake for
their health.
She is loved and praised by all,
And, though of a weak body, she is valued as regarding
wisdom.

Whether this passage, which is not in the Hebrew nor

in the Vulgate, was interpolated by some transcriber who was disposed to add another similitude, it is difficult to say. It is, however, in all the editions of the Septuagint, except the Complutensian.

BEELZEBUB. This word, in the original, is, in every instance, Beelzeboul; (Matt. 10. 25; 12. 24; Mark 3. 22; Luke 11. 15, 18, 19, 27;) and, from his being styled "master of the house," and "prince of devils," Jahn and others consider that our translators have fallen into error in identifying him with Beelzebub, the god of Ekron and that he is in reality the "prince of the power of the air," (Eph. 2. 2,) which, according to Jewish notions, was filled with companies of evil spirits. (See BAAL.)

On the other hand, Burder says that it is the god of Ekron, to whom the passages in the Evangelists apply, and that the name in the original was merely a contemptuous corruption, which changed the idol from the god of flies to the god of a dunghill.

BEER, בֵּיר BEEROTH, בְּאֵרֹת well, or wells. These words, either alone or in conjunction with others, occur frequently in the Scriptures as names of places. Instances of the first kind are found in Beer, where the chief men among the Israelites, by the direction of Moses, dug a well in the wilderness with their staves, (Numb. 21. 16-18,) supposed to be the same as Beer Elim, (*the well of firs*), mentioned in Isaiah 15. 8, and in Beeroth, a town belonging to the tribe of Benjamin, four miles from Jerusalem. (2Sam. 4. 2.)

The principal compound names are the following:

BEEROTH BENE-JAAKAN, (wells of the sons of Jaakan,) an encampment of the Israelites in the wilderness, (Numb. 33. 31; Deut. 10. 6,) which Eusebius places about ten miles from Petra.

BEER LAHAI-ROI, (the well of life, of sight, or where one sees (God) and yet lives,) the name of a well in the wilderness between Palestine and Egypt. (Gen. 24. 62; 25. 11.) "The above etymological signification is given in Genesis 16. 14; but, perhaps it would be more proper to read it with other vowels, *Lekhe Race*, the well of the conspicuous or far-seen rock." Gesenius.

BEER-SHEBA, (well of the oath,) a place on the southern frontier of Palestine, where Abraham made an alliance with Abimelech, king of Gerar. (Gen. 21. 3.) A town was founded here in after times, which was given by Joshua to the tribe of Judah; afterwards it was transferred to Simeon. (Josh. 15. 28.) It was twenty miles south of Hebron. The town was the station of a Roman garrison in the time of Eusebius and Jerome; and it was fortified by the Crusaders, its vicinity to the sea coast and to Egypt rendering it a place of considerable importance.

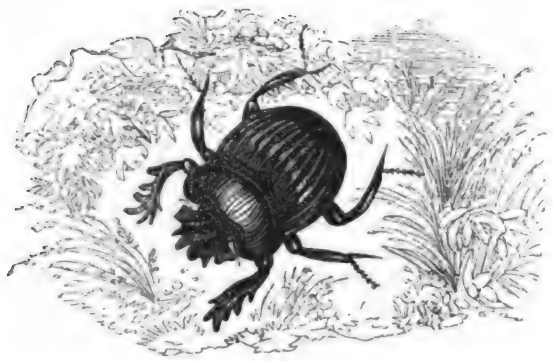
Seetzen says the town is still in existence under the name of Birszabea, under which designation it is given in several maps, and that it is a poor village adjoining an extensive desert, which has scarcely an inhabitant except near the sea-coast.

Professor Robinson observes, "We had the gratification of discovering the site of ancient Beersheba, the celebrated border city of Palestine, still bearing in Arabic the name of Bir Seba. Near the water-course are two circular wells of excellent water more than forty feet deep. They are both surrounded with drinking troughs of stone for the use of camels and flocks; such as doubtless were used of old for the flocks which then fed on the adjacent hills. Ascending the low hills north of the wells, we found them strewn with the ruins of former habitations, the foundations of which are distinctly to be

traced. These ruins extend over a space of half a mile long by a quarter of a mile broad. Here then is the place; where Abraham and Isaac and Jacob often lived! Here Samuel made his sons Judges; and from here Elijah wandered out into the southern desert, and sat down under the rethem, or shrub of broom, just as our Arabs sat down under it every day and every night! Over these swelling hills the flocks of the patriarch roved by thousands;—we now found only a few camels, asses, and goats."

BEETLE. Among the creatures which are allowed to the Israelites as food (Levit. 11. 22) is found חֲרָגֹל *hhargol*, which our translators have rendered "beetle," but which Gesenius thinks was a species of locust. On the other hand the word עֶרֶב *arob*, rendered conjecturally "flies," (Exod. 8. 21,) is thought to denote the beetle, and probably that kind called by Linnaeus *Blatta Egyptiaca*.

Beetles are by naturalists styled coleopterous insects, from their horny upper wings, or shard; the species are exceedingly numerous, differing greatly in size and colour, and being found in almost every country. The order of Coleoptera is divided into many families, of which the Scarabæidæ and Blattæ, or common beetles and cock-chaffers, are known to every one. These creatures, like many others in the insect world, deposit their eggs in the ground, where they are hatched, and the appearance of their progeny rising from the earth, is by some writers supposed to have suggested to the Egyptian priesthood the doctrine of the resurrection of the dead. Certain it is that beetles were very common in Egypt, and one of them, thence styled by naturalists *Scarabæus sacer*, was an object of worship; and this fact gives strength to the conjecture that this creature is meant in Exodus ch. 8, as the sacred character of the object would naturally render its employment as a plague doubly terrible.



Egyptian Beetle.

There is a great general similarity in the habits of the various kinds of beetles, and the following description of the sacred beetle will afford a sufficiently just idea of the rest.

"The singular habits of this beetle," says a modern writer, "induced the ancient Egyptians to place it amongst those creatures on which they bestowed divine honours: it is found represented in many of their hieroglyphic paintings and sculptures, and appears to have been a symbol of the creative powers; it was also particularly sacred to one of their deities, called Phthah, the lord of truth, and signified the world, or all creation. It was likewise the emblem of the sun, 'from having thirty fingers, equal to the number of days in a month.'

"The carved figures and the pictorial representations of this insect are very numerous among the antiquities of ancient Egypt. There is at present in the British Museum, a colossal figure of the *Scarabæus sacer*, which

was, perhaps, once the object of veneration to numerous human beings, on whom the light of revelation had not yet shone; it also occurs without end as an ornament on signet-rings, and forming the upper portion of official and other seals.

"Many of the papyri which are found on the breasts of the mummies, declaring their virtues, or other great qualities of the deceased, contain also a representation of this beetle.

"The cause which induced this ancient nation to place the Scarabæus among their sacred animals, appears to have been the provident habits and the great care for its young which it constantly displays. In Egypt this beetle is extremely common, and may be seen constantly engaged in the laborious task which seems to be the principal object of its life.

"The Scarabæi are the most voracious of the Coleoptera; the food on which they subsist is of an animal nature, and so violent are their carnivorous propensities, that, if confined in a box by themselves, the larger will prey upon the smaller.

"In walking, this kind of insects appear to move with considerable difficulty, from the apparently disproportioned size of their hinder legs. But when we inquire into their habits, we shall find that this apparent disproportion is of considerable service to the animal when engaged in preparing for the welfare of its future offspring. Their constant employ is to provide little nests in which to deposit their eggs; this they do by forming round pellets of dung in which they place the egg. These pellets, in September, they bury in the earth, three feet deep, where, in the spring, the eggs are hatched."

Besides its being worshipped as a divinity, stones cut into the form of the beetle served as talismans among the Egyptians. The under surface was filled with figures cut in intaglio of solar, lunar, and astral symbols and characters. They were held, according to Pliny, to inspire the soldier with courage, and to protect his person in the day of battle, and also to defend children from the malign influence of the evil eye. There is little reason to doubt that the Hebrews learnt the use of these things in Egypt, but they were prohibited by the Mosaic Law.



Talismanic Beetle.

The Gnostics, among other Egyptian superstitions, adopted this notion regarding the beetle, and we give the obverse of one of their gems of this kind. Dr. Walsh says, "The scarabæus or beetle is known to have been among the commonest of the emblems of the Egyptians, as a representation of the solar influence in the sidereal, and of the regal power in the political system. It is found in all their pillars, sarcophagi, and other remains of ancient art, and the enormous beetle in the British Museum, is a proof the respect in which they held the form by the immense size in which they represented it. It is consequently found on the gems of the Gnostics with different figures and inscriptions accompanying it. On one is the word ΦPH , the Coptic name for the sun; on another in a beetle with Isis on the opposite side holding in her arm two children, the emblem of maternal fecundity. On another gem the beetle is not cut on the stone, but the stone is formed into the shape of the insect; and on the convex back is represented

Isis, or the Egyptian Ceres, reclining beside the Nile, with two vases of Egyptian corn the emblem of vegetable prolificness, naturally expressed by the emblem of the sun's rays and the Nile: from the head issues the lotus, and in one hand is held a nilometer or perhaps a spade. It is the exact form of the same agricultural instrument as used at this day in the East. An amulet of Isis was held in great sanctity."



Gnostic gem of Isis, on a Scarabæus.

BEEVES, בקר *bakar*. This word collectively signifies black cattle or horned cattle, without distinction of age or gender. (Levit. 22. 19-21.)

BEG, BEGGARS. The laws of Moses furnish abundant evidence that great inequality of condition existed in his time among the Hebrews, for recommendations to the rich to be liberal to their poorer brethren are frequently met with, (Exod. 23. 11; Deut. 15. 11,) but no mention is made of persons who lived as mendicants. In the song of Hannah, (1Sam. 2. 8,) however, beggars are spoken of, and such a fate is predicted to the posterity of the wicked, while it shall never befall the seed of the righteous, in the Psalms, (37. 35; 109. 10,) so that the practice was probably then not uncommon. In the New Testament, also, we read of beggars that were blind, diseased and maimed, who lay at the doors of the rich, by the waysides, and also before the gate of the Temple. (Mark 10. 46; Luke 16. 20, 21; Acts 3. 2.) But we have no reason to suppose that there existed in the time of Christ that class of persons called vagrant beggars, who present their supplications for alms from door to door, and who are found at the present day in the East, although less frequently than in the countries of Europe. That the custom of seeking alms by sounding a trumpet or horn, which prevails among a class of Mohammedan monastics, called *kalendar* or *karendal*, prevailed also in the time of Christ, may be inferred from the peculiar construction of the original in Matthew 6. 2. There is one thing characteristic of those Orientals who follow the vocation of mendicants, which is worthy of being mentioned; they do not appeal to the pity, or to the almsgiving spirit; but to the justice of their benefactors. (Job 22. 7; 31. 16; Prov. 3. 27, 28.) Jahn, *Bibl. Arch.*

Roberts says, in India he was often reminded by beggars of the passage in Luke 16. 3, "I cannot dig." "When we tell them to work, they can scarcely believe their ears; and the religious mendicants who swarm in every part of the East, look upon you with the most sovereign contempt when you give them such advice. 'I work! why, I have never done such a thing; I am not able.' 'Surely, my lord, you are not in earnest; you are joking with me.'"

BEGINNING, בְּרֵאשִׁית *bereshith*. This word, besides its ordinary import, was with the Hebrews an idiomatic form of expression for eternity. In this sense it is employed alike by Moses and (in its Greek form) by St. John.

Our Lord is also emphatically styled the Beginning, (ἀρχή ,) both by St. Paul and St. John, (Col. 1. 18; Rev. 1. 8; 3. 14,) and it is worthy of remark that the Greek philosophers expressed the First Cause of all things by the same word. Macknight.

BEHEMOTH, בְּהֵמוֹת (Job 40. 15.) This word, the majestic plural, as it is termed, of בְּהֵמוֹת *behemah*, cattle, (Psal. 1. 10.) has given rise to a great variety of interpretations. Being in the plural form, although followed by singular pronouns, Professor Lee conceives that it denotes large herbivorous animals in general, and not any one animal in particular, but other commentators dissent from this, and the opinion of Bochart, that behemoth is the hippopotamus, or river-horse, (*Hippopotamus amphibius*), is the most generally accepted. Other writers think the description more applicable to the elephant or rhinoceros, and Dr. John Mason Good believes that it can only relate to some extinct animal, like the mastodon or mammoth.

As we have said, the opinion of Bochart is the one most generally received, and many naturalists, writing without any such intention, have in their description of the hippopotamus borne testimony which confirms the accuracy of his views, being in strict accordance with many parts of the Scripture representation.

2. It may reasonably be concluded that the animal referred to was one which might probably, by being found in his neighbourhood, come under the patriarch's observation; and Virey, a French naturalist, says, "The hippopotamus is found in the rivers of Africa, and it most probably frequented the rivers of Idumæa when the country contained but few inhabitants. It is known that this colossal quadruped lives upon herbs and roots, and that it conceals itself in marshy places. Its teeth are large and strong, their hardness and whiteness render them particularly valuable. Its size is rather less than that of the elephant, and the tail is hardly a foot in length. These creatures congregate in herds or families, and roam about in the night for pasture."

The male of the hippopotamus has been found seventeen feet in length, fifteen in circumference, and seven in height. The head is enormously large, and the jaws are armed with four cutting teeth, each of which is twelve inches in length. The hide is so thick and tough as to resist the edge of a sword or sabre. Buffon says, "The cutting teeth, especially those of the under jaw, are very long, cylindrical, and chamfered. The canine teeth are also long, crooked, prismatic, and sharp, like the tusks of the wild boar. The largest of the cutting and canine teeth are twelve and sometimes sixteen inches long, and each of them weighs from twelve to thirteen pounds. The animal swims dexterously and walks under water, but cannot remain long without coming upon the surface to breathe. He comes often on shore particularly at night, as he subsists on roots and vegetables, and does much damage to the cultivated fields. He sleeps and reposes on shore in reedy places near the water."

In the great work published under the authority of the King of Naples, containing prints from antiquities found at Herculaneum, there are some pictures of Egyptian landscapes, in which are figures of the crocodile lying among the reeds, and of the hippopotamus browsing on the aquatic plants of an island. And in the piece of mosaic pavement at Præneste, the crocodile and the river-horse are associated.

When first it leaves the water, the hippopotamus is of a mouse colour inclining to a bluish-ash; while on the upper parts it assumes by moonlight a silvery appearance; but the belly, where the skin is thinner than elsewhere, is of a reddish tinge. When undisturbed, the hippopotamus is a mild and gentle animal; but if assailed in the water, it becomes a formidable enemy, and has been known to sink a boat full of people. The voice of the hippopotamus is described by Burckhardt as a harsh and heavy sound like the creaking or groaning of a large wooden door; it is made when he raises his huge head

out of the water, and when he retires into it again. The same writer informs us that the animal is sometimes taken by means of snares and pitfalls, to which there is an allusion in the passage under consideration. The hide of the hippopotamus is manufactured into whips, which inflict such severe punishment that, according to Burckhardt, they are the dread of every servant and slave in Egypt, and are sometimes sold for as much as a dollar each. The tusks of the animal are extremely hard, and are much valued in Europe, being employed in the manufacture of artificial teeth.

3. Although the hippopotamus, as well as the elephant and rhinoceros, is an animal of vast size, some writers allege that the behemoth is represented as so majestic a creature, that, after every allowance for poetic figure, some one of the monstrous beings now found in a fossil state can alone adequately answer the description. Of one of these, the mammoth, Dr. Adam Clarke observes, "That to which the part of a skeleton belonged, which I examined, must have been by computation not less than twenty-five feet high, and sixty feet in length! The bones of one toe I measured, and found them three feet in length! One of the very smallest grinders of an animal of this extinct species was full of processes on the surface more than one inch in depth, which showed that the animal had lived on flesh. I have just now weighed and found it, in its very dry state, four pounds eight ounces avoirdupois; the same grinder of an elephant I have weighed also, and found it just two pounds. The mammoth, therefore, from this proportion, must have been as large as two elephants and a quarter, and as it appears to have been a many-toed animal, the springs which such a creature could make must have been almost incredible; nothing by swiftness could have escaped its pursuit. God seems to have made it as a proof of his power; and had it been prolific, and not become extinct, it would have depopulated the earth. Creatures of this kind might have been living in the days of Job."

The Chinese are of opinion that this gigantic animal still exists. "According to several travellers of this nation," says M. Cuvier, "this animal is called Ma-men-tou-wa, and inhabits the countries of northern Russia." The people of Siberia, where the remains of the mammoth are found in great quantities, believe that it still exists under ground.

4. Professor Lee has entered at some length upon the subject of the behemoth in his translation of the Book of Job, and remarks, "It would be almost endless to cite and refute all that has been said or affirmed of the passage in Job. And it will perhaps be thought almost chivalrous to dissent from the opinion of the very learned and ingenious Bochart, which has been adopted by all the learned since his day. I object to the term Behemoth being taken as a singular noun, and thence made to mean some particular beast. Because, 1. Neither the context, nor the singular pronouns following, require any such sense. 2. The phrase 'I made with thee,' (ver. 15) will not bear the sense attributed to it by Bochart. 3. Because the passage, 'He is the chief,' (ver. 19) cannot with propriety be predicated of any one animal; and, 4. Because the descriptions given from v. 20 to 25 cannot be easily and naturally applied to the hippopotamus, nor, perhaps, to any other single animal."

5. In accordance with these views, the Professor offers the following as the more correct translation of the passage:—"Behold now the beasts which I have made are with thee, each eating grass like the ox. Behold now his strength is in his loins; and his vigour in the firmness of his bowels. He maketh his tail to bend like the cedar; the sinews of his thighs are woven together; his bones are as tubes of brass, his solid bones as bars of

iron. He is of the first of the ways of God: his Maker hath given him his weapon; for the mountains bring forth his provision, though all the wild beasts of the plain do gambol there."

Upon a full consideration of the arguments adduced, the opinion of Bochart appears to be the best founded, though it is not to be denied that other hypotheses have found able supporters.

BEHIND. This term had a symbolical signification equivalent to "remaining," or "to come," according to the Greek and Roman writers, and in Leviticus 25. 51, our translators appear to have caught the sense of the original by introducing the word "behind" in *italic*, giving the same force to the expression:—thus, whatever is said to be behind is accounted as future, coming after, and not as past. What is past is known, and therefore as present or before; but an event to come is unknown, unseen, and therefore behind, and to follow after, in order to be brought into actual existence. The word is also used in this sense in Col. 1. 24. Behind, when not taken symbolically, signifies what is past. (Phil. 3. 13.)

BEHOLD; a call for particular attention. It imparts sudden excitement, wonder, joy, certainty, momentousness. (Isai. 7. 14; Matt. 21. 5; Luke 24. 39; John 1. 29; Rev. 16. 15.)

BEKAH, בקע a half shekel. (Gen. 24. 22; Exod. 31. 6.)

In the time of Moses the weight most in use was the שקל *shekel*, together with its half, בקע *bekah*, and its twentieth part, גרה *gerah*.

BEL, בל *Bel*, contracted from בעל *Baal*, the Belus of profane historians, a Babylonian idol mentioned in Isaiah 46. 1; Jerem. 50. 2.

Some writers who treat the Belus of history as an imaginary personage, imagine that it was the planet Jupiter which was worshipped under that name, and that from a corruption of this we have the Zeus of the Greeks. That this star was clearly an object of worship in the East, as "the great lucky star," is certain, and the Rabbins, in their comments on Genesis 33. 11, suppose that Leah referred to this star, which bore among them the name of Gad, and anticipated a fortunate destiny for her child (Gad) from its appearance at the moment of his birth. The Jews styled it Mazol Tov, (*the lucky star*), and considered it astrologically as of good augury at the birth of a child, and were therefore accustomed at the marriage of their daughters to present them with a ring on which were engraved the above words. It has therefore been conjectured with some probability that Gad was the same with the planet Jupiter. Christmas, *Universal Mythology*.

BEL AND THE DRAGON (History of), an apocryphal and uncanonical book of Scripture. It was always rejected by the Jewish church, and is extant neither in the Hebrew nor the Chaldee language. Jerome gives it no better title than that of "the fable" of Bel and the Dragon; nor has it obtained more credit with posterity, except with the divines of the Council of Trent, who determined that it should form part of the canonical Scriptures. The design of this fiction is to render idolatry ridiculous, and to exalt the true God; but the author has destroyed the illusion of his fiction by transporting to Babylon the worship of animals, which was never practised in that country. This book forms the fourteenth chapter of Daniel in the Latin Vulgate; in the Greek it was called the prophecy of Habakkuk, the

son of Jesus, of the tribe of Levi; but this is evidently erroneous, for that prophet lived before the time of Nebuchadnezzar, and the events pretended to have taken place in this fable are assigned to the time of Cyrus. There are two Greek texts of this fragment; that of the Septuagint, and that found in Theodotion's Greek version of Daniel. The former is the most ancient, and has been translated into Syriac. The Latin and Arabic versions, together with another Syriac translation, have been made from the text of Theodotion. Horne.

BELIAL, בליעל *Belial*, a term applied to a worthless man. (Deut. 13. 13; 1Sam. 25. 25.) The phrase, "sons of Belial," signifies worthless, wicked men. In later times, Belial was used as an appellation of Satan, as in 2Cor. 6. 15, "What concord hath Christ with Belial?"

In some Syriac MSS. the form בליעל occurs, the ל being changed into ר

BELIEF, in its general and natural sense, denotes a persuasion or an assent of the mind to the truth of any proposition. In this sense belief has no relation to any particular kind of means or argument, but may be produced by any means whatever: thus we are said to believe our senses, to believe our reason, to believe a witness. Belief, in its more restricted sense, denotes that kind of assent which is grounded only on the authority or testimony of some person. In this view belief stands opposed to knowledge and science. We do not say that we *believe* snow is white, but we *know* it to be so. But when a thing is propounded to us, of which we ourselves have no knowledge, but which appears to be true, from the testimony given to it by another, this is what we call belief. (See FAITH.)

BELL, פעמון *paamon*. Bells of large size are of comparatively modern invention, but that small bells used in connexion with religious ceremonies are of remote antiquity, may be proved alike from sacred and profane writers.

It was enjoined on the high priest of the Hebrews that the lower hem of his robe should be ornamented with pomegranates and golden bells set alternately. With this robe he invested himself upon those solemn and peculiar occasions when he entered into the sanctuary. The use of the bells, according to the Talmudists, was, that the people might have notice of the entrance of the high priest into the sanctuary with the vessel of incense. It was then the signal to prostrate themselves before the Deity, and to commence those fervent ejaculations which were to ascend with the column of incense to the throne of heaven. Superstitious notions, however, were entertained on the subject, and Josephus informs us that these ornaments were held up to the people as something more than mere bells and pomegranates, and that the latter signified lightning, while the former denoted thunder.

Bells were also used in the East to ornament the robes of kings, that their tinkling might give notice of the approach of the royal wearer, and among the Greeks the priests of several deities used bells either as instruments of music, or to call the people to attend the sacrifices. These practices exist at the present day in India.

"One indispensable ceremony in the Indian Pooja is the ringing of a small bell by the officiating brahmin. The women of the idol, or dancing girls of the pagoda, have little golden bells fastened to their feet, the soft harmonious tinkling of which vibrates in unison with the exquisite melody of their voices." Maurice, *Indian Antiquities*.

The prophet Zachariah, in announcing the change to be wrought by the universal prevalence of true religion,

says, "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD." (14. 20.) These were small metal plates, which were also hung upon the necks of camels for ornament; the same Hebrew word is given 1Chron. 15. 19, and rendered in our version cymbals, and probably the "sounding brass" coupled with the tinkling cymbal was a sort of bell.

A modern traveller in Egypt says, "The Arabian horses are small, but finely shaped and extremely active. Of this I had an opportunity of judging yesterday, when the cavalry [of Mehemet Ali] had a field day in the great square [at Cairo], which from the mode of exercise called to my mind the idea of our ancient tilts and tournaments. The horses were sumptuously caparisoned, being adorned with gold and silver trappings, bells being hung round their necks, and rich housings."

CHURCH BELLS. "The invention and introduction of large bells belong exclusively to the Christian church, and must be referred to the seventh century at latest, as bells of this description were unknown to the Jews, Greeks, and Romans.

"Proof exists that bells were common in France as early as the seventh and eighth centuries. During the reign of Charlemagne they became universal in France and Germany. Nearly three centuries afterwards bells were introduced into the East; but, if even they became general there, which is doubtful, they were speedily suppressed by their avowed enemies, the Arabs and Turks. In default of bells, the Oriental Christians made use of the original methods of convening their assemblies. 1. By couriers or messengers, who gave notice of the days and hours of holding religious assemblies. 2. The tuba or trumpet, a kind of wind instrument used for signals. It was common in Egypt, as among the ancient Jews. 3. Wooden (or sometimes iron) rattles, shaken or struck by the hand.

"In the West, the use of bells came to be regarded even as an integral part of Divine worship. Bells themselves were accounted sacred. The custom of giving names to bells cannot be traced beyond the eleventh or tenth century. The various uses of church bells, real or supposed, are enumerated in the following well-known distich, with which they were frequently inscribed:

Laudo Deum verum, plebem voco, congrego clerum—

Defunctos ploro, nimbium [al. pestem] fugo, festaque honoro.

Riddle's Christ. Antiq.

BELLOWS, מַפְּוּאֵחַ *mapuach*. This word only occurs in Jeremiah 6. 29, "The bellows are burned, the lead consumed of the fire; the founder melteth in vain: for the wicked are not plucked away." This portion of the denunciation of the vengeance of the Lord against Jerusalem, is thus explained by the Rev. William Lowth: "All the means, that can be used to purge this people of their dross, prove ineffectual: the wicked are not separated from the righteous. Therefore your city shall be

as one common furnace, wherein you shall be melted down all together."

"Among the remarkable inventions of a remote era among the Egyptians, may be mentioned the bellows and siphon. The former were used as early the reign of Thothmes III., the contemporary of Moses, being represented in a tomb bearing the name of that Pharaoh. They consisted of a leather bag, secured and fitted into a frame, from which a long pipe extended, for carrying the wind to the fire. They were worked by the feet, the operator standing upon them, with one under each foot, and pressing them alternately, while he pulled up each exhausted skin with a string which he held in his hand.

"Our common bellows, consisting of two boards joined together by a piece of leather, were known very early to the Greeks; and it also appears, from a representation on an ancient Roman lamp, engraved in Montfaucon, that even the wooden bellows were not anciently unknown; although Beckmann affirms that they were invented in the seventeenth (or perhaps the sixteenth) century by the Germans." Wilkinson.

In the East at the present day, bellows are little used except by artisans, and are of a far less ingenious and efficient construction than the ancient Egyptian ones.

BELLY. This term is often employed in a figurative sense in the Scriptures. Thus it occurs in Rom. 16. 18 for carnal pleasures; and in Prov. 20. 27, and John 7. 38 for the heart or secret springs of the mind. The "imbittering of the belly" signifies all the train of afflictions which may come upon a man, as in Jerem. 4. 19; 9. 15. The same sense is evident from the bitter waters of jealousy. (Numb. 5. 22.) The "belly of hell," is a strong phrase to express Jonah's dreadful condition in the deep. (Jonah 2. 2.)

By the ancients the belly was considered as the seat of the carnal affections; and, therefore, the Egyptians in embalming, threw that part of the body into the river, as the cause of all the sins of the deceased, in order that it might as it were take them away.

BELSHAZZAR, בֶּלְשַׁצְצָר Sept. *Βαλτασαρ*, (*Prince of Bel*), the last king of Babylon, and grandson of Nebuchadnezzar, is styled Nabonnedus or Labynetus by profane historians.

The only circumstances recorded of him in Scripture are his impious feast and violent death. (Dan. ch. 5.) During the period that the Jews were in captivity at Babylon, a variety of singular events concurred to prove that the sins which brought desolation on their country, and subjected them for a while to the Babylonish yoke, had not dissolved that covenant relation, which, as the God of Abraham, Jehovah had entered into with them; and that any act of indignity perpetrated against an afflicted people, or any insult cast upon the service of their temple, would be regarded as an affront to the Majesty of Heaven, and not suffered to pass with impunity. The fate of Belshazzar affords a remarkable instance of this. He had had an opportunity of seeing in the case of his ancestors, how hateful pride is, even in royalty itself; how instantly God can blast the dignity of the brightest crown, and consequently, how much the prosperity of kings and the stability of their thrones depend upon acknowledging that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." But this solemn lesson was lost upon Belshazzar.

From Xenophon, we learn that Belshazzar was a proud and cruel ruler, and in the Scripture is recorded his last and most heinous offence, the profanation of the sacred vessels belonging to the temple of Jerusalem. In the hand-writing on the wall the words are Chaldean,

2 C



Egyptian Bellows. From the Monuments.

but being in the ancient Hebrew character, or what we now call the Samaritan, the Chaldeans could not read them. But even if Daniel could read the words, their import could only have been made known to him by inspiration, for all the ideas the three words convey are, numbering, weighing, and dividing. In that same night, in the midst of their mirth and revelling, the city was taken by surprise, Belshazzar himself put to death, and the kingdom transferred to Darius the Mede, B.C. 538. Winer; Watson; Crosthwaite. See BALANCE.

BELTESHAZZAR, בִּלְטִישַׁצָּר (*Bel's Prince*), a Chaldaic name assigned to Daniel by the Babylonian Court. (Dan. 1. 7.) As will be observed, the only difference between the names Belshazzar and Belteshazzar is, that the first employs a preposition, *of*, and the second the genitive. Gesenius.

I. **BELUS**, the father of Dido and Pygmalion of profane history, is thought to have been the Eth-Baal, king of Sidon, mentioned in Scripture as the father of Jezebel, the wife of Ahab, king of Israel. (1Kings 16. 31.) Eth-Baal (*the Baal*), and Belus are but dialectic varieties of the same name, *Φ* and *B* interchanging very commonly in those times and languages.

Josephus quotes Menander, who says, that in the time of Eth-Baal, king of Tyre, there was a want of rain, which lasted a whole year. This was undoubtedly the drought recorded in Scripture, which occurred in the reign of Ahab. (1Kings 18. 41-45.) This drought happened B.C. 906, by the marginal chronology of the Bible. Crosthwaite's *Synchronology*.

II. The name of an idol, the same with Baal. See BAAL.

BELZEBUB. See BEELZEBUB.

BENEFACITOR, εὐεργετης. "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors." (Luke 22. 25.) This word was employed as a title of honour to kings and princes. Ptolemy Euergetes, king of Egypt, affords an instance of the application of the word in this sense. According to Josephus and Philo it was frequently applied to the Roman emperors.

BENEFITS. These are in Scripture the gifts and favours of God, (2Chron. 32. 25,) or the favours and useful deeds of men one to another. (2Cor. 1. 15.) Also salvation from sin and misery, to holiness and happiness, is called emphatically "the benefit" by the Apostle Paul. (1Tim. 6. 2.)

BEN-HADAD, בֶּן־חָדָד or בֶּן־חָדָד *Benhadar*, Sept. υἱος Ἀδερ. Hadad or Adad, according to Macrobius and Pliny, signified the sun, which under this name was worshipped by the Syrians. It was a very common name among the ancient Idumæan and Syrian kings, as much so as that of Ptolemy among the Egyptians. Three kings of this name are mentioned in Scripture.

I. A son of Tabrimon, king of Syria, who came to assist Asa, king of Judah, against Baasha, king of Israel. (1Kings 15. 18.)

II. The son of the above, who made war against Ahab, king of Israel, and was defeated. He was murdered by Hazael, who succeeded to the throne. (2Kings 8. 7-15.)

III. A son of Hazael, from whom Jehoash, king of Israel, recovered all that Hazael had taken from his predecessor. (2Kings 13. 3; 24. 25.)

BENJAMIN, בְּנִימִן the youngest son of Jacob and Rachel, and one of the twelve patriarchs. Rachel died immediately after he was born, and with her last breath named him Benoni, (*son of my sorrow*), but

Jacob called him Benjamin, (*son of my right hand*) (Gen. 35. 17, 18.) No particulars are recorded of him except in connexion with the history of his brother Joseph. (Gen. ch. 42, 43, 44, and 45.)

The territory of the tribe of Benjamin lay to the north of that of Judah, and to the south of Ephraim, having Dan on the west, and Reuben on the east. It did not contain many cities and towns; but this was amply compensated for by its possessing the metropolis of all,—the city of Jerusalem. The other places of note in this tribe were Anathoth, Beth-el, Gibeah, Gibeon, Gilgal, Hai, Mizpeh, Aphrah, and Jericho.

The tribe of Benjamin gave the second judge to the nation of Israel, who delivered them from the oppressive yoke of Moab; and the first king, whose valour saved them from the iron sceptre of Ammon, and it and Judah alone remained faithful to the house of David. In the decline of the Jewish commonwealth, Esther and Mordecai, who were both of this tribe, successfully interposed with the king of Persia for the deliverance of their brethren.

BEON. See BAAL MEON.

BERACHAH, VALLEY OF, or Valley of Blessing, a place in the tribe of Judah and in the wilderness of Tekoa, where Jehoshaphat and the people assembled to praise Jehovah for a signal victory over the Moabites, Ammonites, and Edomites. (2Chron. 20. 26.)

BEREA, a city of Macedonia, about thirty-five miles to the west of Thessalonica. It does not appear to have been a place of much consequence. Great success attended the preaching of the Gospel by St. Paul in this place, where there was a synagogue, the members of which are described as "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily." (Acts 17. 11.) But when the Jews of Thessalonica received intelligence of the Apostle's proceedings, a party of them came to Berea, and "stirred up the people," which compelled him to leave the city, when he repaired to Athens. (Acts 17. 13-15.)

BERED, בֶּרֶד a place in the wilderness of Shur, to the south of Kadesh-barnea. (Gen. 16. 14.) It is the same, probably, as Hazar Addor. (Numb. 34. 4.)

BERESHITH, בְּרֵאשִׁית (*In the beginning*), a name which the Jews give to the book of Genesis, from its commencing with this word. See BEGINNING.

BERNICE, Βερνίκη, the eldest daughter of Herod Agrippa I., and sister to Agrippa II., is mentioned in Acts 25. 13, 23; 26. 30. She was first married to her uncle Herod, king of Chalcis; after whose death she became the wife of Polemon, king of Cilicia. This connexion being soon dissolved, she returned to the court of her brother. She was beloved by Titus, who would have married her, but that the Roman law did not recognise such an union. Josephus; Winer.

BERODACH BALADAN, a king of Assyria, mentioned in 2Kings 20. 12. See BALADAN.

BEROTHAI, a city of Syria, conquered by David, and one of those from whom he took "much brass." (2Sam. 8. 8.) This city is also called Chun, (1Chron. 18. 8,) from an idol worshipped there, supposed to be the same as the Saturn of the Greeks. Berothah, mentioned by Ezekiel 47. 16, is probably the same place. It is impossible now accurately to determine its situation. "The similarity of the name," says Rosenmüller, "would lead us to conjecture that Berothai, or Berothah, was not different from Berytus, the modern Beyroot, a sea-port town, which is still of importance."

BERRIES. See OLIVE.

BERYL, *תַּרְשִׁיט* *tarshish*, a precious stone, the tenth in the breast-plate of the high priest; (Exod. 28. 20;) also mentioned (*βηρυλλος*) as one of the foundations of the heavenly Jerusalem. (Rev. 21. 20.)

The Septuagint and Josephus consider the beryl to be the chrysolite, or topaz, a gem generally of a yellowish colour, but sometimes green, blue, or red. Bochart derives the Hebrew name from Tarshish, whence he imagines the stone was procured.

BESOM, *נֶבֶסֶם* *neti*. The "besom of destruction" is a term which occurs in Isaiah 14. 23, where it is used metaphorically, to denote the entire destruction of Babylon. We find, from Roberts, that a similar expression is still common in the East.

"The word besom is often used as a figure to denote the way in which people are swept from the earth. Thus, when the cholera morbus began to rage, it was said, 'Alas! alas! it is sweeping us away as with a besom.' 'How is the cholera in your village?' 'It has come like besoms.' When the people made offerings and sacrifices to the demons who were believed to produce the disease, the magician, who was believed to be the devil's agent, sometimes said, 'Make such and such offerings, or I will sweep you away with a besom.'"

BESOR, a brook in the south-west corner of the land of Canaan. (1Sam. 30. 9, 10.) Here two hundred of David's men stayed behind, being faint, while the other four hundred pursued the Amalekites, who had burnt the town of Ziklag.

The brook Besor is by some commentators identified with the "river of the wilderness," (Amos 6. 14,) or the "river of Egypt;" but Dr. Shaw seems sufficiently to prove that the brook Besor can be but a small one, and that it can scarce deserve to be called a river.

BETAH, a city which David took from Hadadezer, king of Syria; (2Sam. 8. 8;) called also Tibhath. (1Chron. 18. 8.)

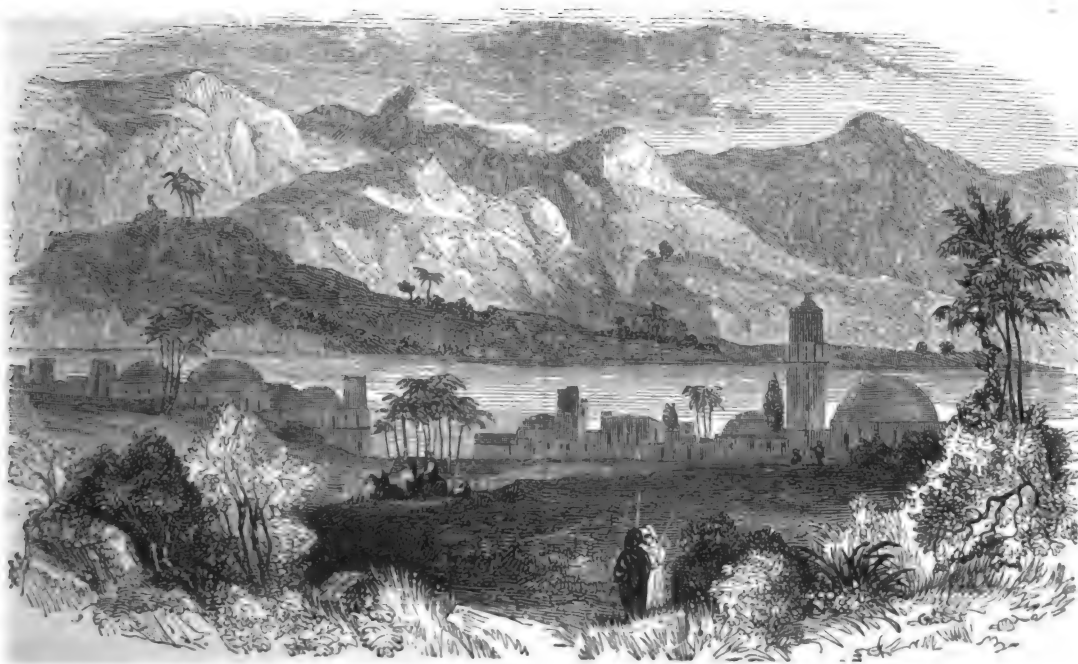
BETEN, a town in the territory allotted to the tribe of Asher, (Josh. 19. 25,) supposed to be the same as Betah. Reland says it was about eight miles from Ptolemais, or Acre. Eusebius terms it Batsai, and adds that it was then called Bethlehem, in the tribe of Asher.

BETH, *בֵּת* the second letter of the Hebrew alphabet, and as a numeral standing for 2.

Beth, *בֵּית* is a house, to which the original form of the character, still preserved in the Ethiopic *bet*, *በ*, bore a rude resemblance. It is compounded with the names of many places mentioned in the Scriptures, and in some cases appears to refer to the houses or temples of idols.

BETHABARA, *Βηθαβαρα*, (the house or place of the ford, i. e. of the Jordan.) It is mentioned in John 1. 28, as "Bethabara beyond Jordan," but the best manuscripts, the Vulgate, Saxon, and both the Syriac versions, as well as the Greek paraphrase of Nonnus, read *Βηθανια*, Bethany, which must not be confounded with the Bethany near Jerusalem. The reading *Βηθαβαρα*, seems to have arisen from the mere conjecture of Origen, who, in travelling through that region, found no such place as *Βηθανια*, but saw a town called *Βηθαβαρα*, and therefore changed the common reading. Campbell, and Bloomfield.

BETH-AKAD or **BETH-EKED**, a town of Samaria, translated by some the *shearing house*, or, as in the margin of our version, *house of shepherds binding sheep*. It was here that Jehu met the brethren of Ahaziah on their way to Jerusalem, in order to salute that prince, and where he ordered them to be slain. (2Kings 10. 12-14.)



Bethany.

BETHANY, *Βηθανια*, (house of dates), a town belonging to the tribe of Benjamin, about two miles south-east of Jerusalem, on the way to Jericho, (John 11. 18,) was situated on the retired and shady side of Mount Olivet. Here Lazarus dwelt, and here he was raised from the dead. Bethany is now a mean village, inhabited by a few Turkish families, who call it Lazari, in memory of Lazarus, for whom they testify great veneration.

At present the cultivation around Bethany is much

neglected; though it is a pleasant romantic spot, abounding in trees and long grass. Various supposed sites of the houses of Lazarus, of Martha, of Simon the leper, and of Mary Magdalene, are pointed out to the credulous. The monks pretend to show even the barren fig-tree which was cursed by Our Lord. The alleged tomb of Lazarus is a large excavation in the rock, and the sepulchral chamber is at the foot of a staircase of ten or twelve steps. Richardson; Stephens.

"The path to Jerusalem," from this village, "winds

round the mount and through the vale of Jehoshaphat, precisely, to all appearance, as it did when the Messiah rode thither in regal but humble triumph, and the people strewed their garments and branches in the way." Lord Lindsay.

Somewhere on the site of that mountainous tract, which reached within eight furlongs of Jerusalem, from which it was only a Sabbath-day's journey, Mr. Jowett, with some degree of probability, places the scene of the Ascension. "For it is said, Luke 24. 50, 51, that Jesus Christ led his disciples out as far as to Bethany, and then was parted from them and carried up into heaven. The previous conversation, as related in the Acts of the Apostles, (1. 6-9,) would probably occupy some time while walking towards Bethany; for we must not judge of the length of our Lord's discourses by the brevity with which the Evangelists record them. Here the last sparks of earthly ambition were extinguished in the bosoms of the Apostles; and they were prepared to expect that purer fire which was ere long to burst forth on the day of Pentecost. Here their Head was taken from them; and two of the ministering spirits of his train, becoming visible to their eyes, interrupted their mute astonishment, and dismissed them to their proper stations." Jowett's *Christian Researches*.

II. A village on the eastern side of the Jordan, where John baptized. (John 1. 28.) Its exact position is now unknown. See BETHABARA.

BETHARABAH, a city first allotted to the tribe of Judah, (Josh. 15. 6,) and afterwards given to the tribe of Benjamin. (Josh. 18. 22.)

BETH-ARAMPHTHA, a town of Galilee, the same as Bethsaida, on the right bank of the river Jordan, on the western side of the Lake Gennesareth, at the influx of the Jordan into that lake. Dr. Lightfoot places it on the left bank of the Jordan. It was fortified and ornamented by Herod the tetrarch, and called Julias, in honour of Julia, the daughter of Augustus, and wife of Tiberius. See BETHSAIDA.

BETH-ARBEL, a name mentioned by the prophet Hosea, 10. 14, who alludes to some great military exploit performed there, and well known in his time, but not recorded in the Scriptures. St. Jerome inserts Jerubbaal instead of Beth-Arbel, in this verse, and interprets it as referring to Gideon's victory over Zalmunna. (Judges 8. 12.) Other commentators understand the verse to relate to Shalman, or Shalmanezzer, who gained a battle at Beth-Arbel against Hoshea, king of Israel.

BETH-AVEN, בֵּית אֵוֶן (*house of idols*), a city belonging to the tribe of Benjamin. (Josh. 7. 2; 18. 12; 1Sam. 13. 5.) This place must not be confounded with Bethel, which is sometimes reproachfully called Beth-Aven, by the prophets. Gesenius. See AVEN.

BETHEL, (*house of God*), the place where Jacob set up the stone that had served him for a pillow, in commemoration of the vision vouchsafed to him. (Gen. 28. 18.) The name was afterwards applied to a neighbouring city at first called Luz.

Bethel is repeatedly mentioned in the Scriptures. Jacob dwelt there for a while after his return from Mesopotamia, and at the division of the land by Joshua, it was assigned to the tribe of Benjamin. When the ten tribes revolted in the reign of Rehoboam, Bethel was included in the new kingdom of Israel. Jeroboam set up one of his golden calves at Bethel, and the other at Dan; the former being the southern, and the latter the northern, boundary of Israel. Hence the place was called, by the prophet Hosea, Beth-Aven, *the house*

of idols, or *vanity*. Abijah, king of Judah, wrested Bethel from Jeroboam, but it was soon afterwards retaken or restored to the kings of Israel. (2Chron. 13. 19.) Bethel was the scene of the punishment inflicted on the mockers of Elisha, (2Kings 2. 23,) which Bishop Wilson considers as intended as a condemnation also of the idolatrous practices of its inhabitants. The city was destroyed by the Assyrians, but was rebuilt after the return from the captivity. (Ezra 2. 28.)

Professor Robinson says, "The place now bears in Arabic the name Beit-in. We reached this spot in two hours from Tazibeh. It lies just east of the Nablous road, north-east of Bireh. Here are ruins of very considerable extent, and among them the foundations of several churches, lying in the point of a low hill, between two shallow wadys, which unite below, and run off south-east into a deep and rugged valley. This was evidently a place of note in the early Christian ages; and apparently, also, in the days of the Crusades. It is now entirely uninhabited; except that a few Arabs, probably, from some neighbouring village, had pitched their tent here for a time. In the western valley we spread our carpets, and breakfasted on the grass, within the limits of what was once an immense reservoir. We obtained here, from the Arabs, butter of excellent quality, which might have done honour to the days when the flocks of Abraham and Jacob were pastured on the hills."

BETHEL, MOUNT OF, was the name of a hill near Bethel, on which one of the divisions of Saul's army encamped, when he commenced a war with the Philistines. (1Sam. 13. 2.)

BETHER, בֵּתֵר The mountains of Bether are mentioned in Cantic. 2. 17, but the same word is afterwards, (8. 14,) by the Septuagint and our version, rendered "mountains of spices." Some commentators treat the word in all cases as an appellation, while others endeavour to identify Bether with Beth-horon, in Galilee, fifty-two miles from Jerusalem, called Bether by Josephus; but others prefer Bethtar (*house of spies*), a place twelve miles from Jerusalem, the scene of the destruction of Barcochab and his followers. It was built by Solomon. Its original name was Beth-horon, according to Jerome, but the later Jews called the place Bethtar, because, after the destruction of Jerusalem, informers watched there to discover who went up to Zion, that they might ingratiate themselves with the Romans by accusing the pilgrims, or that they might enrich themselves with the confiscated property. The Rabbins relate that the city alone contained four hundred colleges, and each college four hundred professors, and each professor instructed four hundred students, and that these united formed so powerful an army, that they sustained the first assault on the place, though armed only with the styles which they used in writing. They relate that the students, when the city was carried by storm, were burned to death with their books tied around them. See BARCOCHAB.

BETHESDA, POOL OF, a reservoir of water near the sheep-gate, or market of Jerusalem, the scene of one of the miracles of Our Lord, recorded by St. John. (5. 2-16.) The pool had five porches, in which lay "a great multitude of impotent folk," and these porches bore the very appropriate name of Bethesda (*house of mercy*).

Before narrating the miracle, the Evangelist relates that an angel of the Lord descended at certain times and troubled the water, and that the person who descended first after this, was healed of whatever infirmity he might labour under.

This account of the descent of the angel is omitted,

however, in certain Greek and Latin MSS., and likewise in the Armenian version. But as all the old and authentic Syriac versions contain the passage exactly as it is translated in our version, it is impossible to doubt its authenticity. Whether the miracles performed at the pool of Bethesda were confined to the season of the particular feast mentioned in John 5. 1, as the words "at a certain season" seem to imply, or whether that expression may be taken, in a more enlarged sense, to signify that the water had its healing quality at other Jewish festivals, cannot now be ascertained; but that it did not possess these properties at all times, is clear from the words of the Evangelist. The agitation of the water; its suddenly healing virtue as to all diseases; and the limitation to the first that should go in, are all miraculous circumstances. Commentators have, however, resorted to various hypotheses to account for the whole without Divine agency, but all these hypotheses are very unsatisfactory, nor is there any reason to resort to them; for, when rightly viewed, there appears a mercy and a wisdom in this miracle which must strike every one who attentively considers the account given by the Evangelist. It cannot be objected that this was not an age of miracles; and, if miracles be allowed, we see in this particular supernatural visitation obvious reasons of fitness as well as of Divine compassion. If, however, the ends to be accomplished by so public a

miraculous interposition were less obvious, still we must admit the fact, or either force absurd interpretations upon the text, or make the Evangelist give his sanction to an instance of credulity and superstition.

Eusebius speaks of the pool itself as existing in his time, A. D. 330, although the surrounding buildings were, as might be expected, in ruins. The place to which the name of the Pool of Bethesda is now given, is very possibly the same, although several modern travellers have doubted it, from the circumstance of the sides being perpendicular, and the plan in other respects different from that which a careful perusal of the narrative in the Gospel might lead them to expect. Chateaubriand states that it is "a hundred and fifty feet in length, and forty broad," and considers that it "offers the only specimen of the primitive architecture of the Jews at Jerusalem. The sides are based with large stones, joined together by iron cramps, and covered with flints, imbedded in a substance resembling plaster."

Mr. Robinson, who visited the place in 1836, says, that its depth is ten feet, and that it runs parallel with the southern walls of the Temple. It is at present dry, and its sides and bottom are overgrown with grass, and the prickly pear. At its eastern end are some arches dammed up. It is evidently the most ancient work in Jerusalem. The Mohammedans term the place Birket-el-Serai, or Pool of the Palace.



Pool of Bethesda.

BETH-HACCEREM, בית־חֶרֶם Sept. *Baithacharum*; Vulg. Bethacara; a city in the tribe of Judah. (Jerem. 6. 1; Nehem. 3. 14.) It was situated on an eminence between Jerusalem and Tekoah, eight miles south-west of the former.

Dr. Pococke says, "The hill on which this place was built is very high, and laid out in terraces. There was a double circular fortification at the top, and at the front of the hill, towards the north, there are the ruins of a Christian church and other buildings. On a burying ground to the west of these, there is a cistern, and the basin of a square pond, which appears to have had an island in the midst of it, and probably there was some building on it."

BETH-HARAN, Sept. *Baithara*, one of the fenced cities of the tribe of Gad; (Numb. 32. 36;) called in Joshua 13. 27, Beth-aram.

BETH-HOGLA, בית חגלה There were, it is supposed, two places of this name in Palestine, one in the tribe of Judah, (Josh. 15. 6,) which Eusebius places at the distance of eight miles from Gaza; the other, mentioned in Joshua 18. 21, which belonged to the tribe of Benjamin, Jerome places at the distance of two miles from the Jordan, and three miles from Jericho. A fountain called Hajlat, on the road between Jerusalem and Jericho, in the opinion of Professor Robinson, occupies the site of this latter place.

BETH-HORON. There seem to have been three places of this name in Palestine. One, situated between Diospolis and Caesarea, has nothing remarkable recorded of it; but the others, called Upper and Lower Beth-horon, adjoining each other, in the neighbourhood of Jerusalem, are supposed to have been the Bether, or

Bethtar, defended by Barcochab against the Romans. Their site is now occupied by an Arab village called Bethor. See BETHER.

An American writer, who visited the Holy Land in 1834, states that, in his journey from Jaffa to Jerusalem, he passed "a miserable village close on the left of the road, and shortly after a cone-shaped eminence on the right, surmounted by some ruins, supposed to be the remains of Beth-horon, mentioned in 2Chron. 8. 5; 1Sam. 13. 18.

"The hill is about four hundred feet in height, and in most parts is of difficult ascent; it was well adapted for defence, and the extensive and massive ruins on the top show that it was a place of considerable strength. This was probably the upper city; for the site of the 'Nether Beth-horon,' we must look among the broken ground that skirts the lower part of the eminence. This was a place of importance, as it commands the entrance of the winding ravine along which the road ascends from the plain into the mountainous district, or what is called, in the first chapter of St. John, the 'hill country of Judea.' The entrance into this ravine is about two miles east from Beth-horon; and it stood gaping before us, with the mountains towering on either side to a great height. It was in this pass that the Roman army, under Cestius, were almost totally destroyed."

Professor Robinson, who visited the spot since the above traveller, says, in his *Journal*, "From Ekron to Ramleh is two hours. Here we lodged, and the next day proceeded to Jerusalem by the camel road, which also is the ancient Jewish and Roman way, over Lûd (Lydda), Gimzo, Lower and Upper Beth-horon (now Beit Ur), and Jeb, or Gibeon. The pass between the two villages of Beth-horon is a steep and rugged ascent of some fifteen hundred feet, up the point of a ridge between deep valleys. It is the ancient road, and has, in several places, steps hewn in the rock. Looking down from Upper Beth-horon, a broad valley is seen in the south-west, issuing from the mountains and hills into the plain; while, on the ridge that skirts its south-west side, is seen a village called Yulo, the Arabic form for the Hebrew Ajalon.

"This, then, is probably the spot where Joshua, in pursuit of the five kings, having arrived at or near Upper Beth-horon, looked back towards Gibeon, and down upon the valley before him, and uttered the command; 'Sun, stand thou still on Gibeon; and moon, in the valley of Ajalon!'"

BETH-JESIMOTH, a city on the east of the Jordan, (Numb. 33. 49,) assigned to the tribe of Reuben. (Josh. 13. 20.) It was first seized by the Moabites, and finally destroyed by the Chaldeans. (Ezek. 25. 9.) According to Eusebius it was situated about ten miles south of Jericho. Winer.

BETH-LEBAOTH, a city in the tribe of Simeon, (Josh. 19. 6,) called simply Lebaoth, in Josh. 15. 32. Reland supposes it to be the same as the toparchy or prefecture of Bethleptephon of Josephus. Winer.

BETHLEHEM, בֵּית-לֶחֶם Sept. *Βηθλεεμ*; Josephus, *Βηθλεμα*, a city in the tribe of Judah, situated about six miles to the south-west of Jerusalem: it was formerly called Ephrath or Ephratah. (Gen. 35. 16-19; 48. 7; Micah 5. 2.) It seems to have been a city in the time of Boaz, (Ruth 1. 19,) and was fortified by Rehoboam. (2Chron. 11. 6.) In Matthew 2. 1, 5 it is called "Bethlehem of Judea," to distinguish it from another town of the same name in Lower Galilee, mentioned in Joshua 19. 15. In Luke 2. 4, it is called "the city

of David," because David was born there. Comp. John 7. 42 with 1Sam. 16. 1-18.

The road from Jerusalem to Bethlehem lies through a continued valley upwards of six miles in length and of very considerable breadth, which is generally rocky and barren, but has some cultivated spots, and abounds with objects of traditional interest, which are thus described by a recent traveller.

"In the valley of Bethlehem, which runs east and west," says Mr. Robinson, "herdmen are still seen attending their flocks, where an angel of the Lord appeared eighteen centuries ago, to other 'shepherds, abiding in the field and keeping watch over their flock by night,' to announce 'the good tidings of great joy,' 'Unto you is born this day in the city of David a Saviour, which is Christ the Lord.' We remained absorbed for a while in thought, and only recovered from our reverie, when the grotto was pointed out to us where Joseph hid the Virgin Mary and the infant Jesus before they fled into Egypt. In the same direction, but at a much greater distance, is 'the cave' where David 'cut off Saul's robes privily.' It lies to the east of the village in the direction of the Dead Sea. About midway between Jerusalem and Bethlehem, was the largest and most lofty terebinth-tree which Rauwolf had ever seen. It was too conspicuous and noble an object not to be sanctified by some tradition; and, accordingly, we are told that beneath the shade which this tree afforded, the Virgin Mary was wont to rest on her journeys between Bethlehem and Jerusalem; and some marvellous instances are given of the respect and attention which the docile tree evinced. It was burnt down by the Arabs a few years after Rauwolf saw it, and an olive-tree afterwards supplied its place. Six or seven hundred paces from this is a fine cistern, apparently made for watering the flocks pastured in the neighbouring plains. It is called the cistern of the kings, because, as the story runs, the Magi while watering their camels here, saw anew the star which guided them to the obscure birth-place of Christ in Bethlehem. Near this is the Greek monastery of St. Elias, where there is a rock on which we are told the prophet lay down to sleep when he fled from Jezebel, and on which he left the impress of his figure. Another building in ruins, about five hundred paces beyond, is announced as the house of the prophet Habakkuk, or more likely, as Morrison suggests, of a church built upon its alleged site. In the same neighbourhood a ruined tower, with some other buildings upon a height, is pointed out as the tower of Edar or Jacob; and here also occurs Rachel's sepulchre, a small Turkish building, such as is usually built over the tombs of their Saints. About twelve hundred paces from this is seen on the right hand a large and deep fosse of a round shape, which, as tradition tells, was dug to receive the bodies of Sennacherib's host, which was encamped in this valley when slain. Rauwolf mentions another ditch higher up the valley, employed for the same purpose, but the situation of which he does not clearly indicate."

"Bethlehem soon after comes in sight, seated on an elevation, and exhibiting a confused and irregular pile of white buildings. The star of the east no longer hovers over it; but the mosque and its minarets proclaim the birth-place of Christ to be under the dominion of a people who reject and despise Him. The recent hostilities between Ibrahim Pasha and the Sultan's forces have laid in ruins half of this little city. The inhabitants, a bold and hardy race, were always refractory and troublesome subjects of the Porte; their insulated situation, and the facilities for retiring to mountain fastnesses in the surrounding wild country, encouraging them to bold and independent habits.

When the general order from Mohammed Ali, the father of Ibrahim, for disarming the populace of Syria, was shown to them, they sent in about a dozen muskets, saying, these were all they possessed; nor could any threats wrest more from them, though the place had three or four hundred fighting men, well equipped, in it. When Ibrahim returned victorious from the pursuit of the Sultan's army, which he had driven out of Syria, he seems to have recollected this contumelious disrespect of his father's orders; for he fell upon the Arab population of Bethlehem, but spared the Christians, because, as he said, they had not offended—a reason that never before operated with a Mohammedan. He further observed, that Christians and Mussulmans could never live together in unity; and, therefore, he drove out of the place such Arabs as had escaped his sword, and left the city consecrated by the birth of Christ, in the exclusive possession of His followers.

"The town, surrounded with orchards of fig-trees and olives, is seated on a piece of isolated table-land, of sudden elevation on every side. On the east, this runs out into a narrow tongue, and at the extremity of this projection, two hundred yards distant from the village, are the monastery and church of the Franks, or Christians, covering the spot where the Messiah was born. These were built by the Empress Helena, after she had removed an idolatrous temple, said to have been erected by Adrian, from a feeling of contempt towards the Christians. From without, the monastery has the appearance of a perfect fortress, with heavy buttresses and small grated windows. It has been often destroyed and as often repaired; but still retains marks of its Grecian origin. The door of entrance is low and strong; for here, as in every other part of Syria, the traveller is reminded of the insecurity of life and property, 'and, unless people would live there with a martyr's spirit,' of the necessity of being constantly prepared for defence. When visited by the Rev. G. Jones, in 1834, a recent earthquake had rent the massive walls, yet not so as to endanger them.

"The monastery is occupied by monks of the Roman, Greek, and Armenian sects; to whom are assigned separate portions of the building, as well for lodging as for worship; whence some travellers have stated that each sect has its distinct convent. On certain festivals, they all celebrate the rites of their common faith on altars, which none of them has been hitherto allowed to appropriate to itself. The church is twofold: the upper edifice, on a level with the external ground, contains nothing remarkable, except a star, inlaid upon the pavement, immediately under the spot, where, says the tradition, the star in the heavens became visible to the sages, and directly over the place of the nativity in the church below. The latter, called the Chapel, or cave, of the Nativity, is an excavation in the rock, with a descent into it by steps. It is elegantly fitted up, and floored with marble, with five oratories, or recesses, for prayer, corresponding to the ten stalls, which are supposed to have been in the stable, at the time of the nativity. The main body of this sacred crypt, which is irregular in shape, is about thirty-seven feet in length by twelve in width, with a height of nine or ten feet; and on each side are benches for such as resort to the place for meditation. As it receives no light from without, it is illumined by thirty-two lamps, presents from different Christian princes. At the extremity of this church, is an arcade, containing an altar, called the Altar of the Nativity, standing on the sacred spot where the Divine Redeemer first appeared in 'the likeness of man.' A circle on the floor, composed of marble and jasper, surrounded with a silver plate, and having rays of marble mosaic, is reported to mark the very spot

where that stupendous event was realized. On the silver plate is engraved,

HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST*.

"Adjoining the Altar of the Nativity is the manger in which was laid the 'Holy child, Jesus': it is formed of marble, and raised about eighteen inches above the floor, with a slight resemblance to the humble bed which the furniture of the stable could supply. In the opposite recess, it is said, the Magi sat; and in a third is an altar, to represent the table on which they deposited their gifts. The rock over this apartment is bare, and visitors are allowed to break off small fragments, but the rest of the cave is lined with precious marble.

"Besides the flight of steps, by which the visitor has been introduced into the Chapel of the Nativity, there is another entrance, through a tortuous subterranean passage, about fifty feet in length, on the sides of which are several tombs: in one of these, it is said, the babes murdered by Herod were buried. (Matt. 2. 16.) In another are the remains of Jerome, for whose study an adjoining cave is pointed out; and over the small chamber of the manger, some marks upon the rock are shown as his portrait, miraculously stained upon the stone; but whatever resemblance may be caught by the eye of superstition, the ordinary observer cannot recognise any likeness of a human face." *Bible Topography*.

"The walls of the convent," says Stephens, "contain all that is most interesting in Bethlehem; but outside the walls are also places consecrated in Bible history, and which the pilgrim to Bethlehem, in spite of doubts and confusion, will look upon with exceeding interest. Standing on the high table of ground in front of the convent, one of the monks pointed out the fountain where, when David was thirsting, his young men procured him water; and in the rear of the convent is a beautiful valley, having in the midst of it a ruined village, marking the place where the shepherds were watching their flocks at night when the angel came down and announced to them the birth of the Saviour. The scene was as pastoral as it had been eighteen hundred years before; the sun was going down, the shepherds were gathering their flocks together; and one could almost imagine that, on the approach of evening, they were preparing to receive another visitor from on high. In the distance beyond the valley is a long range of mountains, enclosing the Dead Sea, and among them was the wilderness of Engedi; and the monk pointed out a small opening as leading to the shores of the sea, at the precise spot where Lot's wife was turned into a pillar of salt.

"Mixed with these references to Bible history were idle legends of later days, connected with places to which the monk conducted me, with as much solemnity as he had displayed when indicating the holy places of Scripture. In a grotto cut out of the rock, is a chapel dedicated to the Virgin; and he told me that the mother of Christ had here concealed herself from Herod, and nursed the infant Jesus forty days before she escaped into Egypt."

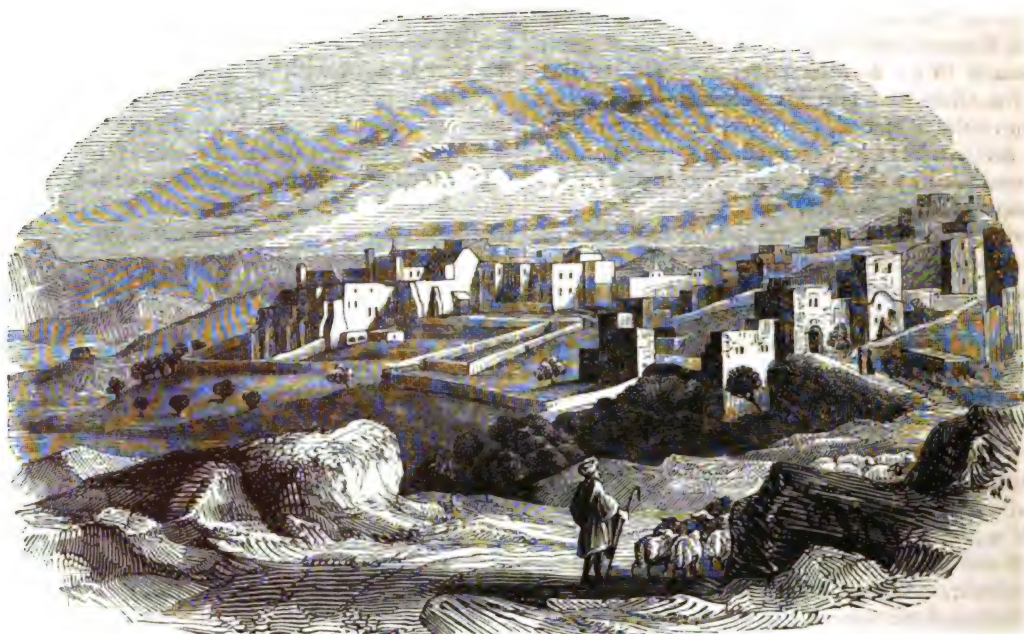
"The dwellings of the Bethlehemites," says Mr. Robinson, "who are principally fellahs, or cultivators of the soil, are mean structures. Standing upon an acclivity, the lower part of the rock is excavated, and usually serves as a stable for cattle. As it is of a soft porous nature, it is easily cut through, and affords in winter (which in this open country is very severe) a better shelter than walls of loose stones could do. This mode of construction is not peculiar to Bethlehem. I have observed it in many parts of the East, and as habits do not undergo those changes as with us, it is fair to presume, that such was their mode of living eighteen

* Here Jesus Christ was born of the Virgin Mary.

hundred years ago. At that time the Virgin Mary came here as a stranger for the general enrolment, and as such she was accommodated. Besides, her peculiar situation made concealment desirable. (Luke 2. 4,5.) So much for the place of the nativity being under ground. Throw down these massive walls, and divest the consecrated spots of their artificial embellishments, and the usual excavation in the mountain's side for housing cattle will be found amongst the ruins, such as it still

appears beneath the neighbouring cottage. With respect to its identity, the event which occurred within it was of too important a nature to allow the early Christians to lose sight of the locality. Even those most sceptical in regard to the identity of the holy places, admit in this instance the authenticity of the tradition."

II. Bethlehem, a town belonging to the tribe of Zebulun, (Josh. 19. 15,) the situation of which is now unknown.



Bethlehem.

BETH-MEON, a city of the Moabites in the territories of the tribe of Reuben, denounced by the prophet Jeremiah. (48. 23.)

BETH-PEOR, a city in Moab, not far from the Jordan, so called from the worship of Baal Peor. In its neighbourhood was the sepulchre of Moses. (Deut. 3. 29; 4. 46; 34. 6.)

BETHPHAGE, בֵּית פַּחַז This was a village on the declivity of the Mount of Olives, adjoining that of Bethany. Here the disciples, as Our Saviour had instructed them, found the ass on which he rode into Jerusalem. (Zech. 9. 9; and Matt. 21. 1.) It derived its name from the abundance of figs which grew there. Rauwolf says that, in his time (1574), there were fig-trees at Bethphage. No remains of this village now exist.

BETHSAIDA, Βηθσαιδα. Bethsaida of Galilee was most probably a city on the western coast of the Lake of Tiberias, near the place where the river enters that sea. (John 12. 21.) It was one of the cities which Our Saviour denounced for its impenitence and infidelity, after the mighty works which had been done there. (Matt. 11. 21.) It was also the residence of the Apostles Philip, Andrew, and Peter. (John 1. 44.)

It has been conjectured that there was another Bethsaida, situated in the region of the Gaulonitis, on the eastern side of the Sea of Tiberias, and near the place where the river Jordan enters it. Winer supposes that this Bethsaida is mentioned in Luke 9. 10, where Our Lord is said to have withdrawn himself to a desert place belonging to Bethsaida, after the murder of John the Baptist by Herod; and whence also he is said to have returned across the lake to Capernaum, after he had miraculously fed five thousand men with five loaves and

two small fishes. (Matt. 14. 22; John 6. 17.) According to Josephus, Philip the tetrarch raised Bethsaida to the rank of a city, and called it Julias, after the daughter of the emperor Augustus. This would appear to have been the Bethsaida of St. Luke, as Pliny states that Julias was situated on the eastern shore of the lake, though other geographers consider that Julias was the same as Chorazin.

Mr. Buckingham observes, "It is a matter of some difficulty to fix on the site of many of the towns of this lake with any precision, more particularly Chorazin, Bethsaida, Gennesareth, and Capernaum. The city of Tiberias was unequivocally on the west, where the present town of Tabareeah stands; and we have the testimony of Pliny that Julias and Hippos were on the east, and Tarichæa on the southern shores of the lake; so that the others were probably toward the north."

Professor Robinson in his Journal says, "We encamped near where the Jordan enters the lake; and explored the eastern plain and the site of the ancient Julias, the northern Bethsaida. We made minute and persevering inquiry throughout the whole country, after the ancient names, Capernaum, Bethsaida, and Chorazin; but no trace of them remains among the Arab population. If former travellers have heard of them, it must have been from the monks of Nazareth or their dependants."

BETH-SHAN or **BETH-SHEAN**, a city in the tribe of Manasseh, not far from the western bank of the Jordan. (Josh. 17. 11; 1 Sam. 31. 10,12.) After the defeat of the Israelites, and the death of Saul and his sons, the Philistines fastened the body of Saul to the wall of this place, whence the men of Jabesh Gilead, a town twenty miles off, took it down and carried it away. In the fourth century it was a considerable town, and had

then long borne the Greek name of Scythopolis, from a tradition that a body of Scythians had settled there in the time of King Josiah. By the Talmudists it was called *Baisan*, and this is still its name. It is now a poor village, inhabited by about two hundred Arab families. Burckhardt describes its ruins as indicating its ancient greatness.

BETH-SHEMESH, a sacerdotal city in the tribe of Judah, whither the ark was brought after it had been sent back by the Philistines. Some of the inhabitants having looked into the ark with vain curiosity, fell down dead. (1Sam. 6. 19.) Josephus, who narrates the circumstance, mentions that seventy men were slain; but the reading of the Syriac and Arabic versions, as well as that in our own, is fifty thousand and seventy men. There is, however, an evident transposition of the words in the passage. Beth-shemesh was, at that time, a small village, and could not contain as many inhabitants as the number stated; the interpretation, therefore, of Bochart is far more reasonable, who renders the verse, "He smote three score and ten men, fifty out of a thousand," meaning that God was so indulgent as not to slay all that were guilty; but only seventy of them, observing this proportion, that out of a thousand persons, he smote only fifty, or the twentieth part. Bishop Patrick.

Professor Robinson, in his journal read before the Geographical Society of Berlin, says, "We bent our course northward among the hills, and passing again through Jedna, rested for a time at Terkumieh, the Tricomias of former ages; leaving Beit Jibrin on our left. The next morning descending N.N.W., we came to the site of the ancient Beth-shemesh, in the opening of Wady Surar into the plain. The place is now called Ain Shema, although no fountain exists there; but the situation corresponds to the Scriptural accounts; and there are evident traces of a large city."

Three other places called Beth-shemesh are mentioned in the Scriptures: these are, a city of Issachar, (Josh. 19. 22), another of Naphtali (Josh. 19. 38), and a city of Egypt, the same as Heliopolis, or On. (Jerem. 43. 13.)

BETHULIA, *Βετυλουα*, a city celebrated for its siege by Holofernes, at which he was killed by Judith. (Judith 6. 7.) It was situated near Dothaim and Esdraelon, not far from the mountain known by the name of the Mount of the Beatitudes, and is generally supposed to be the "city set on a hill," mentioned in Matt. 5. 14, for it stands on a very conspicuous mountain, and is seen far and near. It is at present called Safet, and is a very strong position, and might well defy the power of Holofernes and his army. It answers exactly to the description given in the Apocryphal book of Judith. Safet is said to have been peopled by about four hundred Jewish families: for the modern town was destroyed by a calamitous earthquake in January, 1837. "Not a house remains standing," according to Mr. E. Scott Colman's interesting *Description of part of the Scene of the late great Earthquake in Syria*; "even the castle, which has many times withstood the violence of man, has given way completely to the impetuosity of the shock."

The prospect from this eminence is very extensive. "The view to the south," says Mr. Jowett, "and on either side comprehending about one-third of the circle, presents the most surprising assemblage of mountains which can be conceived. It is, if such an expression may be allowed, one vast plain of hills. To a distance of twenty or thirty miles toward Nazareth, and nearly the same toward Mount Tabor and Mount Hermon, the far-spreading country beneath is covered with ranges of

mountains; which, having passed over them, we know to be ascents and descents far from inconsiderable; but which from the eminence of Safet, appear only as bold undulations of the surface of the earth. To the left are the inhospitable and unvisited mountains eastward of the river Jordan. In the centre of the distant scene appears the beautiful lake of Tiberias, fully seen from one extremity to the other; and in the back-ground, stretching beyond the utmost power of vision, are the mountains of Gilead. On a clear day, the view in that direction must be more than forty miles."

Professor Robinson, who visited the spot in 1838, says the place is still little more than a heap of ruins. "While at Safet, we went to a point an hour north of the town, whence we could see the castle of Baniyas, and overlook the whole plain and lake of the Huleh. The latter is but one lake, eight or ten miles long, by four or five miles broad; the northern half being a mere tract of marsh, covered with tall reeds or flags. Between this lake and that of Tiberias, the Jordan flows in a narrow valley, and forms no intervening lake. On the way from Safet to Tyre, nearly two hours N.W. of Safet, we saw the crater of an extinct volcano; which was probably the central point of the great earthquake of the preceding year, by which Safet and the adjacent villages were destroyed."

BETRAY. At the Last Supper, our Lord exclaimed, "He that dippeth his hand with me in the dish, the same shall betray me." (Matt. 26. 23.) This person was Judas Iscariot, who had covenanted to betray his Lord for "thirty pieces of silver."

In an old work entitled *The Sovereign Order of St. John of Jerusalem*, (by Andrew Favine, 1620,) we find a curious notice on the subject of the pieces of silver.

"In this city of Rhodes they did beate and stampe money of silver, in bignesse somewhat neare to a half teston of France, but yet much thicker, and the figures thereon more embossed than ours are. These pieces of silver are like to the half sickle of the Jews, or the diodrachma of the Romaines, but they be more worth. There is a tradition that the thirtie pence, for which the Saviour of the world was sold and delivered to the Jews by the traitor Judas, were of this kinde. And in very deede, in the church of the Holy Crosse of Jerusalem at Rome, is to be seene one of those thirtie pence, which is wholly like to that in the church of the Temple in the city of Paris. It is enchased in a shrine, and is to be seene but thorow a cristall glasse, and on the side which may be noted appeareth nothing but a head.

"I have confronted and compared it with the sight of that pennie at Rome, and the other in the Temple at Paris, and they are all three alike, both in the visage and in the circumference. Mine is in weight two groates a halfpennie less of silver, which commeth to twelve sols and one liard. On the one side it hath a visage of the sunne, like to the fashion of a young man's face, without a beard, with long locks of hayre, as here it is figured, and as poets have feigned. On the other side is a blowne rose, higher and greater than ours are; which commeth somewhat neare in resemblance to the rose which we tearme of Jericho, and which are brought from the Holy Land. Upon this pennie the rose hath on each side a button (bud), the one whereof beginneth to blome, but not the other. Above the rose, on the ring of the piece, is formed in capitall Greeke letters *ΡΟΔΙΟΝ* (Rhodion), which signifieth and would say a rose. At the foote whereof is this syllable, EY. Thirtie pence of this money," he continues, "amounteth not but altogether to the summe of eighteen pounds, seaven shillings, and sixpence of our money, and seemeth a

very small summe for buying a piece of ground or land which the Evangelists call Ackeldemach, The Potters' Field."



The Money of Betrayal, or "Price of Blood."

Basnage in his *Histoire des Juifs*, however, makes some remarks on this coin which go to show that it possesses no authority whatever. "Some authors assert that the Jews coined money which presented on one side the head of a man with a radiant crown, and on the other a rose, *Ποδίων*. They produce, in proof, one of the pieces which Judas received from the college of priests, on which this head and word might be seen; but such even is of little value, excepting at Rome and Paris, where travellers are found simple enough to be duped by purchasing it at an extravagant price, as explanatory of ancient usage, whereas it only exhibits the credulity of the age."

The *ἀργύριον*, translated "pieces of silver," is generally supposed to be a silver coin called the shekel, which, according to Josephus, was equivalent in value to four Attic drachmæ, or about 2s. 7d. "Thirty shekels make about 3l. 10s. 8d. of our money. It appears from Exodus 21. 32, that this was the price to be paid for a slave or a servant when killed by a beast. So vilely was He esteemed who shed his precious blood for man, and so true it is that Christ took upon him the form of a servant." D'Oyly and Mant.



Jewish Shekel.

BETROTHING. Among the ancient Jews, betrothing was performed either by a writing, or by a piece of silver given by the man to the woman in presence of witnesses, as a pledge of their mutual engagements. Kisses also were given in token of the espousals, to which custom there appears to be an allusion in Canticles 1. 2, after which the parties were reckoned as man and wife. After these espousals, which took place usually when the parties were young, the woman continued with her parents several months, if not some years, before she was brought home by her husband. Thus we find that Samson's wife remained with her parents a considerable time after her espousals. (Judges 14. 8.) If, during the time between the espousals and the marriage, the bride acted contrary to the fidelity she owed to her bridegroom, she was treated as an adulteress; and thus the holy Virgin, after she was betrothed to Joseph, might according to the rigour of the law have been punished, if the angel of the Lord had not acquainted Joseph with the mystery of the incarnation. See MARRIAGE.

BEULAH, בעלה In the 62nd chapter of Isaiah Jehovah (in the opinion of some commentators, but the prophet according to others) in speaking of the future prosperity of the Church under the type of Jerusalem, says, "Thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married." In the margin the word Beulah is explained as "married," and we find from Roberts that a similar figure, expressive of mutual government and dependence, is still in use in the East.

"A sovereign is spoken of in the East as being married to his dominions; they mutually depend on each other. When a king takes possessions from another, he is said to be married to what he has acquired by conquest and united to his former dominions."

BEVERAGE. The ordinary beverage of the Jews was water, which was drawn from the public wells and fountains, (John 4. 6, 7,) and which was to be refused to no one. (Matt. 25. 35.) Water also was the usual drink of the Egyptians. Modern travellers attest that the water of the Nile, after it has been deposited in jars to settle, is particularly wholesome and pleasant, and is drank in large quantities; while that from the few wells which are to be met with in that country is seldom palatable, being unpleasant and insalubrious. When the modern inhabitants of Egypt depart thence for any time, they speak of nothing but the pleasure they shall find on their return in drinking the water of the Nile. The knowledge of this circumstance gives a peculiar energy to the words of Moses, when he denounced to Pharaoh that the waters of the Nile should be turned into blood, even in the very filtering vessels; and that the Egyptians should "loathe to drink of the water of the river." (Exod. 7. 17-19.) That is, they should loathe to drink of that water which they used to prefer and so eagerly to long for. The common people among the Mohammedans drink water; the rich and noble drink a beverage called sherbet, which was formerly used in Egypt, (Gen. 40. 11,) where something like our ale or beer, termed Barley wine, was also used; though probably not so far back as the time of Moses.

The strong drink, *שכר shikar*, or *σικερα*, of Luke 1. 15, mentioned Levit. 10. 9, means any sort of fermented liquors, whether prepared from corn, dates, apples, or any other kind of fruits and seeds.

After the settlement of the Israelites in Canaan, they drank wine of different sorts, which was preserved in skins. Red wine seems to have been the most esteemed. (Prov. 23. 31.) In the time of Solomon spiced wines were used mingled with the juice of the pomegranate, (Cantic. 8. 2,) and also with myrrh. Wine was also diluted with water, which was given to the buyer instead of good wine, and was consequently used figuratively for any kind of adulteration. (Isai. 1. 22.) Wine in the East was frequently diluted after it was bought, as may be inferred from two Arabic verbs, which still remain to indicate its dilution. From the pure wine there was made an artificial drink, *חמץ hhamitz*, which was taken at meals with vegetables and bread. It was also a common drink, (Numb. 6. 3,) and was used by the Roman soldiers. (Matt. 27. 48.) Medicated wines, it seems, were given to those who were to be crucified in order to blunt the edge of pain and lessen the acuteness of sensibility, which may explain the passage in Matthew 27. 34.

The vessels used for drinking among the Jews were at first horns; but these were afterwards used only for the purpose of performing the ceremony of anointing. The other drinking vessels were cups and bowls. The cup was of brass covered with tin, in form resembling

a lily, though sometimes circular; it is used by travellers to this day, and may be seen in both shapes on the ruins of Persepolis. The bowl in form generally resembled a lily, (Exod. 25. 33,) although it may have varied, for it had many names. Some had no cover and were probably of a circular shape, as the Hebrew names seem to indicate. Bowls of this kind which belonged to the rich were, in the time of Moses, made of silver and gold, as appears from Numbers 7. 84. The larger vessels from which wine was poured out into cups were called urns, bottles, small bottles, and a bottle of shell, *בַּד kad*, with a small orifice. Jahn; Michaëlis. See WINE.

BEWARE. To beware of men, is to take heed lest they deceive us. (Mark 12. 38.) To beware of sin, is to avoid every appearance of it, and temptation to it; and to the utmost of our power to watch against and oppose it. (Matt. 16. 6.)

BEWITCH, signifies to deceive and lead astray by juggling tricks and pretended charms. (Acts 8. 9, 11.) The Greek verb *ἐξιστημι*, means to put out of one's self, to be out of one's mind. The word used by the Apostle, in the passage Gal. 3. 1, "O foolish Galatians, who hath bewitched you?" is *βασκαίνω*, which may be understood to mislead by pretences, as if by magic arts, to fascinate.

When Christianity was first promulgated, the nations under the dominion of the Romans, which comprehended the larger part of the civilized world, were greatly addicted to mysterious practices; supposing that there existed in nature certain influences which they could control and manage by occult signs, expressed in different ways and on different materials, and among the nations most notorious for these opinions, were the Jews and the Egyptians. It is not therefore surprising that some should have brought with them and engrafted on Christianity such opinions and practices as they had formerly entertained. Accordingly, we see that the Apostles found it necessary very early to guard their converts against such persons, cautioning them to avoid "profane and vain babblings and oppositions of science, falsely so called," (1 Tim. 6. 20;) and in several other passages, there are evident allusions to similar errors among the first professors of Christianity. Nor did the evil cease as the doctrines of the Gospel expanded themselves: a number of persons in succession, for two centuries afterwards, are recorded as distinguished leaders of these wild opinions, who mixed up the sacred truths of the Gospel with the fantastic imaginations of a visionary science.

The first person mentioned as a leader of these opinions was Simon, a man of Samaria. He had addicted himself to occult practices, and had so beguiled the understandings of the people, that he persuaded them he was some extraordinary person, and they all affirmed, "This man is the great power of God." (Acts 8. 10.) He and some of the people of Samaria were converted by Philip's preaching; and having become a believer in the Gospel, he was baptized; but his old habits and practices remained unchanged. His disciples preserved certain representations of him under the form of Jupiter, and of a woman whom he called Helena, that he took about with him, under that of Minerva; to these images they ascribed great efficacy and sanctity, and they were perhaps the first of those Christian amulets which afterwards became so numerous. See SIMON MAGUS.

BEYOND. The phrase "beyond Jordan" frequently occurs in the Scriptures, and to ascertain its meaning, we must of course attend to the situation of

the writer. With Moses, it signifies the country on the western side of the river, as he wrote upon its eastern bank; but with Joshua, who had crossed the river, it means the reverse. The term occurs in Matthew 4. 15, but there, according to Bishop Pearce, the passage should be "by the side of Jordan."

BEZEK, *בִּזְק* a city belonging to the tribe of Judah, originally the capital of Adonibezek, whither the men of Judah marched against the Canaanites, whom they routed and slew to the number of ten thousand. Here they found Adonibezek, on whose person they retaliated the cruelties he had inflicted on others. (Judges 1. 4-7.) Saul reviewed his army at this place before he marched against the Ammonites, to deliver Jabesh Gilead. (1 Sam. 11. 8.) Eusebius and Jerome assert that in their time there were two towns of this name near each other, and about seventeen miles from Sichem, on the road to Scythopolis, or Bethshan.

BEZER, *בִּצְר* Sept. *Βοσορ*, a city of the tribe of Reuben east of Jordan, (Deut. 4. 43; Josh. 20. 8;) where it is termed "Bezer in the wilderness." It was selected as one of the cities of refuge by Moses, and was given to the Levites of Gershom's family.

BIBLE, *το Βιβλίον*, the name applied by Christians by way of eminence to the collection of sacred writings, otherwise called the Holy Scriptures, of the Old and New Testaments. "This volume, to which both Jews and Christians respectively appeal, the former to the Old Testament Scriptures exclusively, and the latter to the Old and New Testaments combined, is termed emphatically the Bible, that is, The Book. It comprises a great number of narratives and compositions written by inspired persons at distant periods, in different languages, and on various subjects. Collectively they claim to be a *Divine revelation*, that is, a discovery afforded by God to man of Himself, or of his will, beyond what He has vouchsafed to make known by the light of nature or of reason."

2. These sacred writings have conferred solid and lasting benefits on all who have perused them with devout attention; and they still continue to afford spiritual consolation to millions of the human race. It has pleased Almighty God, by one of those mysterious ways of his providence which we are unable to fathom, to preserve to us in these later ages, through all the wondrous changes which have occurred in other things, these precious records pure and uncorrupted, and they now afford the groundwork of the faith of all the most civilized nations of the world. The Bible has long been translated into all the European languages, and under the auspices of various religious institutions, is now being rapidly diffused among the other nations of the earth.

"The Scriptures," says Bishop Horne, "are the appointed means of enlightening the mind with true and saving knowledge. They show us what we were, what we are, and what we shall be; they show us what God hath done for us, and what He expects us to do for Him; they show us the adversaries we have to encounter, and how to encounter them with success; they show us the mercy and the justice of God, the joys of heaven and the pains of hell. Thus will they give to the simple an understanding of such matters as philosophy for whole centuries sought in vain."

3. The limits of this *CYCLOPÆDIA* will hardly admit of a general outline of the numerous subjects that might be introduced under the term *BIBLE*; it must suffice, therefore, to give a few historical particulars, commencing

with an account of the order of the books in the Hebrew Scriptures, and exhibiting a sketch of the manner in which our present authorized version was completed in the reign of King James I.

4. HEBREW BIBLE. With respect to the entire Hebrew Bible, it is generally admitted that about fifty years after the rebuilding of the Temple, and the consequent re-establishment of the Jewish religion, the canon of the Old Testament was settled, but by whom this great work was accomplished is a question on which there is a considerable difference of opinion. Some contend that it could not have been done by Ezra himself; because, though he has related his efforts in restoring the law and the true worship of Jehovah, yet on the settlement of the canon he is totally silent; and the silence of Nehemiah, who has recorded the labours of Ezra, as well as the silence of Josephus, who is diffuse in his encomiums on him, has further been urged as a presumptive argument why he could not have collected the Jewish writings. But to these hypothetical reasonings we may oppose the constant tradition of the Jewish church, contradicted both by their enemies and by Christians, that Ezra, with the assistance of the members of the great synagogue, did collect as many copies of the sacred writings as he could, and from them set forth a correct edition of the canon of the Old Testament, with the exception of his own writings, the book of Nehemiah, and the prophecy of Malachi; which were subsequently added by Simon the Just, who is said to have been the last member of the great synagogue.

5. The books thus collected were divided into three parts: first, Torah, the law; secondly, Nabiim, the prophets; thirdly, Chetubim, and sometimes Hagiographa, a Greek word, signifying holy writings; which division our Saviour refers to in Luke 24. 44: "These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." By the Psalms he alludes to the Chetubim. Josephus mentions the same division in his book against Apion: "We have only two-and-twenty books which are to be believed as of divine authority, of which five are the books of Moses, the prophets in thirteen books, the remaining four books contain hymns to God, and documents of life for the use of man." It may be observed this division was made for the sake of reducing the books to the number of letters contained in the Hebrew alphabet.

At present the Jews reckon twenty-four books, which are arranged in the following manner: First, the law, which contains Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Secondly, the writings of the prophets, which are divided into the former, the latter, and the minor prophets; the books of the former prophets are, Joshua, Judges, Samuel, Kings; the books of the latter prophets are Isaiah, Jeremiah, and Ezekiel; the twelve minor prophets, Hosea, Amos, &c., are reckoned as one book. Thirdly, the Chetubim, which comprise the Psalms, Proverbs, Job, the Song of Solomon, called the Song of Songs, Ruth, the Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and the Chronicles. Under the name of Ezra, they comprehend the book of Nehemiah. From this it is easy to observe the arrangement differs materially from that in our present English version. The expression, the law and the prophets, being frequently employed in the New Testament, it is therefore highly useful to know what particular books were comprehended under those terms in the time of our Saviour, as our present arrangement leaves us at a loss to point out this distinction.

The five books of the Law were divided into fifty-four

sections, called Paraschioth. This division some Jews suppose to have been appointed by Moses himself, but others with more probability ascribe it to Ezra. The design of this division was, that one of these might be read in their synagogues every Sabbath day, the whole Pentateuch being thus read over once a year; the number of Paraschioth was fifty-four, because in their intercalated years, a month being then added, there were fifty-four Sabbaths. In other years they reduced them to fifty-two, by twice joining together two short sections. These sections were divided into verses, called Pasukim, which are marked in Hebrew Bibles by two great points at the end, called from hence, *Soph Pasuk*, the end of the verse; they are supposed to have been introduced by Ezra, or the Chaldee Targumists; for after Hebrew ceased to be the usual language of the Jews, the Holy Scriptures were from that time interpreted in their synagogues to the people, either in Greek or Chaldee. The usage was first to read in the original Hebrew, after which it was rendered by an interpreter, into the Chaldee tongue, that all might fully understand it. This was done period by period, and in order that these periods might be the better distinguished, and the reader know with certainty how much to interpret at every interval, there was a necessity that some marks should be inserted for direction on this point. The rule given is, that in the law the reader was to read one verse, then the interpreter was to render the same into Chaldee; but that in the prophets, the reader was to read three verses together.

6. After the destruction of Jerusalem by Titus, and the consequent dispersion of the Jews, some of those who were settled in the East applied themselves to literature, and opened schools in which they taught the Scriptures. One of the most distinguished of these was that established at Tiberias in Palestine, which Jerome mentions as existing early in the fifth century. The doctors of this school early in the sixth century agreed to revise the sacred text, and issue an accurate edition of it; for which purpose they collected all the scattered critical and grammatical observations they could obtain, which appeared likely to contribute towards fixing both the reading and interpretation of Scripture, into one book, which they called *מסורה Masorah*, that is, tradition, because it consisted of remarks which they had received from others. Some rabbinical authors pretend that when God gave the law to Moses on Mount Sinai, He taught him, first, its true reading, and, secondly, its true interpretation; and that both these were handed down by oral tradition from generation to generation, until at length they were committed to writing. The former of these, the true reading, is the subject of the *Masora*; the latter, or true interpretation, is that of the *Mishna* and *Gemara*. At first it did not accompany the text; afterwards the greater part of it was written in the margin. In order to bring it within the margin, it became necessary to abridge the work, which abridgment was called the *Little Masora*; but being found too short, a more copious abridgment was inserted, which was distinguished by the appellation of the *Great Masora*. The omitted parts were placed at the end of the text, and called the *Final Masora*. From the strict observance of the rules laid down in the *Masora*, we are indebted for the accuracy of the Hebrew manuscripts of the Bible. When Dr. Kennicott made his extensive collection of Hebrew MSS., he found the alterations inconsiderable since the introduction of the *Masora*, and the oldest Hebrew MSS. are more recent by some centuries than this body of rules.

7. The division of the Scriptures into chapters as we at present have them, is of modern date. Some attri-

bute it to Stephen Langton, archbishop of Canterbury, in the reigns of John and Henry III.; but the true author was Hugo de Sancto Caro, commonly called Hugo Cardinalis, because he was the first Dominican raised to the degree of cardinal. This Hugo flourished about A.D. 1240, and wrote a comment on the Scriptures, and projected the first Concordance, which was made from the Vulgate Latin version. Rabbi Nathan, about 1445, is said to have divided the chapters of the Old Testament into verses, and Robert Stephens made a similar division for that of the New, for the sake of a Concordance which he was then compiling for the Greek Testament, which was afterwards printed by Henry Stephens, his son.

8. The discovery of the art of printing in the fifteenth century, and the establishment of the Reformation throughout Europe in the next, facilitated the circulation of the Scriptures. Wherever its pure doctrines penetrated, the nations that embraced it, adopting its grand principle—that the Bible contains the religion of Protestants—were naturally desirous of obtaining the sacred volume in their respective languages. And even in those countries into which the reformed doctrines were but partially introduced, the Romish clergy found it necessary to yield so far to the spirit of the times, as to admit, in a limited degree, vernacular translations among the people. Since the Reformation, wherever learned and pious missionaries have carried the Christian faith, the Scriptures have been translated into the languages of its professors.

9. **THE ENGLISH BIBLE.** Many portions of the Scriptures were translated by various individuals, in the interval between the eighth and the fourteenth centuries, into the current language of the period, but it scarcely admits of a doubt that it was Wicliffe who first rendered the entire Bible into English*. His translation was completed about 1380, and was made from the Latin Vulgate, not from the original text. The authorities of the Church, however, were at that period strongly opposed to diffusion of the Scriptures, and to their influence it was owing that the first printed English Bible proceeded from a foreign press. For this translation of the Scriptures we are indebted to William Tyndale; it was printed in the year 1526, either at Antwerp or Ham-burgh, without a name, in a middle-sized octavo volume; and, as the Reformation was now making its way, was soon followed (in 1535) by another translation of the entire Bible, made from the Latin and German, and dedicated to Henry VIII., by Myles Coverdale, who was subsequently advanced to the see of Exeter by Edward VI.

10. We must refer our readers for a detailed account of the numerous intermediate versions, to Horne's *Introduction to the Scriptures*, Orme's *Bibliotheca Biblica*, and Lewis's *History of the Translations of the Bible*, and pass on to the period of the authorized translation now in use, which is commonly called the Bible of King James I. This prince succeeded to the throne in 1603; and several objections having been made to the Bishops' Bible, at the conference held at Hampton Court, in 1604, the king in the following year gave orders for the undertaking of a new version, and appointed fifty-four learned men to this important labour; but, before it was commenced, seven of the persons nominated were either dead or had declined the task; for the list, as given by Fuller, comprises only forty-seven names. All of them, however, were eminently distinguished for their piety and for their profound learning in the original languages of the sacred writings; and such of them as survived till the com-

mencement of the work, were divided into six classes. Ten were to meet at Westminster, and to translate from the Pentateuch to the end of the second book of Kings. Eight, assembled at Cambridge, were to finish the rest of the historical books, and the Hagiographa. At Oxford, seven were to undertake the four greater prophets, with the Lamentations of Jeremiah, and the twelve minor prophets. The four Gospels, Acts of the Apostles, and the Apocalypse, were assigned to another company of eight, also at Oxford; and the Epistles of St. Paul, together with the remaining canonical epistles, were allotted to another company of seven, at Westminster. Lastly, another company at Cambridge were to translate the Apocryphal books, including the Prayer of Manasseh. To these six companies the king gave a list of fifteen instructions, which had been very carefully drawn up.

11. The translation was commenced in the spring of 1607; it occupied nearly three years, and was first published, in folio, in 1611. After this publication, all the other versions gradually fell into disuse, with the exception of the Psalms, and the Epistles and Gospels in the Book of Common Prayer, which were still continued, the former according to the translation of Cranmer's Bible, and the latter according to that of the Bishops' Bible, until the final revision of the Liturgy in 1661; at which time the Epistles and Gospels were taken from the present version, but the Psalms are still retained according to the translation of Cranmer's Bible.

12. Upwards of two centuries have elapsed since the authorized English version of the Holy Scriptures now in use was given to the British nation. During that long interval, though many passages in particular books have been elucidated by learned men, with equal felicity and ability, yet its general fidelity, perspicuity, and excellence, have deservedly given our present translation a high and distinguished place in the judgment of the Christian world, wherever the English language is known and studied.

13. **TRANSLATIONS OF THE BIBLE.** "The total number of dialects spoken in all parts of the world," Mr. Horne observes, "is computed to be about five hundred; and of these somewhat more than one hundred appear to constitute languages generically distinct, or exhibiting more diversity than resemblance to each other. Into upwards of one hundred and fifty of these various dialects the Sacred Scriptures have been translated, either wholly or in part; and not less than sixty of them are versions in the languages and dialects of Asia; and a recent missionary from China states that, in that vast empire, containing, it is supposed, upwards of three hundred millions of human beings, about sixty-four different dialects are spoken, and that it would be requisite to have as many different versions of the Bible to enable the people in the whole of that immense region to peruse it." See **CANON; VERSIONS.**

BIBLICAL INTERPRETATION is the science of teaching or expounding the meaning of the Bible. Strictly speaking, it is either grammatical, when the meaning of words, phrases, and sentences is made out from the *usus loquendi*, and the context; or historical, when the meaning is illustrated and confirmed by historical arguments, which serve to evince that no other sense can be put on the passage, whether regard be had to the nature of the subject, or the genius and manners of the writer. It presupposes a knowledge of biblical criticism, and an acquaintance with ancient geography, chronology, the civil, religious, and political history, the manners, customs, &c., of the Jews, and of the surrounding nations, and especially with the doctrinal and pre-

* Some writers state that another translation of the entire Bible was made about the same time by John de Trevisa, of Oxford.

ceptive contents of the Bible itself as a whole, and of its different parts in particular. As the same method, and the same principles of interpretation, are common both to the sacred volume and to the productions of uninspired men, it follows that the signification of words in the Holy Scriptures must be sought in precisely the same way in which the meaning of words in other works usually is, or ought to be, sought. Hence it appears, that the method of investigating the signification of words in the Bible, is no more arbitrary than it is in other books, but is in like manner regulated by certain laws, drawn from the nature of languages. And since no text of Scripture has more than one meaning, we must endeavour to find out that one true sense precisely in the same manner as we would investigate the sense of Homer, or any other ancient writer; and in that sense, when so ascertained, we ought to acquiesce, unless, by applying the just rules of interpretation, it can be shown that the meaning of the passage has been mistaken, and that another is the only just, true, and critical sense. In order to assist in determining what is this "one meaning," the following rules have been laid down:—

1. Ascertain the *usus loquendi*, or the notion affixed to a word by the persons in general by whom the language either is now, or formerly was, spoken, and especially in the particular connexion in which such notion is affixed.

2. Retain the received signification of a word, unless weighty and necessary reasons require that it should be abandoned.

3. Where a word has several significations in common use, the one must be selected which best suits the passage in question, and which is consistent with an author's known character, sentiments, and situation, and the circumstances under which he wrote.

4. Although the force of particular words can only be derived from etymology, yet too much confidence must not be placed in that frequently uncertain science.

5. The distinctions between words which are apparently synonymous, should be carefully examined and considered.

6. The epithets introduced by the sacred writers are also to be carefully weighed and considered, as all of these have either a declarative or explanatory force, or serve to distinguish one thing from another, or unite these two characters together.

7. General terms are used sometimes in their whole extent, and sometimes in a restricted sense; and whether they are to be understood in the one way or in the other, must depend on the scope, subject matter, context, and parallel passages.

8. The most simple and obvious sense is generally the true one.

9. Since it is the design of interpretation to render in our own language the same discourse which the sacred authors originally wrote in Hebrew or Greek, it is evident that an interpretation, or version, to be correct, ought not to affirm or deny more than the inspired penmen affirmed or denied, at the time they wrote; consequently we must always take a sense from Scripture, and not bring one to it.

10. No interpretation can be just which brings out of any passage a sense that is repugnant to the ascertained nature of things.

The subsidiary means for ascertaining the sense of Scripture are the *usus loquendi*, context, scope, subject matter, philological and doctrinal parallelisms and analogies, historical circumstances, quotations, and exegetical commentators. Henderson; Ernesti's *Institutes*, by Stuart.

BIER. See BURIAL.

BILDAD, one of the three friends that came to comfort Job in his affliction. (Job 2. 11.) Bildad is supposed by commentators to have been descended from Shuah, one of the sons of Abraham and Keturah, whose descendants, the Shuhites, are believed to have inhabited a region of Arabia Deserta, called Saccæa. (Ptolemy, lib. 5. 15.) In reference to the visit of the three friends to the patriarch in his affliction, Roberts observes, "Has a man fallen into some great calamity, his friends immediately go to his house to comfort him. 'Whither are you going?' 'As a comforter to my friend in sorrow.' 'How great is his distress; he will not listen to the voice of the comforters.'"

BILL, *סֵפֶר* *sepher*. This word, in Hebrew, signifies anything written, and is in our version frequently rendered "book." Thus the passage in Job 31. 35, "Oh! that one would hear me! . . . that mine adversary had written a book," would be more properly rendered, "that mine adversary had given me a written accusation," or in modern phraseology, "a bill of indictment." In other places we have the word "bill," as "bill of divorcement," (Deut. 24. 1, 3,) and in Jerem. 32. 10, "the evidence," or, as in the margin, "the book," which there implies a legal conveyance of landed property.

In the New Testament, the word *γραμμά* is translated "bill," in the parable of the unjust steward. Here, too, a legal instrument is meant, as the lord's "debtors" are presumed to have been tenants who paid their rents in kind. The steward, it would appear, sought their good will, not merely by lowering the existing claim for the year, but by granting a new contract, under which the tenants were permanently to pay less than they had previously done. He directed the tenants to write out the contracts, but doubtless gave them validity by signing them himself.

BILL OF DIVORCEMENT. The Hebrews before the time of Moses seem to have exercised the right of oral divorce for the slightest causes, which still subsists among the Arabs. This proceeding is so contrary to the original design of the institution of marriage, that in Deut. 24. 1-4 it is strictly prohibited, and the husband is ordered to give to the wife, "who finds no favour in his eyes," (for serious offences were to be punished,) a bill of divorcement, before sending her from his house; this gave a more serious character to the proceeding, and by the delay it caused, naturally afforded time for reflection and the return of the kindly feeling which some trifling occurrence might have for a while smothered though not destroyed. In the same spirit, the husband was allowed to recall his wife at any time, if she had not in the interval contracted another alliance.

A short time before the birth of Our Saviour, a great dispute arose among the Jewish doctors concerning the interpretation of the Mosaic statutes relative to divorce; the school of Shammai contending that it was allowable only for gross misconduct, or for violation of nuptial fidelity, while the school of Hillel taught that a wife might be repudiated for the slightest causes. To this last-mentioned school belonged the Pharisees, who came to Our Lord "tempting him, and saying unto him, Is it lawful for a man to put away his wife for any cause?"—for anything whatever that may be disagreeable in her? (Matt. 19. 3.) Upon Our Lord's answer to this inquiry, that it was not lawful for a man to repudiate his wife, except for her breach of the conjugal honour; the disciples (who had been educated in Jewish prejudices and principles) hearing this, said, "If the case of the man

be so with his wife," if he be not allowed to divorce her except only for adultery, "it is not good to marry." (Matt. 19. 10.) This facility in procuring divorces, and this caprice and levity among the Jews in dissolving the matrimonial connexion, is confirmed by Josephus, and unhappily verified in his own example. In his time, the more powerful at least of the Jewish matrons appear to have adopted a practice from the Romans, and to have exercised in their own behalf the same power, that was granted by the Mosaic law to their husbands. It does not appear, however, that such a practice could have been common or popular among the Jews. The instances afforded by Josephus are those of Salome, the sister of Herod the Great, who sent a bill of divorcement to her husband, Costobarus, and dissolved her marriage with him; and that of the notorious Herodias, who divorced her husband, Philip, in order to marry his brother Herod, the tetrarch of Galilee. (Mark 6. 17-29; 10. 12.) See **DIVORCE; MARRIAGE.**

BILLOWS. This term is frequently employed metaphorically. Grievous afflictions succeeding one another, are sometimes called in Scripture "waves" or "billows;" which were sent and ordered by God, to terrify, perplex, and threaten to destroy men. (Psalm 42. 7; 88. 7.) The billows or swellings of Jordan are used by the prophet Jeremiah 12. 5, to represent the ravages of war and hostile invasion.

BIND, signifying to forbid or to restrain from acting; or confirming or removing a burden from the mind. To bind and To loose are figurative expressions; they are also taken for condemning and absolving. (Matt. 16. 19.)

Binding and loosing, in the language of the Jews, expressed permitting or forbidding, or judicially declaring anything to be permitted or forbidden. In the admission of their doctors, to interpret the Law and the Prophets, they put a key and a table-book into their hands, with these words: "Receive the power of binding and loosing," to which Our Lord alludes, (Luke 11. 52,) "Ye have taken away the key of knowledge." "To bind the law upon one's hand for a sign;" or, "To wear it like a bracelet on one's arm," (Deut. 6. 8,) was intended to imply, figuratively, an intimate acquaintance with its precepts, but the Jews take the phrase literally, and bind parts of the Law about their wrists. See **PHYLACTERIES.**

BIRDS, *ἄν Oph, Opvithes.* Birds, (*Aves*), form the second Class in Cuvier's arrangement of animated nature. They are by him divided into six Orders, termed Rapaces, Passeres, Scansores, Gallinæ, Grallæ, and Palmipedes, of which the hawk, sparrow, woodpecker, cock, heron, and duck, may be respectively taken as examples. Other arrangements have been more recently proposed by eminent naturalists, as Temminck and Latreille, but their distinctions are by no means so obvious to the general reader. The first four Orders of Cuvier comprehend the land birds, the last two the aquatic species. In the various enumerations in Scripture, the winged tribes are divided into three classes, according as they occupy the air, the land, or the water.

The immense varieties of the species of birds, and the beauty of their external characters, have always rendered them favourite objects with the naturalist. The extraordinary degree of instinct displayed in all their habits and economy, the construction of their nests, the care of their young, and the nature of their migrations, have excited the admiration of the philosopher and the lover of nature. The splendid colouring of their plu-

mage, the powers of melody and the loveliness and docility of many species, have given them value as objects of beauty or entertainment; while others are prized as affording occupation to the sportsman, and as a delicacy to the epicure.

In Scripture, birds of prey are symbolical of armies who come to prey upon a country. (Jerem. 12. 9; Ezek. 32. 4; 39. 17.) As birds of prey feed upon carcasses, so those that take the goods of other men, eat as it were their flesh, which, in the language of metaphor, signifies riches or substance.

There is much difficulty in the identification of the birds mentioned in Scripture. Our English translators were, it may be supposed, very limited in their knowledge on this subject; for the same Hebrew words in Leviticus and Deuteronomy are not always rendered by the same term in our tongue; thus, the vulture of the former book is in the latter called the glede; and there are many similar variations in different parts of the Old Testament, with regard to other birds and other animals. We give in the following table a list of the unclean birds prohibited in Leviticus and Deuteronomy, according to our version, placing opposite to them the species most probably intended.

BIRDS OF THE AIR.	
English Translation.	Probable Species.
Eagle . . .	Eagle.
Ossifrage . . .	Vulture or Great Sea Eagle.
Kite . . .	Kite.
Raven . . .	Raven.
Osprey . . .	Black Eagle.
LAND BIRDS.	
Owl . . .	Ostrich.
Night Hawk . . .	Night Owl.
Cuckoo . . .	Saf-saf or Sea Swallow.
Hawk . . .	Ancient Ibis or Sparrow Hawk.
WATER BIRDS.	
Little Owl . . .	Seagull.
Cormorant . . .	Cormorant.
Great Owl . . .	Ibis ardea or Ibis religiosa.
Swan . . .	Wild goose or Porphyria hyacinthinus
Pelican . . .	Pelican.
Gier Eagle . . .	Alcyon or Swan.
Stork . . .	Stork.
Heron . . .	Long Neck.
Lapwing . . .	Hoopoe.

Such birds as feed upon grain and seeds appear to have been allowed for food, and such as devoured flesh or carrion were prohibited. Birds on many occasions were offered for sacrifice. (Levit. 1. 14-17.) Moses, in order to inspire the Israelites with sentiments of tenderness towards the brute creation, enacts, that if they find a bird's nest, they are not to take the dam with the young, but to suffer the old one to fly away. (Deut. 22. 6, 7.) This is one of those merciful constitutions in the law of Moses, which respect the animal creation, and tended to humanize the hearts of the people, by inciting in their minds a sense of the Divine Providence extending itself to all creatures. Everything contrary to the spirit of mercy and kindness the Almighty has in utter abhorrence, and he who can exercise cruelty towards a sparrow or a wren, will, if circumstances should allow, be cruel to his fellow-creatures.

It seems that the Babylonians practised a species of hawking. In the Apocryphal book of Baruch (3. 17,) referring to the kings of Babylon, the writer says, "They had their pastime with the fowls of the air;" and Daniel (3. 38,) tells Nebuchadnezzar that God had made the fowls of the air subject to him.

Poultry is frequently represented on the monuments of Egypt, particularly geese, which seem to have been reared in great abundance; and in 1 Kings 4. 23, there is an expression rendered in our version "fatted fowl," which appears to denote poultry reared for the table. Fowling was a favourite Egyptian sport, in which they employed large nets spread among the aquatic plants of the Nile; a different kind of trap was requisite for birds which frequented the districts bordering on the Desert, such as the partridge, the quail, and the bustard. This was generally a net stretched over a frame which closed with a spring when the bait was touched, and the mechanism of the contrivance appears to be equally simple and ingenious. There are many allusions to this practice in Scripture. Thus Solomon says that the profligate heedlessly encounters dangers, "as a bird hasteth to the snare, and knoweth not that it is for his life." (Prov. 7. 23.) He also uses the same image to show of what little avail is human foresight without the superintendence of Divine Providence. (Eccles. 9. 12.)

From the number of persons in that country who made fowling their business or their pleasure, the timidity of the birds of Egypt was proverbial. Thus the prophet Hosea says, "They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria; and I will place them in their houses, saith the Lord." (Hosea 11. 11.) In the paintings we find entire families engaging in these fowling excursions, especially when the aquatic birds in the marshes of the Nile were objects of pursuit. Besides their wives, children, and attendants, the fowlers brought with them a decoy bird, and what to us appears very singular, a favourite cat, which, hunting through the reeds, and acting as a retriever, frequently succeeded in pouncing upon birds.

BIRTH. In Eastern countries, parturition is not an event of much difficulty, and, among the Hebrews, mothers were originally the only assistants of their daughters; although it appears from Genesis 35. 17, and 38. 28, that midwives were employed in cases of difficult labour, as they customarily were in after-times in Egypt. (Exod. 1. 15, et seq.)

The child was no sooner born than it was washed, rubbed with salt, and wrapped in swaddling clothes. (Ezek. 16. 4.) It was the custom, at a very ancient period, for the father, while music was heard to sound, to clasp the new-born child to his bosom, and by this ceremony, he was understood to publicly declare it to be his own.

The mother, after the birth of a son, was unclean or seven days, and during the thirty-three succeeding the seven of uncleanness, remained at home. If a daughter were born, the number of the days of uncleanness and seclusion at home was doubled. After the expiration of this period, she went into the tabernacle or temple, and offered a lamb of a year old, or, if she were poor, two turtle doves, and two young pigeons, for a sacrifice of purification. (Levit. 12. 6-8; Luke 2. 22.) On the eighth day after the birth of a son, the child was circumcised, by which rite it was consecrated to God. (Gen. 17. 10, comp. with Rom. 4. 11.)

The birth-day of a son was celebrated as a festival, which was solemnized every succeeding year with renewed demonstrations of festivity and joy, especially those of sovereign princes. (Gen. 40. 20; Job 1. 4; Matt. 14. 6.)

Roberts says, "When a person has succeeded in gaining a blessing, which he has long desired, he says, 'Good, good! the child is born at last.' Has a person lost his law-suit, in a provincial court, he will go to the

capital to made an appeal to a superior court; and should he there succeed, he will say, in writing to a friend, 'Good news, good news! the child is born.' When a man has been trying to gain an office, his friend, meeting him on his return, does not always ask, 'Is the child born?' or 'Did it come to the birth?' but, 'Is it a male or a female?' If he say the former, he has gained his object; if the latter, he has failed.

"The birth of a son is always a time of great festivity in the East; hence the relations come together to congratulate the parents, and to present their gifts to the little stranger. Some bring the silver anklets; others the bracelets, or ear-rings, or silver cord for the loins; others, however, take gold, and a variety of needful articles. When the infant son of a king is shown, the people make their obeisance to him." *Orient. Illus.*

This illustrates the offerings of the Magi, who came to Bethlehem to worship the infant Messiah, as recorded in Matthew 2. 11: "When they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

BIRTHRIGHT. Among the Jews, the first-born, if a son, was the object of especial affection to his parents, and was denominated, by way of eminence, פֶּתֶר רֶחֶם *pheter rechem*. Before the time of Moses, the father might, if he chose, transfer the right of primogeniture to a younger child, but this is prohibited in Deut. 21. 15-17. The first-born received a double portion of the estate. Jacob, in the case of Reuben, his first-born, bestowed his additional portion upon Joseph, by adopting his two sons. (Gen. 48. 5-8; Deut. 21. 17.) This was done as a punishment, but he, notwithstanding, was enrolled as the first-born in the genealogical registers. (1 Chron. 5. 1.) The first born was the priest of the whole family; but it seems evident, from the case of Jacob and Esau, (Gen. 25. 31-34,) that Esau did not properly estimate the value of the sacerdotal part of his birthright; for St. Paul calls Esau a profane person, rather, as it would seem, for despising his spiritual than his temporal privileges. (Heb. 12. 16.) Jarchi, in noticing the expression, "thus he despised his birthright," says, that "the impiety of Esau consisted in his despising the worship of God." The privilege of exercising the priesthood was transferred, by the command of God, communicated through Moses, from the tribe of Reuben, to whom it belonged by right of primogeniture, to that of Levi. (Numb. 3. 12.) In consequence of this fact, that God had taken the Levites from among the children of Israel, instead of all the first-born, to serve him as priests, the first-born of the other tribes were to be redeemed at a valuation made by the priest, not exceeding five shekels, from serving in that capacity. (Numb. 18. 15, 16.) The first-born also enjoyed an authority over those who were younger, similar to that possessed by a father, (Gen. 25. 23, et seq.; 2 Chron. 21. 3,) which was transferred in the case of Reuben, by Jacob, their father, to Judah. (Gen. 49. 8-10.) Accordingly, the tribe of Judah, even before it gave kings to the Hebrews, was everywhere distinguished from the other tribes. In consequence of the authority which thus attached to the first-born, he was also usually made the successor in the kingdom. There was an exception to this in the case of Solomon, who, though a younger brother, was made his successor by David, at the special appointment of God. It is easy to perceive, in view of these facts, how the word *first-born* came to express sometimes a great, and sometimes the highest, dignity. (Psalm 89. 27; Isai. 14. 30; Rom. 8. 29; Coloss. 1. 15-18; Heb. 12. 23.) Jahn.

"Besides his double share of the inheritance, the

first-born in patriarchal families had great privileges, and a sort of authority over his brethren, just as at present an Arab emir is, for the most part, only the first-born of the first-born of his family, and as such, rules a horde, composed merely of his kinsmen." Michaëlis; Rosenmüller.

BISHOP. I. NAME AND TITLE. The Greek word *ἐπίσκοπος*, *episcopus*, has been always employed in the Christian church to denote the chief minister in sacred things. It was sometimes, but rarely, translated by Latin writers into *inspector*, *superinspector*, *superintendens*, or *superattendens*, that is, overseer or superintendent. It is found in the Saxon, bishop; English, bishop; German, bischoff; French, évêque. Augustine explains the word as equivalent to *speculator*, overseer; and *præpositus*, president, superintendent.

In the New Testament, the terms *ἐπίσκοποι*, and *πρεσβύτεροι*, are used synonymously. In 1 Peter 5. 1, 2 we read of *πρεσβύτεροι ἐπισκοποῦντες*, i. e., presbyters exercising the episcopal functions, where the former word appears to be a title of honour, and the latter a designation of their office.

The following names and titles were also employed by the ancients, with reference to the office of these spiritual presidents, or bishops:—

The scriptural appellations, *προϊσταμενοι*, (1 Thess. 5. 12,) and *προεστώτες*, (1 Tim. 5. 17,) were translated into Latin by *præpositi* (whence our word provost), and were retained by the Greek fathers, with the addition of *πνευματικοί*, or *πνευματικὸν χορὸν*, spiritual, by way of distinction from temporal titles. Justin Martyr; Eusebius; Basil; Cyprian.

According to Theodoret, bishops in the early church were often styled *ἀποστολοι*, "apostles," in order to distinguish them from presbyters, who were also called *ἐπίσκοποι*. They were very commonly called *διαδοχοὶ τῶν ἀποστόλων*, "successors of the apostles." According to Socrates, *Hist. Eccl.*, and Jerome, in 1 Tim. ch. 3, the bishops were often called *angeli ecclesiarum*, *angels of the churches*, an appellation obviously founded upon the use of the term in the first three chapters of the Revelation.

Bishops were called *patres*, *patres ecclesiarum*, *patres clericorum*, and *patres patrum*—*fathers*, *fathers of the church*, *fathers of the clergy*, and *fathers of the fathers*, according to the Oriental idiom by which every teacher or governor is respectfully entitled *abba*, *father*.

Presbyters were called *patres laicorum*, and simply *patres*, *fathers of the laity*, *fathers*; whence the term *patres patrum*, as applied to their superiors.

In early times, bishops were called patriarchs, as being the superiors of the presbyters, who were called simply *patres*. Afterwards this title became equivalent to that of archbishop, or metropolitan; and at length (between the fourth and sixth centuries) it was appropriated to the superior of metropolitans.

After a certain time, bishops were regarded as appointed by Christ himself, and as governing the church in his name; and hence it is not surprising that they were entitled, at a very early period, representatives or vicars of Christ or of God.

Cyprian says, that everything which is done in the church, for its good, is done by bishops appointed by Christ. In the epistles ascribed to Ignatius, we often find the expression, *Τῷ ἐπισκόπῳ ὑποτάσσεσθε, ὡς τῷ Κυρίῳ*, Submit yourselves to the bishop, as to the Lord. But these writings, parts of which are supposed to be spurious, are of no authority. Basil the Great, however, says, He who presides is nothing less than one who sustains the person of the Saviour, one who occupies his

place, *Ὁ τοῦ σωτῆρος υπεχὼν πρόσωπον*. And this is in accordance with many expressions of Ambrose, Augustine, and other writers about that date.

II. OFFICE AND DUTIES OF BISHOP. The duties attached to the office of a bishop may be described in general terms as two-fold:

(i.) The celebration or conduct of divine worship, in all its parts, by the bishop in his own person, or by others acting by virtue of a commission from him.

(ii.) Church government and discipline; or the oversight of the whole church in his diocese, both laity and clergy, together with the management of the affairs of all congregations committed to his care.

(i.) *Celebration of Divine Worship.* In the very infancy of the church, before any distinction between bishop and presbyter existed, we find that many offices in divine worship were discharged by deacons and ministers. According to Justin Martyr, the consecration of the eucharist was performed by the president, who is evidently the same as the *ἐπίσκοπος*, or bishop; while the distribution of the elements was made by the hands of deacons. Other ministerial acts are likewise attributed to deacons and inferior officers. But it is carefully to be borne in mind, that in thus taking part in the celebration of public worship, these persons always acted under the immediate superintendence of the bishop or presbyter, or as commissioned by him; the bishop or presbyter being continually regarded as the representative of the whole.

This was particularly the case with regard to catechising and preaching. These duties were originally assigned especially to the bishop. It was a maxim of the early church, *Episcopi proprium munus docere populum*, "The peculiar affair of the bishop is to teach the people," (Ambrose, *De Off. Sac.*) a duty which was recognised and discharged, for example, by Chrysostom, Cyprian, Augustin, Leo the Great, and Gregory the Great.

These acts and offices, however, were not exclusively episcopal. But such, after a certain time, were the following:—1. The confirmation of baptized persons; by which the baptized were admitted as full members of the church. This sealing of the baptismal covenant was always regarded as a privilege peculiar to the bishop. 2. The ordination of ministers and ecclesiastical officers. 3. The restoration of penitents, or the public and solemn reception into the church of excommunicated persons after the completion of penance previously enjoined. This office was very rarely intrusted to a presbyter in the ancient church. 4. Various acts of consecration and benediction.

(ii.) *Church Government and Discipline.* This included (after the formation of the hierarchy): 1. The oversight and arrangement of all matters pertaining to divine worship, (which it is almost needless to say, is something different from the actual celebration of divine worship beforementioned.) The bishop appointed the Liturgy, or the form or order of worship, either in accordance with general or special regulations of the church, in compliance with precedent, or at his own discretion. His authority in these matters was exerted especially on extraordinary occasions, such as processions, pilgrimages, fasts, &c., after such ceremonies and customs had been established. 2. The oversight of all the members of the church throughout his diocese, in spiritual and ecclesiastical matters; especially with reference to ecclesiastical censures, excommunication, penances, marriage, and the like. 3. Especially all spiritual persons and ecclesiastical officers were subject to the superintendence and jurisdiction of the bishop, both as to the discharge of their offices, and as to the conduct of their lives. It was an old maxim of the

church, that the clergy stood in the same relation to their bishop as soldiers to their general; and history abounds with examples of strict discipline in this particular, and of heavy punishments inflicted by bishops upon disobedient or contumacious clergy. The clergy were punished according to their offences in various ways; sometimes by suspension from their revenues; sometimes by suspension from their office, (either in whole or in part;) and sometimes by a total deposition or degradation, whereby they were reduced to the state of a simple layman. Crimes punishable with excommunication in a layman, were usually visited with suspension or degradation in a clergyman; but for gross offences, the clergy were sometimes excommunicated. 4. The visitation of the clergy, churches, schools, and religious societies, was especially included in this charge of superintendence. Several laws were passed by the ancient church, binding the bishops to perform this duty of visitation in person; nor were they permitted, until after much resistance and delay, to employ rural bishops (chorepiscopi), exarchs, and periodeutæ (visiting presbyters), in this service. The Council of Laodicea, A.D. 361, ordained that bishops should not be appointed in villages and rural districts, but periodeutæ (i.e., visitors), who, however, should be bound to do nothing without the will and consent of the bishop. Also, that presbyters in like manner should do nothing without the will and consent of the bishop. 5. Presidency in all diocesan synods, and the management of the business transacted in those synods. The custom of holding ecclesiastical councils or synods, appears to have originated in the Greek church, at the latter end of the second century. After the middle of the third century, the number and importance of these conventions received a considerable increase. They tended greatly to augment the authority and influence of the bishops. 6. The management and distribution of the property of the church. At first the deacons were the assistants of the bishop in conducting these temporal affairs, and in keeping accounts. But when business of this kind had greatly increased, and accounts had become extensive and complicated, this charge was committed to special economi, or managers, under the direction of the archdeacons, all acting in subordination to the bishop, and by his sanction.

It may be here remarked that chapters of clergy and collegiate foundations were entirely unknown in the early ages of the church. They originated in the interval between the ninth and twelfth centuries.

III. DIFFERENCE BETWEEN BISHOPS AND PRESBYTERS. —Great controversy has arisen respecting the original equality or difference of bishops and presbyters in the Christian church, and various interpretations have been put upon the testimonies of antiquity which relate to this point. In a work like the present, it would be utterly impossible to state all the arguments that have been advanced in connexion with this much agitated question, or even to quote all the passages of early ecclesiastical writers to which an appeal has been made.

It does not really admit of a question whether or not the difference between the order of bishop and that of presbyter existed in the course of the second century. Many authorities concur to establish the fact that such a distinction did exist before the close of that period; and the affirmative must here be taken for granted. But this early introduction of the episcopate as a distinct order from that of presbyter being admitted, some persons contend that the institution is the result of merely an ecclesiastical arrangement made after the death of the apostles, and without any higher sanction than a sense of the necessity or expediency of the measure;

while others maintain that the introduction of episcopacy is coeval with the apostles themselves; that it was, in fact, of apostolic origin; and that it is to be regarded as a divine appointment, of perpetual obligation, for the preservation of a distinct authority, and the conveyance of a peculiar grace. In short, while some maintain that the difference between the two orders of bishop and presbyter is of merely human origin, others contend that it is the effect of Divine or apostolic institution. Of those who maintain that the difference between bishop and presbyter was established by the apostles, some suppose that it was only a difference in point of authority, jurisdiction, or discipline; while others regard it as a distinction of order in the full sense of the expression. The Church of England wisely contents herself with asserting the antiquity of the three orders or offices of bishop, presbyter, and deacon, without pretending to establish a distinction between bishop and presbyter by divine right. In the preface to the *Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*, we read, "It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's church, bishops, priests, and deacons." In the Office of making Deacons, in that of ordaining Priests, and in that of consecrating Bishops, the same truth is solemnly declared in the supplications to Almighty God, who is addressed as having by his divine Providence and Holy Spirit instituted divers orders of ministers in his church, and bishops, priests, and deacons, are enumerated as these orders. An external commission, conveyed by episcopal consecration or ordination, is considered necessary to constitute a lawful ministry, and it is therefore in the ordinal declared that no man shall be accounted or taken to be a lawful bishop, priest, or deacon, or suffered to execute any of their functions, unless he has had episcopal consecration or ordination; and the power of ordaining or laying hands upon others is vested in the bishops.

The proof of this solemn and official declaration is first from Scripture. Paul and Timothy, the one an apostle, the other having the episcopal power of ordination, address themselves as servants of Jesus Christ to all the saints which are at Philippi with the "bishops," then the interchangeable name of presbyters and elders, "and the deacons." Here are certainly three orders. The apostle Paul writing to Timothy, who is elsewhere termed an apostle, (comp. 1 Thess. 1. 1, with 2. 6.) also gives him particular directions as to an order of ministers whom he calls bishops, (the same who in another place are called elders or presbyters,) and also as to an inferior order to them whom he calls deacons. Here also there are to be observed three orders of ministers. That of these three orders bishops were superior, is very evident in the cases of Timothy and Titus. Presbyters or elders had been already ordained at Ephesus and Crete. Had they the power of ordination? No; but Timothy and Titus are sent there for the express purpose of laying on of hands, of ordaining to the ministry. It is alleged by some that Timothy and Titus were extraordinary officers, and held this power as evangelists; both presbyters and deacons were also evangelists. If then the powers of Timothy and Titus ceased with them because they were evangelists, for the same reason ceased the powers of the presbyters and deacons. Thus, in destroying episcopal power, the opponents of episcopacy would also destroy the Christian ministry. Again, it is said that St. Paul's charge to Timothy implies that presbyters had the power of ordination: "Neglect not the gift that is in thee which was given thee by prophecy, with the laying on of the hands of the presbytery." But

he also says in his second Epistle, "Stir up the gift of God which is in thee by the putting on of my hands."

St. Paul, then, ordained Timothy, it would hence appear, with the concurrence of the presbytery; and that their concurrence was intended to express approbation, and not to convey authority, seems evident from the phraseology, "by the putting on of my hands," "with the laying on of the hands of the presbytery." In the Church of England this concurrence is still observed.

If from Scripture proof we proceed to the historical proof, we shall find the declaration of the ordinal fully established.

The writings of Ignatius abound with testimonies. To the Trallians he says, "He that is within the altar is pure, but he that is without, that is, does anything without the bishop, and presbyters, and deacons, is not pure in his conscience." To the Smyrneans, "Let no man do anything of what belongs to the church without the bishop." Irenæus says, "We can reckon up those whom the apostles ordained to be bishops in the several churches, and who they were that succeeded them, to our times." Clemens of Alexandria thus enumerates the three orders of the ministry. "There are other precepts without number, some which relate to presbyters, others which belong to bishops, others respecting deacons." Tertullian, writing of baptism, asserts, "The power of baptizing is lodged in the bishops, and that it may be also exercised by presbyters and deacons, but not without the bishop's commission."

Origen, commenting on the petition in the Lord's Prayer, "Forgive us our debts," thus writes, "Besides that, there is a debt due to widows who are maintained by the church, another to the deacons, another to the presbyters, and another to bishops, which is the greatest of all." Cyprian, whose epistles are many of them addressed to the presbyters and deacons, in his 32nd epistle, writes, "When Our Lord, whose precepts we ought to follow, was settling the honours of his bishop, and the regimen of his church, we find him speaking thus to Peter: 'I say unto thee thou art Peter.' From thence, in a regular succession downwards, we date the ordination of bishops and the course of ecclesiastical administration, so as that we understood the church to be settled upon her bishops. The deacons ought no more to attempt anything against bishops by whom deacons are made, than deacons should against God who makes bishops."

To add authorities would be unnecessary. One fact is, however, worthy of consideration, that there is no ancient ecclesiastical writer extant who does not speak of certain individuals as bishops of particular churches, for instance, Ignatius, bishop of Antioch, Polycarp, bishop of Smyrna; or who mentions as contemporary with them in their particular churches any other bishops. This uniformity is not to be explained, but on the principle that there was in each of those churches some one individual supreme in the powers of ordination and government, on whom was bestowed the title of bishop. It is proper in this place to make a distinction between the ministers and government of the church properly so called. The ministry is of divine constitution in the three orders of bishop, priest, and deacon. But the government of the church is of human regulation, susceptible of such modifications as circumstances may render desirable. Offices may be organized, the mode in which her ministers are invested with jurisdiction may be varied; the constitution of her legislative, executive, and judiciary powers may assume such organization as expediency may dictate. "I may securely (says Hooker) therefore conclude that there are, at this day, in the Church of England, no other than the same degrees of

ecclesiastical orders, namely, bishops, priests, and deacons, which had their beginning from Christ and his blessed apostles themselves. As for deans, prebendaries, vicars, curates, archdeacons, and such like names being found not in Scripture, we have been thereby, through some men's errors, thought to allow ecclesiastical degrees not known nor ever heard of in the better ages of former times. All these are, in truth, but titles of office, whereunto partly ecclesiastical persons and partly others, are in sundry forms and conditions admitted, as the state of the church doth need, degrees of order still remaining the same they were from the beginning."

We conclude, therefore, with a challenge from Hooker, which, as has been well remarked, has remained for two hundred years unanswered: "We require you to find out but one church upon the face of the whole earth, that hath not been ordered by episcopal regiment since the time that the blessed apostles were here conversant." And though departures from it since the time at which he spake have been but too frequent and too great, "episcopal regiment" is still maintained as Christ's ordinance for the perpetuation and government of his church, and is received as such by an overwhelming proportion of the Christian world.

For a more enlarged and luminous view of this subject, the reader is referred to RIDDLE'S *Manual of Christian Antiquities*, whence some of these extracts are taken.

BITHYNIA, a country in the northern part of Asia Minor. It extended along the shore of the Euxine Sea, the Bosphorus, and part of the Propontis; having Paphlagonia on the east, Mysia on the west, and Phrygia and Galatia on the south. The country, which was exceedingly fruitful, and abounded with excellent timber, was originally called Bebyrcia, and was occupied by various tribes or nations differing in their language, customs, and manners, and each under its own king. The territory had then as many kingdoms as tribes of people. All these petty sovereignties were, however, gradually reduced by one of their number, the Bithyni, a Thracian tribe, who afterwards gave their name to the whole country. The kingdom thus formed was at length conquered by Cræsus, king of Lydia, and passed with the rest of his dominions to the Persians. The places of importance in the province were Prusa, (still a considerable town, Broussa,) Nicæa, or Nice, Nicomedia, Chalcedon, Libyssa, Therma, and Myrlæa, or Apamea. Nice and Chalcedon are both celebrated in ecclesiastical history for the councils held in them in the early ages of Christianity; Nicomedia was the capital where the Roman emperors resided when the affairs of the empire called them into Asia; Heraclea was once the seat of a republic of some note; Prusa was, in the thirteenth and fourteenth centuries, the capital of the Turkish sultans before they established themselves in Europe; and Libyssa was the scene of the death of Hannibal. None of these places are mentioned in Scripture; but the first Epistle of Peter is addressed to the Hebrew Christians who were scattered abroad throughout this and the neighbouring provinces. St. Paul proposed to go into Bithynia with Timothy, "but the Spirit suffered them not." (Acts 16. 7, 8.)

Bithynia now forms one of the districts of Turkish Anatolia, and is the nearest province to Turkey in Europe, being separated from it by only the narrow strait of the Thracian Bosphorus opposite Constantinople, and contains one of the suburbs of that city called Scutari, a short distance from which is Chalcedon. A considerable proportion of the population of Bithynia belongs to the Greek and Armenian churches. Bochart; Winer.

BITTER, BITTERNESS. Bitterness, in Exodus 1. 14; Ruth 1. 20; Jeremiah 9. 15, is the symbol of affliction, misery, and servitude; and, therefore, the servitude of the Israelites in Egypt was typically represented in the celebration of the passover by bitter herbs. The prophet Amos applies the term to a day of mourning, (8. 10;) and Habakkuk (1. 6) designates the Chaldeans "that bitter and hasty nation." "The gall of bitterness," (Acts 8. 23,) refers to a state of extreme wickedness, one highly offensive to God and hurtful to others; "the root of bitterness," (Heb. 12. 15,) may signify a wicked or scandalous person, or any dangerous sin leading to apostasy. The "waters made bitter," (Rev. 8. 11,) is supposed by some to refer to the invasion of Genseric, king of the Vandals, who afflicted the Romans in the year 455, and during his reign cruelly persecuted the orthodox Christians.

Of the bitter water of jealousy, or what may be termed the ordeal oath, (Numb. 5. 11-24,) the Rabbins say, that a woman who confessed in such circumstances was not put to death, but only divorced without dowry. The Jews assert that this form of trial continued in use till towards the latter end of the second temple; but they were of opinion, that the bitter water would have no effect if the husband himself were guilty. See **ADULTERY**.

BITTER HERBS, מרורים merorim; Sept. *πικρῖδες*; Vulgate, *lactuca agrestes*. (Exod. 12. 8; Numb. 9. 11.) At its institution, the Jews were commanded to eat their passover with a salad of bitter herbs. According to the Mishna and Maimonides there were five sorts of bitter herbs, any one or all of which might be eaten; some Jewish writers think chicory, wild lettuce, and horehound, and others of this kind, are intended. Forskal says, the Jews in Egypt eat the lettuce with the paschal lamb. The *Lactuca sativa*, one of the species, is extremely bitter until it has undergone the process of blanching; and is expressly indicated by those versions which do not adhere to the general expression of the original and of our own version.

In a book descriptive of the ceremonies and prayers observed by the Jews, translated from the Hebrew, by Rabbi Gerzampel; it is stated, that at the celebration of the passover there is placed on the table, "a small quantity of raw chervil; a small cup with salt and water in it; an egg roasted hard in hot ashes; a stick of horse-radish with the green top to it; a couple of round balls about the size of an egg, made up of bitter almonds, pounded and mixed with other ingredients.

"The raw chervil is in remembrance of the herbs they were commanded to eat that night in Egypt. (Exod. 12. 8.) The salt and water is in remembrance of the Red Sea which they crossed over. The hard egg roasted in hot ashes is in remembrance of the paschal lamb, commanded that night in Egypt to be roasted whole without blemish. (Exod. 12. 5.) The stick of horse-radish is in remembrance of the hard labour that made their eyes water. The green top of the horse-radish is in remembrance of the bitterness of their labour. The round balls, which are soft and gritty like lime, are in remembrance of their working in lime and bricks in Egypt.

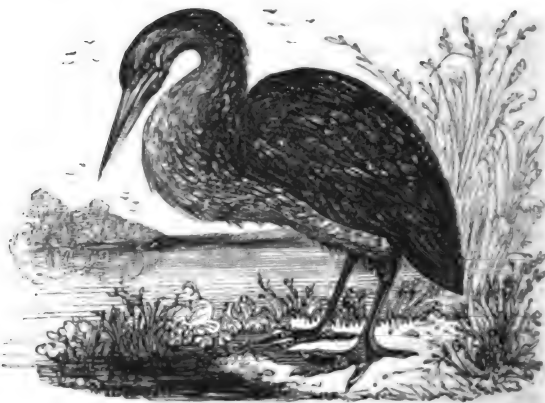
"The master of the house, after repeating certain prayers, breaks two whole cakes in half and leaves one half in the dish, and of the other two portions he gives every one a bit with a piece of horse-radish upon it, which he and the rest eat, saying first, 'Thus did Hillel in the time when our Temple was standing; he put the cake and horse-radish together and ate it, to fulfil what

was said, 'And their unleavened bread with bitter things they shall eat.'

"After having thus eaten they dip the horse-radish tops into the balls above-mentioned, and every one eats a small portion of the other half cake with it, saying first, 'Blessed art thou, O Lord, King of the World, who hath sanctified us with thy commandments, and commanded us the eating of bitters.'" See **PASSOVER**.

BITTERN. The word *כֶּפְהוֹד* *kephod*, is, in our version, translated *bittern*. (Isai. 14. 23; 34. 11; Zeph. 2. 14.) Gesenius thinks that it denotes the hedgehog, but other commentators mention the porcupine, otter, osprey, owl, and tortoise. Bochart, with Dr. Shaw and Bishop Lowth, renders *kephod*, porcupine; and this derives some support from Mr. Ainsworth, who, in his *Researches in Babylonia*, says, that the porcupine is called by the Arabs, *kimfud*. The attempt to decide on such conflicting opinions seems hopeless, and we therefore proceed to describe the creature mentioned in our version.

The bittern is a bird of the size of the common heron, but differing from it greatly in the colour of its plumage. The crown of the head is black, with a black spot also on each side about the angle of the mouth;



Bittern.

the back and upper part are elegantly variegated with different colours, black, brown, and gray, in beautiful arrangement. This species of bird is common only in fenny countries, where it is met with skulking about the reeds and sedge; and its usual posture is with the head and neck erect, and the beak pointed directly upwards. It permits persons to approach near to it without rising. It flies principally towards the dusk of the evening, and then rises in a very singular manner, by a spiral ascent, till quite out of sight. It makes a curious noise when among the reeds, and a very different, though sufficiently singular one, as it rises on the wing in the night. Willoughby's *Ornithology*.

BITUMEN is the most inflammable of known minerals. There are two or three kinds, but each have nearly the same component parts. It is usually of a blackish or brown hue, and hardens more or less on exposure to the air. In its most fluid state it forms naphtha; when of the consistence of oil, it becomes petroleum; at the next stage of induration it becomes elastic bitumen; then maltha, and so on until it becomes a compact mass, and is then called asphaltum. Herodotus states, that the Babylonians derived their supplies of this substance from Ia, on the Euphrates. This is the modern Hit, where the substance is still plentifully found. The principal bitumen pit has two sources, and

is divided by a wall in the centre, on one side of which bitumen bubbles up, and oil of naphtha on the other.

Bitumen is also found in *Palestine*. "The bitumen supplied by the Lake Asphaltites affords the means of a comfortable livelihood to a considerable number of Arabs, who frequent its shores. The Pasha of Damascus, who finds it a valuable article of commerce, purchases at a small price the fruit of their labours, or supplies them with food, clothing, and a few ornaments, in return for it. In ancient times it found a ready market in Egypt, where it was used in large quantities for embalming the dead: it was also occasionally employed as a substitute for stone." Russell's *Palestine*. See ASPHALTUM.

BLACK, in prophetic language, is the symbol of affliction, disaster, and anguish; particularly of affliction occasioned by famine. "Our skin was black like an oven because of the terrible famine." (Lam. 5. 10.) "My skin is black upon me, and my bones are burned with heat." (Job 30. 30.)

Black occurs as the symbol of fear, in Joel 2. 6: "All faces shall gather blackness." Jerome thus explains it: "Through the greatness of their fear, their faces shall be turned like a pot; which being burnt with fire, makes a foul appearance by its blackness and sootiness." A similar expression is found in Nahum 2. 10, to denote the extremity of sorrow and pain: "The faces of them all gather blackness."

In Zechariah 2. 2-6, four chariots are represented drawn by horses of different colours, which denote the four great empires of the world in succession: the Assyrian or Babylonian, the Persian, Grecian, and Roman, distinguishable both by their order and attributes. The black horses seem to denote the Persian empire, which, by subduing the Chaldeans, and being about to inflict a second heavy chastisement on Babylon, quieted the spirit of Jehovah (v. 8.) with respect to Chaldaea, a country always spoken of as lying to the north of Judaea.

The figure of a man, seated on a black horse, with the balance, to weigh corn and the other necessities of life, is employed in Rev. 6. 5, to signify great want and scarcity, threatening the world with famine, the next judgment of God to the sword. Also, "The sun became black as sackcloth of hair," (Rev. 6. 12,) is a figure employed, as some think, to describe the state of the church during the last and most severe of the persecutions under the heathen Roman empire. Great public calamities are often thus figuratively described by earthquakes, eclipses, and the like, as if the order of nature were inverted.

BLACKNESS OF THE FACE. In the passage in Malachi 3. 14, where it is said, "We have walked mournfully before the Lord of hosts," the margin of our version for *mournfully*, renders "in black." This is still an Eastern expression. Sir John Chardin says that the Persians, to express the sufferings of Hossein, a grandson of Mohammed, say that the heat which he suffered, when assailed by his enemies in the desert, was so great that he turned black, and his tongue was swollen out of his mouth. "The Hindoos inquire of a man who is in trouble, 'My friend, why has your face become so black?' to which the customary answer is, 'Alas! my sorrow, my sorrow; therefore my face is full of blackness.'" Roberts.

BLAIN. See DISEASES.

BLASPHEMY, βλασφημία. In the New Testament, this term is employed in reference to men and things, and signifies evil speaking, slander, reviling, (Matt. 12. 31.) In its widest acceptation, the word comprehends all sorts of verbal abuse, imprecation, reviling, and calumny. When such abuse is mentioned as uttered against God, there is properly no change made in the signification of the word. There can be no blasphemy, when there is not an impious purpose to derogate from the Divine Majesty, and to alienate the minds of others from the love and reverence of God. The blasphemer, therefore, is no other than the calumniator of Almighty God. The first Divine law published against it was, "He that blasphemeth the name of the Lord, shall be put to death." (Levit. 24. 10-14.) It was not only a crime against God, but also against the state, and was therefore punished capitally by stoning.

Michaëlis says, "It is with hesitation, and not without danger, that I venture to adopt a Jewish explanation, which has been commonly ridiculed as a piece of mere superstition, in regard to this law, in Leviticus 24. 16, which declares that, whoever shall utter the name Jehovah shall die; the whole congregation shall stone him; foreigner as well as native shall die, if he utter the name Jehovah. Instead of 'utter,' we may translate 'curse;' for the Hebrew word נָקָא *nakao*, signifies both, and then we shall have the blasphemer spoken of a second time; but to this translation there seems to be this objection, that the sixteenth verse would thus be nothing but a needless repetition of the preceding one. Thus much is certain, that at a very ancient period, long before the birth of Christ, the Jews understood the law in question, as if it prohibited them from uttering the name of Jehovah, which the true God had given Himself as His *nomen proprium*, on any other than solemnly sacred, or at any rate sacred, occasions; and, of course, from ever naming Him at all in common life. The Greek version, ascribed to the persons called the Seventy Interpreters, and which was made at least two hundred and fifty years before Christ, here renders, "Whoever nameth the name of the Lord shall die;" and we see that, by this time, the Jews were accustomed, whenever they found the word Jehovah in the Bible, to pronounce, instead of it, the name Adonai, or Lord; for, in place of Jehovah, the Seventy always put ὁ Κύριος. Philo, who lived in the time of Christ, explains the passage, connecting it with the preceding verse, in the following terms: 'Strange gods are not to be blasphemed, lest men should be accustomed to think meanly of the Deity. But if any one (I do not say blaspheme, for that is not here in question) even so much as utter unseasonably the name of the Lord of men and gods, he shall die.' We may, therefore, approve of this explanation, or not, as we please; but we must not look upon it as a piece of superstition originating with the Jews who lived after the destruction of Jerusalem, and whose opinions, in regard to the Mosaic law, I do not, for the most part, so much as notice. This prohibition of uttering the name of God, whether it please us or not, does not, by any means, appear altogether improbable; for it is in conformity with the customs and legislative policy of the Egyptians, who had secret names for their gods, which it was lawful alone for the priests to pronounce; no man being permitted to do so in common life. And, in like manner, Rhadamanthus, who herein wished to imitate the Egyptians, would not, on occasions of taking oaths, allow the names of the gods to be mentioned, but only those of the animals consecrated to them, such as dogs, rams, geese, &c."

BLEMISH. Among the heathen, persons who had any blemish were excluded from the priesthood, and a deformed person was not allowed to perform any ceremony in their temples. ~~The Greeks required that who-~~ ever was admitted to the ~~priestly~~ office should be perfect, it being thought a dishonour to the gods to be served by any one that was lame, maimed, or in any way disabled. Seneca says, "Every priest, whose body is not faultless, is to be avoided like a thing of bad omen."

These notions were no doubt derived from the Jews: for their law required the priests to be free from all blemishes of person. (Levit. 21. 17-21.) They were not to be blind, lame, crooked-backed, nor to have a blemish in the eye, or a flat nose.

BLESS, BLESSING. From the time that God entered into covenant with Abraham, and promised extraordinary blessings to his posterity, it appears to have been customary for the father of each family, in the direct line or line of promise, immediately previous to his death, to call his children around him, and to inform them, according to the knowledge which it had pleased God to give him, how, and in what manner, the Divine blessing conferred upon Abraham was to descend among them. Upon these occasions, the patriarchs enjoyed a Divine illumination; and, under its influence, their benediction was deemed a prophetic oracle, foretelling events with the utmost certainty, and extending to the remotest period of time. Thus Jacob blessed his sons, (Gen. 49,) and Moses blessed the children of Israel. (Deut. 33.) When Melchisedec blessed Abraham, the act included in it not merely the pronouncing solemn good wishes, but also a supplicatory prayer to God that He would be pleased to ratify the blessing by his concurrence with what was prayed for. Thus Moses instructed Aaron and his descendants to bless the congregation: "On this wise shall ye bless the children of Israel, saying unto them, The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." (Numb. 6. 23-26.)

David says, "I will take the cup of salvation, and call upon the name of the Lord." (Psalm 116. 13.) The phrase appears to be taken from the custom of the Jews in their thank-offerings, in which a feast was made of the remainder of their sacrifices, when, among other rites, the master of the feast took a cup of wine in his hand, and solemnly blessed God for it, and for the mercies which were then acknowledged, and gave it to all the guests, every one of whom drank in his turn. To this custom it is supposed Our Lord alludes in the institution of the cup, which is also called "the cup of blessing." (1Cor. 10. 16.) At the family feasts, also, and especially that of the passover, both wine and bread were in this solemn and religious manner distributed, and God was blessed, and his mercies acknowledged. They blessed God for their present refreshment, for their deliverance out of Egypt, for the covenant of circumcision, and for the law given by Moses; they prayed that God would be merciful to his people Israel, that He would send the prophet Elijah, and that He would render them worthy of the kingdom of the Messiah. In the Mosaic law, the manner of blessing was appointed by the lifting up of hands, and we see that Our Lord lifted up his hands, and blessed his disciples.

Roberts says, "From the numerous instances which are recorded in the Scriptures, of those who were aged or holy giving their blessing, may be seen the importance which was attached to such benedictions, and this is the general feeling at the present day in the East. Has a son or a daughter, to leave a father, an aged friend, or

a priest, a blessing is always given. To be the mother of a numerous progeny is considered a great honour. Hence, parents often say to their daughters, 'Be thou the mother of thousands.' Beggars, also, when relieved, say to the mistress of the house, 'Oh, madam, millions will come from you.' This illustrates the passage Genesis 24. 60."

In the Jewish as in the Christian church, a portion of the public service consists in imploring the blessing of the Almighty upon the congregation. Amongst the most ancient and solemn of their prayers are the *Shemoneh Eshreh*, that is, the eighteen prayers said to have been appointed by Ezra, from the time of the captivity, the last of which is thus given by Lightfoot: "Give peace, beneficence, and benediction, grace, benignity, and mercy unto us, and to Israel thy people. Bless us, oh! our Father, even all of us together as one man, with the light of thy countenance. For in the light of thy countenance hast thou given unto us, O Lord our God, the law of life, and love, and benignity, and righteousness, and blessing, and mercy, and life, and peace. And let it seem good in thine eyes to bless thy people Israel with thy peace at all times, and in every moment. Blessed art thou, O Lord, who blessest thy people Israel with peace. Amen." See **BENEDICTION**.

Blessings or benedictions were given among the ancient Jews as well as Christians by imposition of hands. And when at length the primitive simplicity of the Christian worship began to give way to ceremony, the sign of the cross was added, which was made by the hand being elevated or extended. Hence, the term benediction in the modern Romish church (*benedictio sacerdotalis*) is used in a more particular manner, to denote the sign of the cross made by a bishop or prelate, as conferring some grace on the people. The pope gives a solemn benediction three times every year: on Maunday Thursday, on Easter, and on Ascension day. The term is also employed by the priest at the death-bed of the sick, when it is called the *benedictio beatifica*.

Among Protestants, the word benediction is commonly applied to the blessing pronounced by the minister at the close of public worship.

Among the Romanists, benediction is used for an ecclesiastical ceremony, whereby a thing is rendered sacred or venerable. In this sense benediction differs from consecration, as in the latter, unction is applied: thus, the chalice is consecrated, and the *pix* blessed; as the former, not the latter, is anointed, though in the common usage these two words are applied promiscuously. The spirit of piety, or rather of superstition, has introduced into the Romish church benedictions for almost everything; we read of forms of benediction for wax candles, boughs, ashes, church vessels, flags, ensigns, &c. The forms of these benedictions are to be found in the work of Father Martene, on the *Rites and Discipline of the Church*.

BLESSING, VALLEY OF. See **BERACHAH**.

BLINDFOLDING. In the Gospel of St. Luke (22. 64) we read, that when the Roman soldiers "had blindfolded" Our Saviour, "they struck him on the face and asked him, saying, Prophecy who is it that smote thee?" The treatment which Our Saviour received from his persecutors, originated from a sport which was common among children in ancient times, in which it was the practice first to blindfold, then to strike, then to ask who gave the blow, and not to let the person go until he had named the one who had struck him. The expressions accompanying it on this occasion, were used in reproach of our blessed Lord, as a prophet or Divine teacher, and to expose him to ridicule.

BLINDNESS is a term often used in Scripture to denote ignorance or a want of discernment in Divine things, as well as the being destitute of natural sight. (Isai. 42. 18, 19; Matt. 15. 14.) "Blindness of heart," is the want of understanding arising from the influence of vicious passions, while "hardness of heart," is stubbornness of will and absence of moral feeling.

Moses extended the protection of a special statute to the blind, (Levit. 19. 14;) and in Deuteronomy 27. 18 it is said, "Cursed be he who maketh the blind to wander out of the way."

That calamities are always the offspring of crime is a prejudice which the depraved nature of man is but too prone to indulge in, and the Jews in the time of Our Lord were greatly under the power of this prejudice. A modern traveller says, "The Hindoos and Ceylonese very commonly attribute their misfortunes to the transgressions of a former state of existence, and I remember being rather struck with the seriousness of a cripple, who attributed his condition to the unknown fault of his former life." On seeing a man who had been born blind, the disciples of Our Lord fell into the same mistake, and asked him, "Who did sin, this man or his parents, that he was born blind?" (John 9. 2.) Jesus immediately solved the difficulty by giving him the use of his sight.

As this miracle has been the subject of particular remark by Rousseau, on the ground that there is a gradation in it which does not comport with a supernatural operation, and as the doubts of that sceptic have been adopted without acknowledgment by more recent opposers of revelation, it deserves some further notice.

1. The man on whom it was performed, had not become blind by any accident that admits of relief. He was certainly born blind. All who knew him were witnesses of it; and he had become very generally known by sitting and begging on the public road; and his parents affirmed the same to the Pharisees.

2. He did not ask to be restored to his sight as some others did, who had accidentally become blind. Our Lord after having sent him to the Pool of Siloam did not wait for his return, so that the blind man, on receiving sight, did not know who the person was that had cured him, or whither he had gone; therefore there could be no possibility of collusion.

3. The question proposed by the disciples, which occasioned the miracle, is a proof that the man's blindness was from his birth. Jesus in his reply did not attribute the natural defect of the blind man to a particular providence, but added, that it was for the glory of his Father, who sent him, and also to manifest his works, that this man was born blind in order to be cured.

4. The opacity of the crystalline humour, which is called a cataract, and the imperfect or periodical *gutta serena*, which does not wholly deprive of sight, or only at certain times, are maladies of the eye, that in some cases admit of a cure, which depends upon a variety of precautions, preparations, and remedies, that, if successful, take effect only with time, and in most cases very imperfectly. But no precautions or preparations whatever were employed in the cure of the man born blind. Though a cataract may be reduced, or an accidental or periodical *gutta serena* may be cured, a total blindness from the birth is incurable. Such has been the prevalent opinion in every age, and the Jews admitted this truth as a principle generally known. "Since the world began," they said, "it was never heard that any man opened the eyes of one who was born blind." (John 9. 32.) Medical men in modern times are of the same opinion; and infidelity never could produce an example of blindness, absolute and continued from the birth, that

was cured by the assistance of art. Such being the circumstances of this case, was it natural to imagine that clay put on his eyes could restore him to sight? Could any one have framed such an expedient, so improbable, so contrary to the effect desired, so proper for destroying the sight, if the power and wisdom of Our Lord had not employed it, and imparted to it the requisite virtue? Is it likely that a person who had been born blind, and had continued so from his birth to manhood, should so easily credit what Jesus said to him; that he should expose himself to public ridicule, by carrying the clay on his eyes, and causing himself to be conducted to the Pool of Siloam in the hope of being restored to his sight? Is not such a docility truly astonishing? And how could any such thing be imagined on his part before it happened?

The blindness of Elymas the sorcerer, mentioned in Acts 13. 11, is in the Greek denominated *αχλυσ*, and may be supposed to have been rather an obscuration than a total extinction of sight, occasioned by a thin coat or tunic of hard substance which spread itself over a portion of the eye, and interrupted the power of vision.

BLOOD, the red fluid circulating in the veins of men and animals. The term is employed in Scripture in a variety of senses.

The priests under the Mosaic law were constituted judges between "blood and blood;" that is, in criminal matters, and when the life of man was at stake; they had to determine whether the murder were casual or voluntary; whether a crime deserved death or admitted of remission. (Deut. 17. 8.) The object of the effusion of blood in sacrifices was the expiation of sin, as we are taught by Moses: "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." (Levit. 17. 11.) And the Apostle says, "And almost all things are by the law purged with blood; and without shedding of blood is no remission." (Heb. 9. 22.) Hence, also, the Jews had this proverb, "There is no expiation except by blood." These offerings of blood under the Mosaic dispensation were sacrifices, properly and strictly so called; by which we may understand the infliction of death on a living creature, by the effusion of its blood, and the presenting this act to God, as a supplication for the pardon of sin, and as a medium of compensation for the injury offered by sin to his majesty and government. The animal was immolated by cutting the throat and windpipe entirely through at one stroke; the blood being caught in a vessel and sprinkled about the altar. The blood remaining after these aspersions was poured out at the foot of the altar, either all at once, or at different times. Around the altar at the Temple there was a kind of trench into which the blood fell; whence it was conveyed by subterraneous channels into the brook Kidron. See SACRIFICE.

In its highest and most eminent sense, the word blood is employed to denote the virtue or the efficacy of the death of Christ, as an atonement for sin, whose blood is the price of our salvation. His blood has purchased the Church. (Acts 20. 28.) We are justified by his blood. (Rom. 5. 9.) We have redemption through his blood. (Ephes. 1. 7.)

Flesh and blood are placed in opposition to a superior or spiritual nature: "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." (Matt. 16. 17.) Flesh and blood are also opposed to the glorified body: "Flesh and blood cannot inherit the kingdom of God." (1Cor. 15. 50.)

"Blood of the covenant," (Heb. 10. 26; 13. 20,) figuratively denotes the death of Our Lord as the sacrifice for sin; but literally, (Exod. 24. 8,) the blood of the sacrifice under the law. "Blood of Christ," (Ephes. 2. 13; Heb. 9. 14,) denotes the virtue or efficacy of the death of Christ as an atonement for sin.

Blood is used as the symbol of slaughter and mortality. (Isai. 34. 3; Ezek. 14. 19.) It also denotes every kind of premature death. (Ezek. 32. 6; 39. 18.) "The bold imagery of the prophet," says Archbishop Newcome, "is founded on the custom of invitations to feasts after sacrifices; kings, princes, and tyrants being expressed by rams, bulls, and he-goats." Blood is sometimes put for sanguinary purposes, as in Isaiah 33. 15, "He that stoppeth his ears from hearing of blood;" or more properly, who stoppeth his ears to the proposal of bloodshed. To "wash the feet in blood," (Psalm 58. 10,) is to gain a victory with much slaughter. To "build a town with blood," (Habak. 2. 12,) is by causing the death of the oppressed labourers as slaves.

Wine is called the blood of the grape; "He washed his garments in wine, and his clothes in the blood of grapes." (Gen. 49. 11.) Here the figure is easily understood, as anything of a red colour may be compared to blood.

The singular and emphatic prohibition against using blood for food from the earliest times, which we find in the Holy Scriptures, deserves our attention. God expressly forbade the eating of blood alone, or of blood mixed with the flesh of animals, as when any creature was suffocated, or strangled, or killed without drawing its blood from the carcass. (Levit. 17. 10-14.)

Michaëlis observes, "This prohibition was binding not only on the Israelites, but also on all foreigners living among them under the penalty of death. The frequent repetition of the prohibition, together with the punishment of extirpation from among the people, annexed to the transgression of it, is quite sufficient to show that the legislator must have been more interested in this, than in the other prohibitions relative to unclean meats, and likewise that the Israelites had had peculiar temptations to transgress it. The inducement to violate this law must have proceeded from some other cause than a mere appetite for blood; and, so much the more so, as the eating of blood would appear never to have been a custom of their ancestors; for even the Arabs, who are descended from Abraham, do not eat blood; and Mohammed forbids to taste of idol offerings and blood of beasts, strangled, torn or dead, and of swine's flesh. But it must be observed, that it only extended to the blood of quadrupeds and birds; for the blood of fishes was, on the contrary, permitted to be eaten, as they were not brought to the altar. (Levit. 7. 26; 17. 13.) This point is so clear, that our modern Jews, who in most things overstretch the law of Moses, make no scruple of eating carp stewed in their own blood. The reason of the prohibition appears to be connected with one of the grand objects which the sacred institutions always had in view, namely, the exclusion of all manner of idolatry from among the people. Eating of blood, or rather drinking it, was quite customary among the pagan nations of Asia in their sacrifices to idols, and in the taking of oaths. This, indeed, was so much an Asiatic, and in a particular manner a Phœnician usage, that we find the Roman writers taking notice of it as something strange at Rome, and peculiar to those nations; and, as in the Roman persecutions, the Christians were compelled to burn incense, so were they in the Persian to eat blood. In the West the one act, and in the East the other, was regarded as expressive of conversion to heathenism; because both were idolatrous practices. This doubt-

less was the reason that the Lord prohibited blood so rigidly and under the pain of death, not only among the Israelites themselves, but among all foreigners that lived within their land; and in order to render the prohibition more sacred and the more revered, God connected with it a moral implication. (Levit. 17. 11-14.) But for this very reason also, because it was an idolatrous usage among the neighbouring nations, were the Israelites in the greater danger of being led by eating blood into idolatry, from their great propensity to that crime, and not from mere fondness for blood as a desirable article of food. In regard to many other heathenish customs, the Lord consecrated instead of prohibiting them, by commanding that they should be kept up, under an altered signification, but the eating of blood He absolutely prohibited."

BLOSSOM, צִיט *nitz*, the flower of a tree. (Gen. 40. 10.) The almond rod of Aaron, which by the miraculous power of God was made to bud and blossom and bring forth almonds, (Numb. 17. 8,) was, in the opinion of some commentators, a very suitable emblem of Him who first arose from the grave; and as the light and warmth of the vernal sun seems first to affect this symbolical tree, (Jerem. 1. 11,) it was with great propriety that the bowls of the golden candlestick were shaped like almonds. Most commentators think that the rod of Aaron continued to retain its leaves and fruit after it was laid up in the Tabernacle, and some writers are of opinion, that the idea of the thyrsus, or rod encircled with vine branches, which Bacchus was represented to bear in his hand, was borrowed from some tradition concerning Aaron's rod that blossomed. See AARON; ROD.

BLOT. To blot out signifies to obliterate, therefore to blot out living things or the name or remembrance of any one, is to destroy or to abolish, as in Genesis 7. 4, where, for "destroy" we should read, as in the margin, "blot out." Also a sinful stain, a reproach, is termed a blot in Job 31. 7; Prov. 9. 7. To blot out sin, is fully and finally to forgive it. (Isai. 44. 22.) To blot men out of God's book, is to deny them his providential favours, and to cut them off by an untimely death. (Exod. 32. 32, 33; Psalm 69. 28.) When Moses says, in the passage referred to above, "Blot me, I pray thee, out of thy book which thou hast written," we are to understand the written book merely as a metaphorical expression, alluding to the records kept in the courts of justice, where the deeds of criminals are registered, and which signifies no more than the purpose of God in reference to future events; so that to be cut off by an untimely death is to be blotted out of this book. The not blotting the name of the saints out of the book of life, (Rev. 3. 5,) denotes their final happiness in heaven.

BLUE. The word תְּכֵלֶת *techeleth*, rendered blue in our version, (Exod. 25. 4,) has been variously understood by interpreters. The Seventy and most of the ancient versions, render it bluish purple, violet-coloured, *ὑακινθῶς* and *ὑακινθινός*. Josephus, Philo, Jerome, and numerous other ancient authorities, are agreed that the colour was a cerulean, or light blue, comparing it to the aspect of a serene sky, or azure blue. Gesenius thinks the colour was obtained from the juice of the *hhelzon*, a species of purple shell-fish in the Mediterranean, the conchylium of the ancients, and the *Helix isathina* of Linnæus. It was undoubtedly in great esteem among the Jews, and other Oriental nations. The robe of the ephod, in the dress of the high priest, was made of blue, and it was likewise a prominent colour in the hangings of the tabernacle. The people were also required to put a fringe of blue on the border of their

garments, and on the fringe a riband of the same colour. The palace of Ahasuerus was furnished with curtains of this colour, a proof that it was not less esteemed in Persia than in Palestine; and from Ezekiel we learn, (23. 6,) that the Assyrian nobles were clothed with blue. It is one of the remarkable vicissitudes in the customs of the East, that this colour, once associated with everything splendid and rich, should now be connected with ideas of meanness and vulgarity. In modern times, the dress of an Arabian female of humble station, consists almost entirely of blue linen, ornamented with some needle-work of a different colour, and the Arabs between Egypt and Mount Sinai are clothed in a long blue shirt.

BOANERGES. This title, bestowed by Our Lord upon the Apostles James and John, and explained in the text as meaning "sons of thunder," has caused some difficulty to commentators. Some conceive that the word is neither Hebrew nor Syriac, but a corruption of the Syriac *בני רעם* *bene raham*, which means, "sons of thunder," while others think that it is derived from another Syriac word, *beneairgeshi*, which means to assemble tumultuously, or vehemently. The sense is in either case much the same, and, as Bishop Horne observes, "By this title Our Lord intimated the powerful effects of their preaching the word, which is frequently compared to thunder; being, like that, the voice of God speaking from heaven, mighty in its operation."

BOAR, WILD. This animal is the original of all the varieties of the hog kind. He is not much larger than the domestic hog, but much stronger, and more fierce, and is found in almost every woody country from Germany to India. In his own defence, he will turn on men or dogs, and scarcely shuns any denizen of the forests where he ranges. The colour of the animal is usually an iron-gray, inclining to black; the snout is much larger than that of the tame animal, and the ears are shorter and rounder, and quite black, as are also the feet and tail. The tusks are very formidable, and bend upwards in a curve, and are exceedingly sharp at the points.



Wild Boar.

The wild boar roots up the ground in a different manner from the common hog; the one turns up the earth in little spots here and there, the other ploughs it up like a furrow, and does irreparable damage in the cultivated lands of the farmer, destroying the roots of the vine, and other plants. "The chief abode of the wild boar," says Forbes, in his *Oriental Memoirs*, "is in the forests and jungles; but when the grain is nearly ripe, he commits great ravages in the fields and sugar plantations. The powers that subverted the Jewish nation are compared to the wild boar, and the wild beast of the field, by which the vine is wasted and devoured; and no figure could be more happily chosen. (Psalm 80. 13.)"

That ferocious and destructive animal, not satisfied with devouring the fruit, lacerates and breaks with his sharp tusks the branches of the vine, or with his snout digs it up by the roots and tramples it under his feet." It was a practice among the Greeks and Romans to offer a hog in sacrifice to Ceres at the beginning of harvest, and another to Bacchus before they began to gather the vintage; because the animal is equally hostile to the growing corn and the loaded vineyard.

"The Rev. Mr. Leeves was proceeding in the dusk of the evening from Constantinople to Therapeia. Passing a vineyard, he observed an animal of a large size rushing forth from among the vines. The Greek syrogee, who was riding first, exclaimed, 'Wild boar, wild boar!' and really it proved a wild boar, who was retreating from the vineyards to the woods. 'What has the wild boar to do with the vineyards?' inquired Mr. Leeves. 'Oh!' said the syrogee, 'tis the custom of the wild boars to frequent the vineyards, and to devour the grapes.' And it is astonishing what havoc a wild boar is capable of effecting during a single night. What with eating, and what with trampling underfoot, he will destroy an immense quantity of grapes. With what fatal propriety does the affecting image, in the 80th Psalm, retain its force up to the present moment! Still is the vine of Israel broken down, ravaged, cut down, burnt with fire." *Hartley's Researches in Greece.*

Roberts says, "Wild hogs are exceedingly numerous and destructive in the East: hence, a fine garden will in one night be completely destroyed. The herd is generally led by old boars, that go along with great speed and fierceness. Should there be a fence, they will go round till they find a weak place, and then they all rush in. In travelling, sometimes, a large patch of grass may be seen completely torn up, which has been done by the wild hog for the sake of the roots."

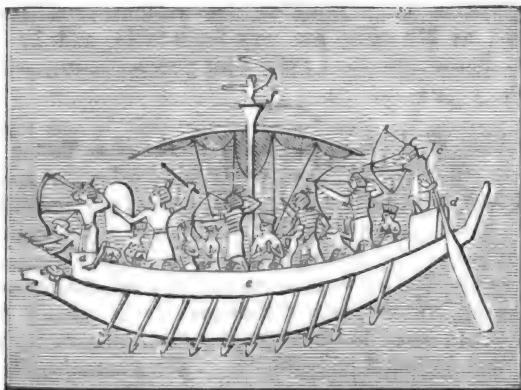
The chase of the wild boar constitutes one of the principal amusements of the higher ranks in those countries, where it is to be found, more especially in India. Small mastiffs are generally used for this purpose; and the boar, when driven from his covert, goes slowly and uniformly forward, not much in fear of, nor very far from, his pursuers; at intervals he turns round and stops, as if desirous of attacking the dogs, but being aware of his ferocity, they keep off and bay him at a distance; he then resumes his course, till, being completely fatigued, the young dogs close in upon him, while the more experienced ones wait until the hunters come up with their spears, who either kill or disable him. This species of hunting is not without considerable danger, as his tusks are very formidable, and he not unfrequently uses them against his pursuers with terrible effect.

BOAT. This word occurs in the New Testament only in our version. Yet we may fairly infer that a boat must have been known to the Hebrews from the earliest times, in connexion with the building of ships, and also for the purpose of fishing on the lakes,—and by a reference to the Egyptian monuments, we may obtain some knowledge of the construction of boats among that people, and most probably among the Jews also. The boat used on the Nile in the age of the Pharaohs, Herodotus says, was called *bari*, or boat of the sun, a name which, at a later period, was appropriated to the boats used for the conveyance of the dead. These were built entirely of native materials, and in their form they indicate that the first idea of their construction was derived from an excavated tree. They were formed from small planks about two cubits square, cut either from the roots of the papyrus or the Egyptian acantha.

The rigging of most of the vessels on the monuments proves that they were river or canal boats. The rudder passes through the stern, and is used, as an oar is sometimes employed in the present day, as a substitute for a rudder, and in the mode of propelling a boat called sculling. In many instances, an awning is found below the main-sail, to protect the rowers from the heat of the sun. These vessels were very unfit to ascend the river against the stream, and they were always towed up except when there was a favourable wind. A singular contrivance was employed to accelerate the motion when descending the stream. They fastened, with a rope, to the prow of the vessel, a hurdle of tamarisk, which was strengthened with reeds and bands of byblus, and let it down into the water. The stream bearing upon the hurdle urged the vessel forward with such rapidity, that her head would have been run under water if they had not steadied her by a heavy weight in the stern. Coracles were used by the hunters and fowlers, who sought for game in the swamps and marshes; the fishermen used boats of a larger size; but for ferrying over the river, and the transport of goods down the stream, they generally used such boats as Ulysses is represented to have constructed for the purpose of escaping from the island of Calypso. Homer describes, in the *Odyssey*, the ancient process of boat-building, as it is found depicted on the Egyptian monuments. In Upper Egypt it would appear that coracles were sometimes formed of wicker-work covered with hides, and similar boats were used by the ancient Britons.

Large boats had generally one, small pleasure-boats two rudders at the stern. The oars were long, round, wooden shafts. At the head of the boat usually stood a man with a long pole in his hand, by which he tried, at intervals, the depth of the water, lest they should run upon any of the numerous sand-banks with which the river abounds. That the ancient Egyptian boats were built with ribs, like those of the present day, is sufficiently proved by the rude models found in the tombs of Thebes. The sails of the ancient boats appear to have been always square, with a yard above and below, in which they differ from those now adopted in Egypt.

The galleys, or ships of war, differed in their construction from the boats of the Nile. They were less raised at the head and stern, and on each side, throughout the whole length of the vessel, a wooden bulwark, rising considerably above the gunwale, sheltered the rowers, who sat behind it, from the missiles of the enemy.



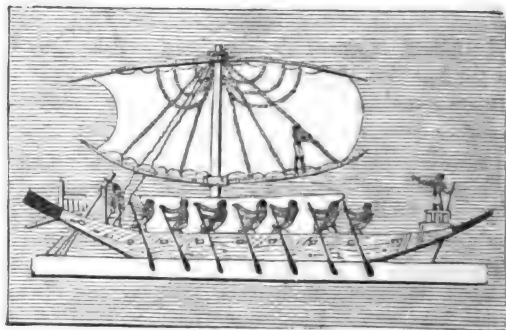
Egyptian War Galley. From the Monuments.

On advancing to engage a hostile fleet, the sail was used till they came within a certain distance, when the signal being given to clear for action, it was reefed, by means of ropes running in pulleys, or loops, upon the yard.

Our wood-cut represents a war-galley, the sail being

pulled up during the action; *a* is the raised forecastle, in which the archers were posted; *c* is also another post for the archers, and the pilot, *d*; *e* is the raised bulwark to protect the rowers; *f* represents the position of the slingers in the top. It was considered of great importance to strike their opponents on the side, and when the steersmen, by a skilful manœuvre, could succeed in this, the shock was so great, that they either sank it, or obtained a considerable advantage by crippling the oars.

Our next wood-cut exhibits a boat of the Nile; showing how the sail was fastened to the yards, and the nature of the rigging.



Boat of the Nile. From the Monuments.

It seems uncertain whether they used pulleys for raising and lowering the yards, or if the halyards merely passed through a smooth dead-sheave-hole, at the top of the mast. The yards were evidently of very great size, and of two separate pieces, scarfed or joined together at the middle, as in the wood-cut; sometimes they were supported by five or six lifts, and so firmly secured, that men could stand or sit upon them, while engaged in arranging the sail; and, from the upper yard, were suspended several ropes, resembling the horses of our square-rigged ships. Many of the sails were painted with rich colours, or embroidered with fanciful devices, representing the phoenix, flowers, and various emblems; some were adorned with chequers, and others were striped like those of the present day. The edges of the sail had also a strong hem, or border, also neatly coloured. We are indebted for these illustrations and the description to Sir John Gardner Wilkinson.

In the narrative of the shipwreck of St. Paul, recorded in the 17th chapter of the Acts, it is stated, v. 17, "We had much work to come by the boat." Every ship had a boat, as at present, but it was not taken up at the commencement of the voyage, and secured on the deck, but left on the water, attached to the stern by a rope; the difference may be thus accounted for. The modern navigator bids adieu to land, and has no further need for his boat; but the ancient mariner, in creeping along the coast, maintained frequent intercourse with the land, for which the boat was always kept ready. When, however, a storm arose, and danger was apprehended, and that the boat might be dashed to pieces against the sides of the ship, it was drawn close up under the stern. In the above passage, we are to understand that this was done, and that there was much difficulty in thus securing the boat. See SHIP-BUILDING.

I. BOAZ, בֹּאֵז an Israelite, who married Ruth, (Ruth 4. 13,) and mentioned in the genealogy of Our Lord. (Matt. 1. 5.)

The Rabbi Kimchi, and other Jewish authors, conceive Boaz to have been the same person as Izban, who judged Israel immediately after Jephthah; Junius, comparing the Book of Ruth with the first chapter of St. Matthew, is of opinion that the events recorded in this history took place in the days of Deborah; and Arch-

bishop Usher, that they happened in the time of Shamgar. As the famine which caused Elimelech to leave his country "came to pass in the days when the Judges ruled," (Ruth 1. 1,) Bishop Patrick has referred the beginning of this history to the period of Gideon, about A.M. 2759, at which time a famine is related to have happened. (Judges 6. 3-6.) Considerable difficulty has arisen in settling the exact period of Boaz, in consequence of its being mentioned by St. Matthew (1. 5,6,) that Salmon, the father of Boaz, was married to Rahab the harlot, who protected the spies when Joshua invaded the land of Canaan: and yet that Boaz was the grandfather of David, who was born about three hundred and sixty years after the siege of Jericho, a length of time during which it is difficult to conceive that only three persons, Boaz, Obed, and Jesse, should have intervened between Rahab and David. But this difficulty may be solved, either by supposing that some intermediate names, of little consequence, were omitted in the public genealogies copied by the Evangelist, as is known to have been the case in some other instances, and that the word "son" is not always to be understood literally, but may imply a remoter descendant; or, by concluding, with Archbishop Usher, that the ancestors of David, being men of extraordinary piety, or designed to be conspicuous because the Messiah was to descend from them, were blessed with longer life and greater strength than ordinarily fell to the lot of men in that age. We see that Jesse was accounted an old man when his son David was but a youth, (1Sam. 17. 12,) and, since Boaz is represented as the great-grandfather of the royal Psalmist, it is evident that the period cannot be so low as the time of Eli, assigned by Josephus, nor so high as the time of Shamgar; the most probable period is, therefore, that stated by Bishop Patrick, A.M. 2759 or B.C. 1245. Our version assigns it B.C. 1322. See RUTH.

II. The name of one of those brazen pillars which Solomon erected in the porch of the Temple. (1Kings 7. 21.) The other called Jachin, was on the right hand of the entrance to the north, Boaz on the left to the south. The height of the shaft of each was eighteen cubits, the capital five cubits, and the base thirteen cubits, making the whole altitude thirty-six cubits. (1Kings 7. 15.) Jeremiah says the thickness of these columns was four fingers or a hand's breadth, for they were hollow; the circumference of them was twelve cubits, or four cubits diameter. The chapiters in different parts of Scripture are said to be of different heights, of three, four, or five cubits; because they were composed of different ornaments or members, which were sometimes considered as omitted, sometimes as included. These pillars were profusely ornamented with representations of flowers, pomegranates, &c.

As to the origin or meaning of the name, nothing certain can be stated. Gesenius conceives that the pillar was so called from the name of the architect or donor; and the authors of the *Universal History* offer the conjecture, that there was perhaps an inscription upon the base of each pillar, and that the names were respectively taken from the word with which each of the inscriptions commenced, according to the practice of the Jews; several of the Old Testament books being denominated from the initial word.

BOCCHORIS, a king of Egypt, the same as Pthamenoph or Amenophis II., under whom the Exodus of the Israelites took place. The name Bocchoris is introduced here on account of the theories which prevailed among the Gentile nations of old concerning that event. One version states, that the nation of the Jews being afflicted with leprosy, and at the same time in great

want of food, fled to the temples, and many dying there the holy edifices were polluted. The wrath of the gods having been declared against the Egyptians, Bocchoris inquired of the oracle of Amoun (Hammon) how he should purify the land. In accordance with the answer he received he collected the Jews together, and causing his soldiers to fasten plates of lead to their breasts, had them cast into the Red Sea; many however escaped, and Moses, their leader, led them into the desert, from whence, after undergoing many hardships, they emerged and seized the land of Canaan. Tacitus gives an account rather nearer to the truth. A cutaneous disorder breaking out among the Egyptians, not a leprosy among the Jews, Bocchoris was counselled by an oracle to purge his country of a people that were hateful to the gods, and disperse them in foreign lands. Christmas, *Universal Mythology*.

BOCHIM, VALLEY OF, a place near Gilgal. Bochim signifies *weepers*, and the place was thus denominated from the universal mourning of the Israelites, on account of the denunciations there made against them for their disobedience to the Divine commands respecting the nations whom they had invaded. (Judges 2. 5.)

BODY. The animal frame of man as distinguished from his spiritual nature. Body is represented as opposed to shadow or figure. (Coloss. 2. 17.) The ceremonies of the law are figures and shadows realized in Christ and the Christian religion. "The body of sin," (Rom. 6. 6,) called also "the body of this death," in Romans 7. 24, is to be understood of the system and habit of sin before conversion, and which is afterwards viewed as a loathsome burden. St. Paul speaks of a spiritual body in opposition to the animal. (1Cor. 15. 44.) The term also indicates a society; the Church with its different members. (1Cor. 12. 20-27.)

"Where the carcase (or body) is, there will the eagles be gathered together," (Matt. 24. 28,) was a sort of proverb used by Our Saviour, and there appears to be in it an allusion to the body or nation of the Jews, which was preyed upon by the Roman eagles; the Roman standard being the eagle.

BOLSTER. The "pillow of goats' hair for his bolster," placed by Michal, (1Sam. 19. 13,) seems to convey the impression, that in those times it was not usual for any but sick persons to use bolsters or pillows to support the head when in bed; and that, accordingly, Michal put one stuffed with goats' hair under the head of the Teraphim, to confirm the notion she wished to convey that David lay there sick. She would then cover the head and bolster with a cloth, it being usual in the East for people to cover their heads while in bed. The Septuagint and Josephus say, that it was a goat's liver; the use of which, as explained by the latter, was, that the liver of a goat had the property of motion for some time after being taken from the animal, and therefore gave a motion to the bed-clothes, which was necessary to convey the idea that a living person lay in the bed. The Targum says, that it was a goat-skin bottle; if so, it was most likely inflated with air.

Roberts says, "In the East travellers sleep as Saul did, with his head on the bolster, and a vessel of water by his side." (1Sam. 26. 7-12.) The bolster is round, about eight inches in diameter, and twenty in length. In travelling, it is carried rolled up in the mat on which the owner sleeps. In a hot climate, a draught of water is very refreshing in the night; hence, a vessel filled with water is always near where a person sleeps." The word, however, which our version in this place renders "bolster," does not elsewhere bear that sense, and the

passage would be more correctly interpreted, "his spear stuck in the ground at his head."

BOIL, BOILS. See **DISEASES; LEPROSY.**

BOILING. See **COOKERY.**

BOND, is used for an obligation of any kind, in Numbers 30. 2,4,12; metaphorically, the word signifies oppression, captivity, affliction. (Psalm 116. 16; Phil. 1. 7.) The influences of the Holy Spirit are called the bond of peace. (Ephes. 4. 3.) Charity or Christian love is called the bond of perfectness, because it completes the Christian character. (Col. 3. 14.) Bonds are also bands or chains worn by prisoners, (Acts 20. 23; 25. 14,) bound or subjected to slavery. (1Cor. 12. 13; Rev. 6. 15.)

BONDAGE, a state of slavery, (Exod. 1. 14,) servitude in captivity. (Ezra 9. 8,9.) See **SLAVE; SLAVERY.**

BONDAGE IN EGYPT. "The pretended fear of Pharaoh lest in the event of war the Hebrews might make common cause with the enemy, was a sufficient pretext with his own people for oppressing the Jews, at the same time that it had the effect of exciting their prejudices against them. Affecting, therefore, some alarm at their numbers, he suggested that so numerous a body might avail themselves of the absence of the Egyptian troops and endanger the tranquillity and safety of the country, and that prudence dictated the necessity of obviating the possibility of such an occurrence. (Exod. 1. 10.) With this view they were treated like the captives taken in war, and were forced to undergo the gratuitous labour of erecting public granaries and other buildings for the Egyptian monarch. (Exod. 1. 11.) These were principally constructed of crude brick, and that such materials were commonly used in Egypt, we have sufficient proof from the walls and other buildings of great size and solidity found in various parts of the country, many of which are of a very early period. The bricks themselves, both at Thebes and in the vicinity of Memphis, frequently bear the names of the monarchs who ruled Egypt during and prior to the epoch to which I am now alluding.

"The crude brick remains about Memphis are principally pyramids; those at Thebes consist of walls enclosing sacred monuments and tombs, and some are made with and others without straw. Many have chopped barley and wheat straw, others bean haulm, and stubble. (Exod. 5. 12.) And in the tombs we find the process of making them, represented among the sculptures. But it is not to be supposed any of these bricks are the work of the Israelites, who were never occupied at Thebes, and though Josephus affirms they were engaged in building pyramids, as well as in making canals and embankments, it is very improbable that the crude brick pyramids of Memphis, or of the Arsinoite nome, were the work of the Hebrew captives." Wilkinson.

BONES are the hard parts of animal bodies. (Exod. 12. 46.) The expressions "bone of my bone, and flesh of my flesh," (Gen. 2. 23.) "of his flesh, and of his bones," (Ephes. 5. 30,) may be understood as implying the same nature, and being united in the nearest relation and affection. Iniquities are said to be metaphorically in men's bones, when their body is polluted by them. (Job 20. 11.) The "valley of dry bones" in Ezekiel's vision represents a state of utter helplessness, apart from Divine interposition and aid. (Ezek. 37. 1-14.)

The Psalmist says, "Our bones are scattered at the grave's mouth." (Psalm 141. 7.) This appears to be a strongly figurative expression; but that it may be strictly true, the following extract from Bruce demonstrates. "At five o'clock we left Garigana, our journey being

still to the eastward; and at a quarter past six in the evening arrived at the site of a village, whose inhabitants had all perished with hunger the year before; their wretched bones being all unburied, and scattered upon the surface of the ground where the village formerly stood. We encamped among the bones of the dead; no space could be found free from them."

The judgment of the Lord is denounced against the king of Moab, "because he burnt the bones of the king of Edom into lime," (Amos 2. 1,) or, as the Chaldee paraphrase explains it, "to plaster the walls of his house with it," which was a cruel insult. A piece of barbarity resembling this is mentioned by Sir Paul Rycant, that the wall of the city of Philadelphia was made by the bones of the besieged, by the prince who took it by storm. The passage in Amos 6. 9,10, Roberts says, "alludes to the custom of burning human bodies, and to that of gathering up the half-calcined bones, and to the putting them into an earthen vessel, and then to the carrying back these fragments to the house, or into some out-building, where they are kept till conveyed to a sacred place. In India, this is done by a son or a near relation; but in case there is not one near akin, then any person who is going to the place (as to the Ganges) can take the fragments of bones, and thus perform the last rites."

BONNET, מַגְבָּאָה *megbaah*, the cap or turban of the Jewish priests. (Exod. 28. 40.) It was different from the מִצְנֶזֶת *metznetseth*, which was worn by the high priest. Josephus says that the turban of the high priest had a purple cover over it, and that worn by the others was composed of several rounds of linen cloth turned in and sewed together so as to appear like a thick linen crown. See **AARON; MITRE.**

BOOK, סֵפֶר *sepher*, and מְגִלָּה *megillah*, appear to be the two words employed by the Hebrews to designate what we term a book. *Sepher* occurs frequently in the Old Testament, and signifies: (i.) Any kind of writing or knowledge. (Dan. 1. 17.) (ii.) Things written, such as a bill of sale, (Jerem. 32. 11,) a bill of divorce, (Deut. 24. 1-3,) a bill of indictment, (Job 31. 35.) (iii.) A writing or a book, (Exod. 24. 7,) as the Book of the Law, (Josh. 8. 34,) the Book of Life, (Psalm 69. 28.) The term was also applied to a scribe, or writer by profession; and, in later writings, to a person learned in the law, (1Chron. 27. 32); also, in a military sense, to a person who had under his superintendence the business of mustering and enrolment. (Jerem. 52. 25.) *Megillah* signifies a book which rolls up, more properly a volume. מְגִלַּת-סֵפֶר *Megillath Sepher* is the roll of the book or "volume of the book," (Psalm 40. 7,) as applied to the Book of the Law.

Letters or epistles, which occur under the same Hebrew word with the term book, *Sepher*, are mentioned but rarely, especially in remoter times. A letter is first mentioned in 2Sam. 11. 14. Letters when forwarded to persons of distinction were placed in a purse, which was tied and closed over with clay or wax, and then stamped with a signet, (Job 38. 14); and sending an open letter is mentioned as a mark of insult in Nehemiah 6. 5

2. Books are mentioned as known as early as the time of the patriarch Job, (19. 23.) They were written on skins, or linen, or cotton cloth, or the Egyptian papyrus; the latter is commonly supposed to be the oldest material employed for writing on, whence our word paper is derived. Tablets of wood, of lead, and of brass, were also employed, the latter of which were considered the most durable; of these we shall speak more particularly under the article **WRITING AND WRITING MATERIALS.**

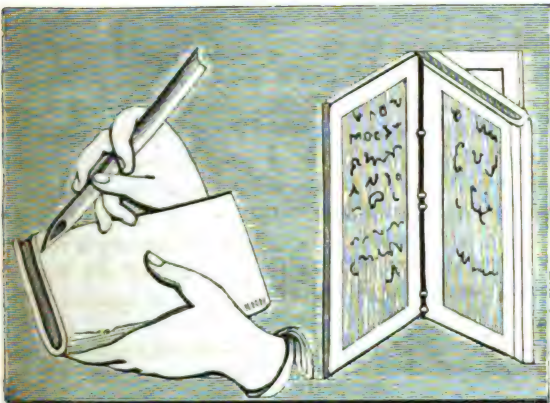
3. If the book were large, it was, of course, formed of a number of skins, &c., connected together. The leaves were generally written in small columns, called *delathoth*, (Jer. 36. 23), and were rarely written over on both sides, (Ezek. 2, 10,) except when the inside would not contain all the writing.

4. Books, among the Hebrews, being usually written on very flexible materials, were rolled round a stick or cylinder; and if they were very long, round two cylinders, from the two extremities. The reader, therefore, unrolled the book to the place which he wanted, (see fig. 1), and rolled it up again when he had read it. (Luke 4. 17-20,) whence the name *Megillah*. (Isai. 34. 4.) The leaves thus rolled round the stick, and bound with a string, could be easily sealed. (Isai. 29. 11; Dan. 12. 4.) Those books which were inscribed on tablets (see fig. 2,) were connected together by rings at the back, through which a rod was passed to carry them by.

Fig. 1.



Fig. 2.



Ancient Books.

5. At first the letters in books were only divided into lines, then into separate words, which, by degrees, were marked with accents, and distributed by points and stops into periods and paragraphs. Among the Orientals, the lines began from the right hand and ran on to the left hand; with the Northern and Western nations, from the left to the right hand; but the Greeks sometimes followed both directions alternately, going in the one, and returning in the other, which they termed *boustrophedon*, because it was after the manner of oxen turning when at plough; an example of this occurs in the Sigeon and some of the Etruscan inscriptions. In Chinese books, the lines run from top to bottom.

6. In times of war, devastation, and rapine, it was necessary to bury in the earth whatever was thought desirable to be preserved. With this view, Jeremiah ordered the writings which he delivered to Baruch to be put into an earthen vessel. (Jerem. 32. 14.) In the same manner the ancient Egyptians made use of earthen pots of a proper shape, hermetically sealed, for containing whatever they wanted to bury in the earth, and which, without such care, would have been soon destroyed. From the paintings on the monuments, it would appear that the Egyptian scribes wrote on tablets composed of some hard material, (perhaps wood,) though it cannot be precisely determined what it was.

7. From an examination of the early Hebrew manuscripts of the Scriptures, we find, in some cases, the page is entire and uniform, in others, it is divided into columns, in others, distinguished into text and notes, either marginal or at the bottom, and they are sometimes accompanied with signatures and catch-words; and also a register to discover whether the book be complete; to these are occasionally added the apparatus of summaries, or side-notes; they were also embellished with fanciful figures of animals, and golden or figured initial letters. The Jews, at the beginning and end of books, placed the word *חזק* *hhezek*, "Be thou strong," which we find in the printed copies of the Hebrew Bible at the end of the books of Exodus, Leviticus, Numbers, Ezekiel, &c., and intended to exhort the reader to be courageous, and proceed on to the following book. The conclusions were also often guarded with imprecations against such as should falsify them; of which we have an instance in the Apocalypse. The Mohammedans, for the same reason, place the name of God at the beginning of all their books. At the end of each book, the Jews also added the number of verses contained in it, and at the end of the Pentateuch, the number of sections it contained, that it might be transmitted to posterity entire.

The Scriptural allusions to books are very numerous, and of these we may briefly notice a few. A book or roll folded up is the symbol of a law abrogated, or of a thing of no further use. A book or roll written within and without, (Ezek. 2. 10; Rev. 5. 1,) may indicate a long series of events. A book sealed is one whose contents are secret, and have been so for a very long time; and are not to be published until the seal be removed. To eat a book signifies, in symbolical language, to consider it carefully, and digest it well in the mind. (Rev. 10. 9.) "Thy words were found, and I did eat them." (Jerem. 15. 16.) Our Saviour uses the same metaphorical expression when He speaks of "the bread of life." The "book of remembrance," mentioned in Malachi 3. 16, seems to be an allusion to the records kept by Eastern princes of the good deeds of their subjects. (Comp. Esther 6. 1.) "The books were opened," (Rev. 20. 12,) also appears to be an allusion to the methods of human courts of justice.

"Book of Life." (Rev. 3. 5.) Vitringa remarks that this expression alludes to the genealogical tables of the Jewish priests, (Ezra 2. 62; Nehem. 7. 64;) as it may be rendered the "book of lives." Dean Woodhouse, on this subject, observes, "As in states and cities, those who obtained freedom and fellowship, were enrolled in the public register, which enrolment was their title to the privileges of citizens, so the King of Heaven, of the New Jerusalem, engages to preserve in his register and enrolment, in the book of life, the names of those who, like the good Sardians, in a corrupt and supine society, shall preserve allegiance and a faithful discharge of their Christian duties. He will own them as his fellow-citizens before men and angels. (Luke 12. 8.)"

BOOTH, an arbour, or tent, made of green boughs. Booths were used by the Israelites at the feast of Tabernacles, which was instituted to commemorate their journey through the Arabian wilderness, as during its continuance they dwelt in booths. (Levit. 23. 42.) See **FEAST OF TABERNACLES**; **TENT**.

BOOTY. See **SPOILS**.

BOOZ. See **BOAZ**.

BORN. See **BIRTHRIGHT**; **FIRSTBORN**.

BORROW. It was a principle universally recognised in ancient times, that all property belonging to their opponents, in the hands of any nation against which war was declared, became forfeited; and in accordance with this supposed right, the jewels, precious vases, &c., which were borrowed by the Hebrews from the Egyptians, as mentioned in Exodus 3. 22, and 11. 2, became, when Pharaoh commenced war upon them, legal spoil. Dr. Boothroyd, in these passages, instead of "borrow," translates the word "ask;" Dr. Adam Clarke says, "request, demand, require."

The Israelites wished to go three days' journey in the wilderness, that they might hold a feast to the Lord; and Mr. Roberts observes, that "when the Orientals go to their sacred festivals, they always put on their best jewels. Not to appear before the gods in such a way, they consider would be disgraceful to themselves, and displeasing to the deities. A person whose clothes or jewels are indifferent, will borrow of his richer neighbours, and nothing is more common than to see poor people standing before the temples, or engaged in sacred ceremonies, well adorned with jewels. Under these circumstances, it would be perfectly easy to borrow of the Egyptians their jewels, as they themselves, in their festivals, would doubtless wear the same things. It is also recorded, the Lord 'gave them favour in the sight of the Egyptians;' and it does not appear to have been fully known even to the Hebrews, that they were going finally to leave Egypt."

BOSOM. The Orientals generally wore long, wide, and loose garments, and when about to carry anything away that their hands would not contain, they used for the purpose a fold in the bosom of their robe. To this custom Our Saviour makes allusion. "Good measure—shall men give into your bosom." (Luke 6. 38.) To have one "in our bosom," implies kindness, secrecy, intimacy. (Gen. 16. 5; 2Sam. 12. 8.) Christ is in the bosom of the Father; that is, possesses the closest intimacy and most perfect knowledge of the Father. (John 1. 18.) Our Saviour is said to carry his lambs in his bosom, which beautifully represents his tender care and watchfulness over them. (Isai. 40. 11.)

Roberts observes, "Anything which is valuable or dear to a person is said to be *madegilla*, 'in his bosom.' When a husband wishes to express himself affectionately to his wife, he says, 'Come hither, thou wife of my bosom.' Does a man boast he will do that which is impossible, another will say, 'He is going to put fire in his bosom without being burned.' (Prov. 6. 27.) A beloved son, though at a distance, is still said to be in the bosom of his parents."

BOSSES, the thickest and strongest parts of a buckler. (Job 15. 26.) See **ARMS AND ARMOUR**.

BOTTLE. The bottles used in the East, both of old and at present, are widely different from those of Europe. They are made of the skins of animals stripped off without opening the belly, and the apertures made by cutting off the tail and legs sewed up. The neck of the animal serves as the neck of the bottle, and is secured

with a cord. Such bottles are used at this day in Spain, and are called *borrachas*.



Eastern Bottle.

Sir John Chardin states, that the Arabs keep their water, milk, and other liquors, in leathern bottles. These bottles are frequently rent when old and much used, and are capable of being mended; this they do "sometimes by setting in a piece, sometimes by gathering up the torn place in the manner of a purse, and sometimes they put in a round flat piece of wood, and by that means stop the hole."

Bruce describes a leathern bottle, which by the natives of Abyssinia is termed a *girba*. "It is made of an ox's skin, squared, and the edges sown together very artificially by a double seam, which does not let out water. An opening is left at the top of the *girba*, in the same manner as the bung-hole of a cask; around this the skin is gathered to the size of a large handful, which, when the *girba* is full of water, is tied round with whipcord. These *girbas* generally contain about sixty gallons each, and two of them are the load of a camel. They are then all besmeared on the outside with grease, as well to hinder the water from oozing through, as to prevent its being evaporated by the heat of the sun, which in fact happened to us twice, so as to put us in imminent danger of perishing with thirst."

The allusions of Scripture to bottles and their properties are numerous, and to understand them we must bear in mind what has been said of their form and material. Thus the Gibeonites, in order to deceive Joshua, took "wine bottles, old, and rent, and bound up," (Josh. 9. 4.) and such are spoken of in Matthew 9. 17, and Luke 5. 38. David (Psalm 119. 83) compares himself to "a bottle in the smoke," which is a convertible phrase with a bottle in the tent of an Arab; because, when a fire is lighted, the smoke instantly fills every part, and there is no aperture but the door from which the smoke can escape. He, therefore, seems to allude both to the meanness of a skin bottle, and to its blackness from the smoke of the tent in which it is suspended, in contrast to the vessels of silver and gold which he had used in the palace of Saul.

Job says, "My belly is as wine which hath no vent, it is ready to burst like new bottles," (32. 19); upon

which Roberts remarks, "The bottle in India at the present day, called 'turumthe,' is made of the raw hide of an animal, consequently, when any fermenting liquor is put into it, the skin being comparatively green, distends itself to the swelling of the liquor. But, should the bottle have been previously stretched by the same process, then it must burst if put to a second trial, because it cannot yield to the new pressure of fermentation."

BOTTOMLESS PIT. See **ABYSS**; **PIT**.

BOW. See **ARMS AND ARMOUR**.

BOWELS. The bowels are often represented in the Scriptures as the seat of mercy, tenderness, and compassion. Thus "Joseph made haste, for his bowels did yearn upon his brother." (Gen. 43. 30.) In the relation of the Judgment of Solomon, (1 Kings 3. 26,) speaking of the mother of the living child, the marginal reading of our version is, "her bowels were hot upon her son," and this is still an Oriental phrase. "A mother," says Roberts, "in lamenting over her suffering child, exclaims, 'Ah! my bowels are hot over the child.' 'My bowels burn in my misery.' 'My heart is burnt to ashes.'" See **BELLY**.

BOWING. This was a very ancient mode of showing respect, for we read in Genesis 23. 7, that "Abraham stood up, and bowed himself to the people of the land, even to the children of Heth." So also Jacob, when he came to meet his brother Esau, "bowed himself to the ground seven times, until he came near to his brother," (Gen. 33. 3,) and the brethren of Joseph bowed themselves before him as the governor of the land. The attitude of bowing is frequently represented in the paintings on the tombs of Egypt, particularly of captives brought before a king or conqueror.

Besides its use as a courteous demeanour, bowing is frequently mentioned in the Scriptures as an act of adoration. Thus we read of those who had, and those who had not, "bowed the knee to Baal." (1 Kings 19. 18.) In this sense the attitudes comprised under the term bowing are very various. Of the following figures, the first and second may represent some of the more ordinary



Postures of Adoration.

postures of devotion among the Hebrews, while the third shows the form of adoration mentioned in Joshua 5. 14: "Joshua fell on his face to the earth and did worship."

Roberts, in reference to Gen. 33. 3, observes, "There is something very touching, and to an Eastern mind very natural in this action of Jacob's. His arrangements also may be seen to the life at this day. His wives and children were placed behind him: they would be in a separate group in order that Esau might the more readily see them. He would then walk forward and cast himself on the earth, and rise again, till he had bowed seven times; after which, as he would walk a short distance every time he arose, he would be near to his brother. Esau could not bear it any longer, and ran to meet him, and fell on his neck, and kissed him and wept. Then came the handmaids and their children, I think I see them, and bowed themselves before Esau; the wives, also, according to their age, and their children prostrated themselves before him."

Of the mode of bowing in the East on state occasions, we have the following account by Mr. Morier: "The ambassador had his public audience, when we saw the king in great splendour: he was decked in his jewels with his crown on his head, his bazubends or armlets on his arms, seated on his throne. We approached him bowing after our own manner; but the Persians bowed as David did to Saul, who 'stooped with his face to the earth and bowed himself.' (1 Sam. 24. 8.) That is, not touching the earth with the face, but bowing with their bodies at right angles, the hands placed on the knees, and the legs somewhat asunder. It is only on remarkable occasions that the prostration of the Rousee Zemeen, the face to the earth, is made."

BOWL. The art of working in metal was practised by the Hebrews in very early times, indeed, during their journey in the wilderness, and the "bowls of pure gold," mentioned in Exodus 25. 29, for the service of the Tabernacle, were most probably vases of elegant workmanship, similar to those we find depicted on the Egyptian monuments. These Egyptian vases were exceedingly elegant. They were richly chased and embossed, and the handles often appear formed of the figures of animals executed with great spirit. Their forms are very various: some are in shape like "the cup and cover" of modern days; others resemble the form of the lotus, so as to suggest to the mind this natural cup as the original from which art first drew its inspiration; and others represent a laver supported by human figures; on one of these two captive Jews are given; while the thick lips and low forehead, the plumy head-dress and the rude cincture of others, seem to prove that they were modelled from the negro race.

"So strong a resemblance do the Egyptian vases bear to the productions of the best epochs of ancient Greece, both in their shape and in the fancy devices which adorn them, that some might even imagine them borrowed from Greek patterns. But they are purely Egyptian, and were universally adopted in the Valley of the Nile, long before the graceful forms we admire were known in Greece: a fact invariably acknowledged by those who are acquainted with the remote age of Egyptian monuments, and the period when the paintings representing them were executed in the tombs, or temples, of the Thebaid.

"Some indeed of the most elegant date in the early age of the third Thothmes, a monarch who appears to have lived about the year 1490 before our era, and whom I assume to be the Pharaoh of the Jewish Exodus: and we not only admire their forms but the richness of the

materials of which they were made, the colours and the hieroglyphics themselves showing them to have been of gold and silver, or of this last, inlaid with the more precious metal." Wilkinson.

A modern traveller informs us that the bowls and dishes of the modern Arabs are of wood; those of their emirs are not unfrequently of copper, very neatly tinned.

At a collation given by the grand emir of the Arabs, whom he visited, there were large painted basins, and bowls of wood, placed before him; their being painted was, without doubt, a mark of honour, to distinguish them from the ordinary wooden bowls. The "lordly dish," mentioned in Judges 5. 25, was probably something of this kind.



Egyptian Bowls and Vases. From the Monuments.

BOX, כֶּסֶף *pack*. This word, which originally means a small leathern bottle, used for holding oil, is in our version translated "box," in 2Kings 9. 1,3; but in 1Sam. 10. 1, "vial." The word box also occurs in the New Testament in several places. See ALABASTER.

Of the form of the "box" of Scripture we have no account, but we find boxes for various uses frequently portrayed in the paintings of Thebes, and of some of these we give representations. Many of these boxes have lids, resembling the carved roof of a royal canopy; others had a simple flat cover. When cut, veneered, or inlaid with rosewood, the sides and lid were painted, and those intended for the tombs, to be deposited there in honour of the deceased, had usually a funeral inscription, or a religious subject, painted on them. The lids of many boxes were made to slide in a groove, like our small colour-boxes; others were fitted into the body, being cut away at the edges for this purpose; and some turned on a pin at the back. In opening a large box,

they frequently pushed back the lid, and then either turned it sideways, and left it standing across the breadth of the box, or suffered it to rest on the ground.

BOX-TREE, תְּאֵשֶׁר *teashur*. This word occurs only in Isaiah 41. 19; 60. 13, and it is not very clear what tree is intended. The old versions and interpreters express it variously by that of the cedar, poplar, and fir; and the Chaldee paraphrase, and several Hebrew commentators, render it by box-tree, which view our translators have adopted.

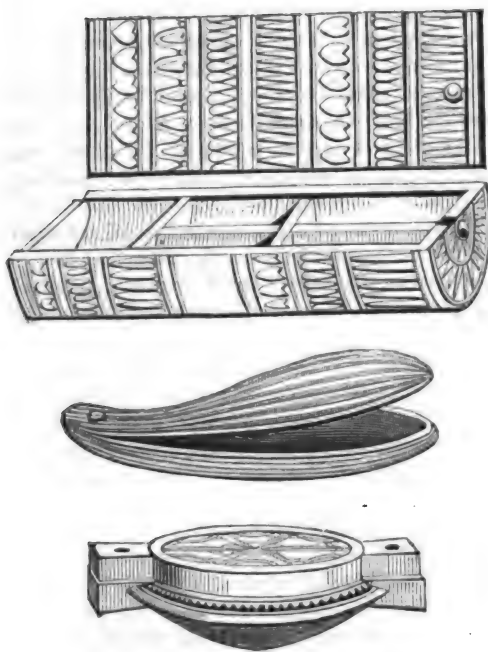
The *Buxus sempervirens*, or box-tree, is an evergreen, which, in our gardens, is generally seen only as a dwarf shrub. In the East, however, its native country, it attains the size of a forest-tree, and often forms a very beautiful feature in the landscape. Its wood, which is very hard, is extensively employed for wood-engravings, and is much valued.

BOZEZ, the name of a rock upon which Jonathan climbed to attack the Philistines: it was opposite to Michmash. (1Sam. 14. 4.)

Professor Robinson says, "North-east of Jeba, across the very deep valley, lies Mûkhmâs, the ancient Michmash, to which we came in about three-quarters of an hour. In the bottom of the valley, directly between Jeba and Mûkhmâs, are two conical hills, not very high, which are probably the scene of Jonathan's romantic adventure against the Philistines."

BOZKATH or **BOSCATH**, a town in the territory of the tribe of Judah, (Josh. 15. 39,) and the birth-place of Jedidah, the mother of Josiah, king of Judah. (2Kings 22. 1.)

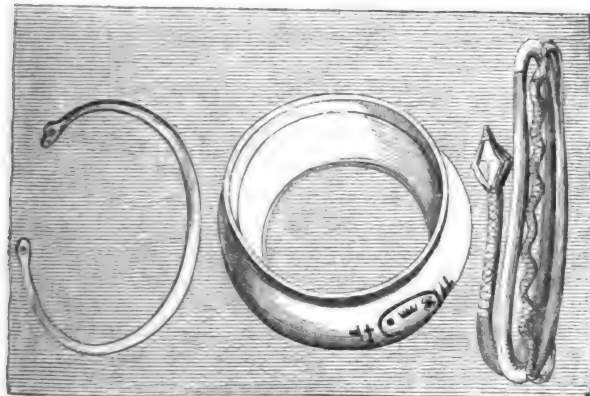
BOZRAH, the Bostra of the Greeks, a city of Edom, or Idumea. (Isai. 34. 6.) It was allotted to the tribe of Reuben, and was a frontier town of Edom and Moab. From the manner in which it is mentioned in several places in Scripture, it was evidently a city of great importance. In Isaiah 63. 1, it seems to have been celebrated for its dyed garments, as some understand, or as others read, for its wine. Jeremiah mentions a Bozrah in Moab. (48. 24.) We are at present acquainted with the ruins of but one town of this name; this is situated in the southern part of the district called the Haouran, the proximity of which to



Egyptian Boxes. From the Monuments.

Moab might seem to show that this was the Bozrah mentioned as belonging to the Moabites. Lord Lindsay says, "Bozrah is now, for the most part, a heap of ruins, a most dreary spectacle. Here and there the direction of a street or alley is discernible, but that is all; the modern inhabitants, a mere handful, are almost lost in the maze of ruins. At no place during my tour did I feel more vivid pleasure from the mere consciousness of being at it; ignorant of Arabic, and unaware of the great, though perhaps only temporary, political change that for the present enables a Frank to visit these countries openly, and without disguise, I had never supposed the possibility of visiting it, yet there are few places so interesting, both to the admirer of sacred literature, and the student of history."

BRACELET, צַמִּיד *tsamed*, an ornament for the person, worn by both sexes among the Hebrews, and also among the Egyptians. (Gen. 28. 18; Ezek. 16. 11.) Bracelets formed part of Abraham's present to Rebekah, (Gen. 24. 22,) and are mentioned among the usual ornaments of the Jewish women by the prophet Ezekiel. (16. 11.) Many representations of Egyptian bracelets are to be seen on the tombs at Thebes, of which we give specimens, and those of the Hebrews were, no doubt, much like them. The kings are generally ornamented with an armlet, or bracelet, worn above the elbow. Some of these are of metal, but others appear to be rows of jewels, or coral, strung together.



Egyptian Bracelets. From the Monuments.

A bracelet is now commonly worn by the Oriental princes, as a badge of power and authority. This probably was the reason why the Amalekite brought the bracelet which he found on Saul's arm, along with his crown, to David. (1Sam. 1. 10.) It was a royal ornament, and belonged to the regalia of the kingdom.

BRAMBLE. See **THORN**.

BRANCH, צֶמַח *tsmach*, the bough of a tree. (Psalm 104. 12.) As trees, in Scripture, denote great men and princes, so boughs, branches, sprouts, or plants, denote their offspring. In conformity to this manner of speaking, Our Lord is, in respect to his human nature, styled a rod from the stem of Jesse, and a branch out of his roots, that is, a prince arising from the family of David. (Isai. 11. 1.) "The prophet," as Bishop Lowth observes, "having described the destruction of the Assyrian army, under the image of a mighty forest, represents, by way of contrast, the great person who makes the subject of this chapter, as a slender twig, shooting out from the trunk of an old tree, cut down, lopped to the very root, and decayed, which tender plant, so weak in appearance, should, nevertheless, prosper. The aged trunk, denoting the royal house of David, at that time in a forlorn and contemptible condition, like a tree of which nothing was left but a stump under-ground." (Jerem.

23. 5; 33. 15; Zech. 3. 8; 6. 12.) Branch is the symbol of posterity, in Job 8. 16; and also is the symbol of kings, descended from royal ancestors, as branches from the root. (Ezek. 17. 3, explained by v. 12; Dan. 11. 7.) In Homer, ὄξος Ἀργῆος, a bough of Mars, often occurs, by which we are to understand, a son of Mars.

"An abominable branch," (Isai. 14. 19,) means a tree on which a malefactor has been hanged, for which they were held in detestation. Branches are also mentioned in many places in Scripture; in some cases as symbols of prosperity, in others of adversity, as in Gen. 49. 22; Job 15. 32; Psalm 80. 11; Isai. 25. 5; Ezek. 17. 6.

Branch is also the symbol of idolatrous worship. (Ezek. 8. 17.) The carrying of branches among the Jews was a sign of honour. And this it is that God complains of by the prophet: they carried branches as if they did Him honour, but they held them to their noses like mockers; that is, they mocked Him secretly when they worshipped Him publicly; they came with fair pretences and wicked hearts. Dathe remarks, that a writer on the religion of the Persians enumerates, among the sacred furniture, a bundle of twigs, called *barsom*, in the old Persic language, which they hold in their hands while praying. Michaëlis says that they held it before the face, opposite to the holy fire. Spencer also observes, that the heathen, in the worship of their deities, held forth the branches of those trees which were dedicated to them. See **MESSIAH**.

BRASS. The Hebrew words, נָחָשׁ *nachash*, and נְחֹשֶׁת *nechosheth*, are in our version rendered "brass," but in most cases signify native copper, brass being an alloy of copper and zinc, the preparation of which demanded more skill in metallurgy than can reasonably be supposed to have been possessed in very early times. Afterwards mixed metals were much employed, but, judging from the discoveries of ancient arms, &c., in Egypt and elsewhere, the brass of antiquity seems to have been rather a kind of bronze. Therefore we may consider Tubal-cain as a worker in copper; and we may perhaps form a just idea of the "vessels of brass" of the Temple, (2Kings 25. 14,) and the "brazen glasses of the women," (Exod. 38. 8,) from the following passage from Sir John Gardner Wilkinson. "Many of the bronze vases found at Thebes and in other parts of Egypt, are of a quality which cannot fail to excite admiration, and prove the skill possessed by the Egyptians in the art of working and compounding metals. We are surprised at the rich sonorous tones they emit on being struck, the fine polish of which they are frequently susceptible, and the high finish given them by the workmen; nor are the knives and daggers made of the same materials less deserving of notice. The mirror was of mixed metal, chiefly copper, most carefully wrought and highly polished, and so admirably did the skill of the Egyptians succeed in the composition of metals, that this article was susceptible of a lustre which has even been partially revived at the present day in some of those discovered at Thebes.

"The skill of the Egyptians in compounding metals is abundantly proved by the vases, mirrors, arms, and implements of bronze, discovered at Thebes and in other parts of Egypt; and the numerous methods they adopted for varying the composition of bronze by a judicious mixture of alloys, are shown in the many qualities of the metal. They had even the secret of giving to bronze or brass blades a certain degree of elasticity, as may be seen in the dagger of the Berlin Museum." The prophet Ezekiel alludes to this compounding of metals, in his description of the corrupt state of the Jewish nation. (Ezek. 22. 18-20.) And from the frequent mention of

"cunning workers in metals," it seems probable that the Jews were as skilful as their Egyptian teachers.

At present almost every weapon or instrument, where a fine edge is required, is formed of iron, but this was not the case formerly. It is very doubtful whether the word ברזל *barzel*, is rightly translated "iron," in speaking of Tubal-cain, (Gen. 4. 27,) and no direct mention of iron tools is made till after the Exodus. It would also appear that the Egyptians, at least in the earlier ages, were unacquainted with the use of iron, for upon the monuments, all the implements not formed of gold and silver are painted green, and were undoubtedly of copper or bronze. The wheels of their war chariots, their swords, quivers, knives, axes, and adzes, were all formed of the same metal. The great quantity of metal required in the arts was probably obtained from the interior of Africa, as there were no mines in Egypt.

In the Scriptures brass is spoken of as the symbol of insensibility, and presumption or obstinacy in sin. (Isai. 48. 4; Jerem. 6. 28.) Brass is also the symbol of strength. (Psalm 107. 16; Micah 4. 13.) Brazen walls or gates signify a strong and lasting adversary or opposer. (Isai. 45. 2; Jerem. 1. 18.)

The Macedonian empire is described in Daniel 2. 39, as a kingdom of brass, in allusion to its warlike nature. The prophet Zechariah (6. 1) alludes to mountains of brass, which we may interpret, according to Vitranga, of those firm and immutable decrees by which God governs the world. See COPPER; METALS.

BRAZEN SERPENT. See SERPENT.

BREAD. Besides its ordinary meaning, bread is often employed by a figure for all things necessary to our subsistence, and to it are likened Our Lord, who is the "living bread," (John 6. 51,) and the Gospel, which, in reference to its first promulgation among the Jews, is styled "the children's bread." (Matt. 15. 26.) The manna in the wilderness is also called bread by Nehemiah (9. 15,) and by St. John. (6. 31.)

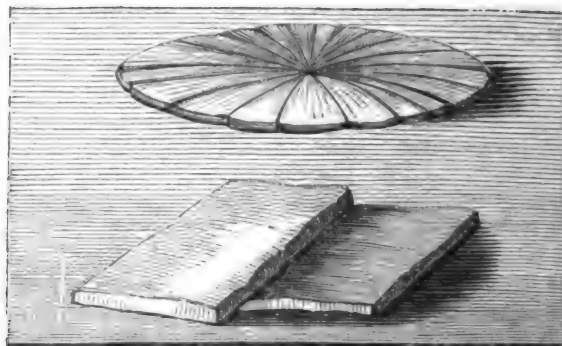
The bread spoken of in the Sacred Writings differed very considerably from that used by European nations, and we shall therefore describe its preparation somewhat at length.

In early times corn was often eaten at first without any preparation at all, (Deut. 23. 25,) and the custom was not entirely disused in the time of Our Saviour. (Matt. 12. 1.) Parching it afterwards became so general, that the words which properly mean parched, were also used for corn or meal. (Ruth 2. 14; 2Sam. 17. 28.) Mortars were used in the time of Moses for bruising corn, as was also the mill. (Numb. 11. 8.) Fine meal, that is, corn or grain ground or beaten fine, is spoken of as far back as the time of Abraham. (Gen. 18. 6.) At first, barley alone was ground, but afterwards wheat, as only the poor used barley. Barley-bread appears to have been more suitable in the warm climate of the East than in a colder climate. On the second day, however, it becomes insipid and rough to the palate, as is likewise the case with wheaten-bread; hence the necessity of baking every day, and hence also the daily grinding at the mills about evening, alluded to by the prophet Jeremiah. (25. 10.)

The flour being mingled with water was reduced to a solid mass in a sort of wooden-tray or kneading-trough; this, after remaining a little time, was kneaded, some leaven being also added to it. (Exod. 12. 34.) In case it was necessary to prepare the bread very hastily, the leaven was left out. (Gen. 18. 6; 19. 3.) The cakes when made were round and nine or ten inches in diameter. The unleavened cakes were not thicker than a knife, but

the leavened were as thick as a man's little finger. The bread was not cut with a knife but broken, termed in Hebrew פָּרַס *paras*. (Isai. 58. 7; Lament. 4. 4.) Hence the expression in Scripture of breaking bread, refers to sitting down to table and taking a repast. Our Saviour broke the bread which He had consecrated. (Matt. 14. 19; 15. 36.)

The Egyptians who were wealthy had a baker in the house, (Gen. 40. 2-5,) but the women generally performed that office in establishments of a smaller scale, and among the poorer classes. They had loaves of bread apparently not unlike those of the present day, others flat and round as our crumpets, and others in the



Egyptian Bread. From the Monuments.

form of rolls or cakes sprinkled with seeds, such as the caraway. In the houses of the rich, bread was made of wheat, the poorer classes being contented with barley, and flour of the *Sorghum* or *Holcus sorghum*, of Linnæus.

A modern traveller, in reference to the present mode of preparing bread in the East, says that "A person accustomed to the lengthened processes by which food is got ready in Europe, is considerably surprised when brought to observe the rapidity of similar preparations in the East. A sheep is killed, flayed, and cooked, in the course of an hour and a half; coffee is roasted, ground, and boiled in about ten minutes; and meal is kneaded and baked, and perhaps the corn ground, in seldom more than twenty minutes. Much of this may be accounted for by the heat of the climate, by which many articles would be spoiled if kept too long previously to being used. Meat would be tainted in less than a day; the oily principle in coffee would soon be lost, and its pleasant aroma evaporate; and loaf bread would quickly turn sour, or be rendered unpleasant by the absorption of its moisture. The labour of grinding the corn is generally performed early in the morning by the women of the household. They sit upon the ground, commonly two to a mill, the lower part of which is held between the legs; as the upper stone is whirled round, the women beguile their labours by singing at the top of their voices, certain songs which seem almost appropriated to this service. The simultaneous noise of grinding and singing in an Oriental city, warns the indolent that it is time to rise; and the absence of such sounds, is noticed in the Old Testament as a mark of desolation. The dough is prepared in a large wooden bowl, and portions are successively moulded into the form of thick round cakes on a board or stone near the oven. These, when flattened out to about the size of a breakfast saucer, the woman takes up and tosses about on her arms with surprising dexterity and quickness, till it becomes no thicker than a pancake, and forms a circle of a foot in diameter, or an oblong of a foot and a half in length. When the cake is brought to the requisite thinness, one side is wetted with water as well as the hand and arm by which it is introduced into the oven. The wet side, by an operation which requires

much tact with a piece of dough of such tenuity and extent, is stuck against the side of the oven, where it adheres until perfectly baked, when, if not properly attended to, it would fall into the hot embers at the bottom; and if prematurely removed, cannot be again attached. Its timely removal becomes therefore an operation requiring much judgment and care. If the introduction and removal of the cakes were not rapidly performed, the heat of the oven is generally so great, that the arms and hands of the woman would be much injured. But such is the facility acquired by habit in all these operations, from the tossing of the cake to its final removal from the oven, that one woman finds no difficulty in attending to the baking of five or six cakes at once, at the same time preparing others to replace those withdrawn. The baking takes about five minutes or less, according to the heat of the oven. The women pride themselves greatly on their skill in these operations; and among the Arabs, Kourds, Armenians, and the Eelauts of Persia, the reputation of being a skilful maker of bread powerfully recommends a young woman to the attention of those who are desirous to marry.

"The bread made in the manner we have described, varies according to the prevailing taste in different countries. It is sometimes rather thin and crisp; but more generally flexible and moist: often, indeed, changed but slightly from the state of dough. In about twenty-four hours it becomes very hard, and cannot well be used without previous soaking in water; consequently, bread is only baked for the occasions of the current day. The bread is not generally liked by Europeans, and the writer felt no small satisfaction in finding at Erzeroom, all the way from thence to the Black Sea, and at Constantinople, this pancake bread superseded by loaves, which are baked in ovens not much unlike our own." See **BAKER; OVEN**.

BREAD, SHEW, לחם פנים *lachem panim*, "Bread of the faces," or "bread of the presence," (Exod. 25. 30,) was offered every Sabbath to God on the table in the Holy place. The Rabbins say that the loaves were square, and were covered with leaves of gold. They were twelve in number, in memory of the twelve tribes of Israel, in whose names they were offered. Each loaf contained about five pints and one-tenth of flour; they had no leaven, and were presented fresh every Sabbath-day, with much ceremony and care, it being so managed that the new bread should be set on one end of the table before the old was taken away from the other, in order that the table might not be for a moment without bread. The bread that was removed might only be eaten by the priests. With this offering there was frankincense, (Levit. 24. 7,) and even wine according to some commentators (Exod. 25. 29, 30); the Septuagint adds salt. The loaves were placed one upon the other in two piles of six each; and between every loaf there were two thin plates of gold, folded back in a semi-circle of the whole length of the table in order to admit air and prevent the loaves from growing mouldy. These golden plates were supported at their extremities by two golden forks, which rested upon the ground. Jewish traditions state, that in order to render the bread more peculiar and consecrated, the priests themselves performed all the operations of sowing, reaping, and grinding the corn for the shew bread, as well as of kneading and baking the bread itself.

BREASTS. In the prophecy of Nahum against Nineveh, it is said that her women shall be led into captivity, "tabring upon their breasts," or beating their breasts in token of anguish, as if they were playing on

the tabret. The waving of the breast of the animal offered in sacrifice mentioned in Leviticus 7. 30, is supposed to be typical of giving up to God the heart and the affections.

Females in the East are more desirous than those of colder climates to have a full and swelling breast, and study *embonpoint* to a degree unusual among northern nations. That this was the case among the ancient Hebrews may be seen by reference to Canticles 8. 10. See **BOSOM**.

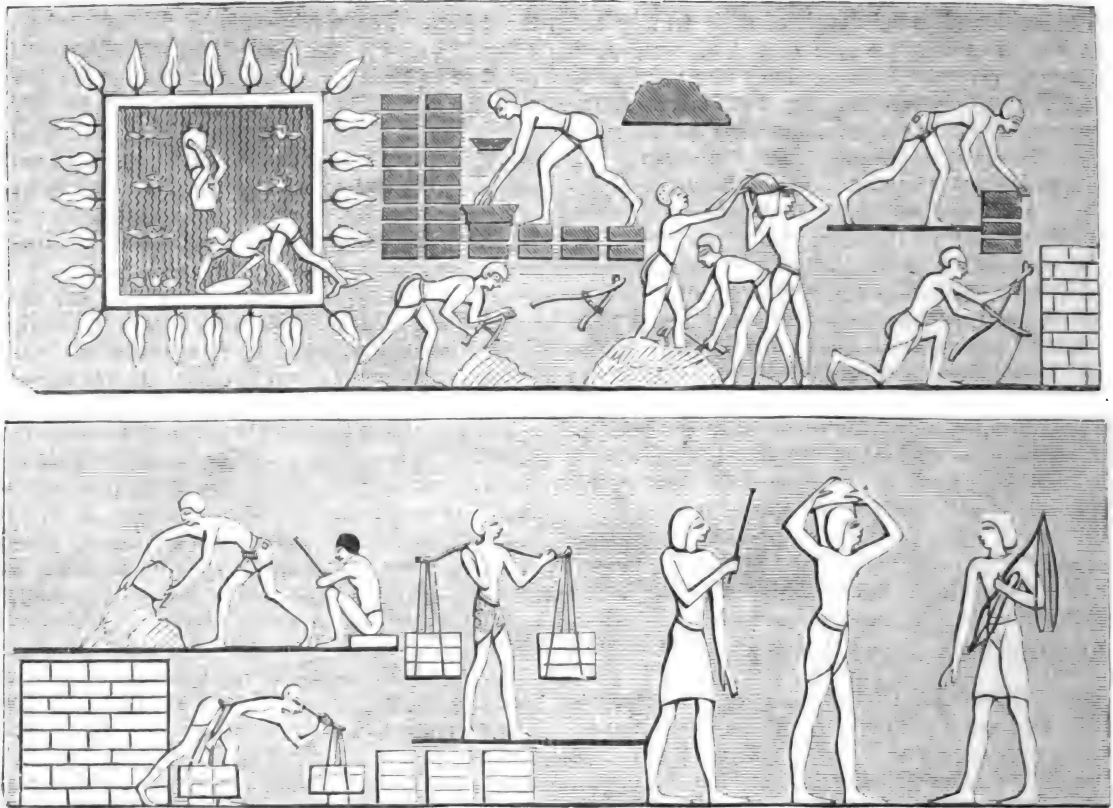
BREASTPLATE, חושן *hhoshen*. The breastplate of the Jewish high-priest was a piece of embroidery, about ten inches square. (Exod. 28. 15.) It was made of two pieces of the same rich embroidered stuff of which the ephod was made, having a front and a lining, so as to form inside a sort of purse or bag, (Exod. 39. 9,) in which, according to the Rabbins, the Urim and Thummim was enclosed. The front of it was set with twelve precious stones, on each of which was engraved the name of one of the tribes. They were placed in four rows, and divided from each other by the little golden squares or partitions in which they were set. In the ephod, in which there was a square space left open sufficiently large for the admission of the breastplate, were four rings of gold, to which four others at the four corners of the breastplate corresponded. The breastplate was confined to the ephod by means of ribands of dark blue, which passed through these rings, and was suspended from the shoulders by chains of gold, which were fastened to the upper corners. It was confined to the body by the same girdle which went round the ephod.

The higher Egyptian priests wore a large and splendid ornament upon the breast. It was frequently an idolatrous symbol, often a winged scarabæus, the emblem of the sun, with a connecting ring and chain to fasten it to the girdle. See **AARON; HIGH-PRIEST; URIM AND THUMMIM**.

For the military breastplate, see **ARMS AND ARMOUR**.

BRETHREN. See **BROTHER**.

BRICK, BRICKMAKING, לבנה *lebenah*. The materials for the construction of edifices were originally stone, mud, and brick. Bricks were of different sizes, somewhat larger than those among us, and were usually hardened by the heat of the sun; but when intended for splendid and durable edifices, as in Genesis 11. 3, they were burnt in a kiln. The Hebrew term מלכן *malben*, a brick-kiln, first occurs in 2Sam. 12. 31. In Egypt it appears that straw anciently entered into the composition of their bricks. The straw in the specimens extant, still retains its original colour, and is a proof that these bricks were never burnt in stacks or kilns. The process of manufacture, represented in the engraving, did not differ materially from that used in our own day. The clay was brought in baskets from the banks of the Nile, thrown into a heap, then thoroughly saturated with water, and worked up to a proper consistency by the feet of the labourers. The clay, when tempered, was cut by an instrument somewhat resembling the hand-plough, and moulded in an oblong trough; the bricks were then usually dried in the sun, for though some, from their colour, appear to have been baked or burned, no traces of this operation have yet been discovered on the monuments. The labour altogether was equally painful and unwholesome under the burning sun of Egypt, where the moist exhalations from the humid clay have always been found very deleterious, and it appears to have been shunned by the native Egyptians, and performed by slaves or captives taken in war. The Jews, of course, were not spared this drudgery, and



Foreign Captives employed in making Bricks at Thebes.

like the captives detained in the Thebaïd, they were condemned to the same labour in Lower Egypt. They erected granaries, treasure cities, and other public buildings for the Egyptian monarch. Sir J. Gardner Wilkinson says, "To meet with Hebrews thus engaged, in the sculptures and monuments, cannot reasonably be expected, since the remains in that part of Egypt where they lived have not been preserved; but it is curious to discover other foreign captives overlooked by similar 'taskmasters,' and performing the very same labours as the Israelites described in the Bible. Some persons have imagined that they can trace a Jewish cast of countenance in the light-brown figures; but wherever Jews are found on the monuments, and they undoubtedly occur in the painting of a triumphal procession discovered by Belzoni in the tombs of the kings, they are painted deep red, and are distinguished by large beards, bushy hair, confined within a band, and fringed garments, none of which characteristics appear in the figures of the brickmakers." It is not an improbable conjecture offered by Rosellini, that the miserable victims of tyranny here depicted on the monuments are Greeks and Anatolians, supplied by the slave-dealing Phœnicians, whose piracies in the *Ægean* and *Euxine* seas were almost as extensive as their commerce.

In the above engraving from Wilkinson, is represented the process of Egyptian brickmaking. The clay having been dug up, is conveyed away on men's shoulders in baskets, and laid in heaps, which are moistened with water from the tank at the left hand upper corner. Some of the figures are employed in shaping the tempered clay with moulds, and the piles of bricks are seen placed for drying. These operations occupy the upper compartment, while in the lower is seen, chiefly, the method employed for removing the bricks when fit for use, which is by means of a yoke and slings; the whole process being superintended by "taskmasters" armed with sticks.

The sacred historian says, "The Egyptians made the

children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in mortar and in all manner of service in the field; all their service wherein they made them serve was with rigour." (Exod. 1. 13, 14.) This "service with rigour" has ever been a distinguishing feature of the Egyptian government, and in all ages the rulers of Egypt have, in the construction of their public works, caused a frightful waste of human life; one hundred thousand workmen fell victims to the toil of cutting a canal which Pharaoh-Necho opened between the Nile and the Red Sea; and in modern days, Mohammed Ali worked to death nearly twenty thousand in completing a canal between the Nile and the Sea of Alexandria. See **BABYLONIAN BRICKS**.

BRIDE, BRIDEGROOM. See MARRIAGE.

BRIDLE, the headstall and reins by which a rider governs his horse. (Psalm 32. 9.) The restraints of God's providence are metaphorically called his bridle and hook. (2Kings 19. 28.) The "bridle in the jaws of the people causing them to err," (Isai. 30. 28,) is God permitting the Assyrians to be directed by foolish counsels, that they might never finish their intended purpose against Jerusalem. (Isai. 37. 29.) The restraints of law and humanity are called a bridle, and to let it loose, is to act without regard to these principles. (Job 30. 11.)

BRIER. See THORN.

BRIGANDINE. The Hebrew word שריון *shereyon* has been variously translated in our version by breast-plate, habergeon, and brigandine, for particulars of which see **ARMS AND ARMOUR**.

BRIMSTONE, נפֿרית *gophreth*; Sept. θειον. Brimstone, or sulphur, is a highly inflammable mineral, found in great abundance in the neighbourhood of volcanoes, in all parts of the world. It is a principal

ingredient in gunpowder, and is very largely employed in many processes of the arts.

The word brimstone is used in the Scriptures as the symbol of a perpetual torment and destruction; thus, "Brimstone shall be scattered upon his habitation;" (Job 18. 15;) his house or family shall be destroyed for ever by an inextinguishable fire. Isaiah speaking of the enemies of the church under the designation of Edom says, "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." (Isai. 34. 9.) Fire and brimstone are represented in many passages of Scripture, as the agents by which God punishes the wicked. There is in this a manifest allusion to the overthrow of the cities of the plain by showers of ignited sulphur, to which the physical appearances of the country bear witness to this day. (Deut. 29. 23; Psalm 11. 6.)

Roberts says, "When a place is noted for being unhealthy, or the land very unfruitful, it is called a *Kenthaga poomg*, a place or country of brimstone. Trincomalee, and some other places, have gained this appellation, on account of the heat and sterility of the soil." See BITUMEN; DEAD SEA; SODOM AND GOMORRAH.

BROIDERED. See EMBROIDERY.

BROIDERED HAIR. This expression refers to the hair being worn platted, and fixed with crimping pins. (1Tim. 2. 9; 1Peter 3. 3.)

"The Eastern females," says Sir J. Chardin, "wear their hair very long, and divided into a number of tresses. In Barbary, the ladies have their hair hung down to the ground, which, after they have collected into one lock, they bind and plat with ribands. The women nourish their hair with great fondness, which they endeavour to lengthen, by tufts of silk, down to the heels." See HEAD-DRESS.

BROOK, נַחַל *nachal*. A brook may be distinguished from a river by its flowing only at particular times, such as after great rains, or the melting of the snow; whereas a river flows constantly at all seasons. This distinction, however, is not always preserved in Scripture; and one is not unfrequently taken for the other; the great rivers, such as the Euphrates, the Nile, and the Jordan, being occasionally called brooks. Thus the Euphrates is called "the brook of the willow." (Isai. 15. 7.) The Hebrew word signifies also a valley, or a valley with a brook; hence the one is often placed for the other. To deal "deceitfully as a brook," and to pass away "as the stream of brooks," (Job 6. 15,) is to deceive our friend when he most needs our help and comfort, because, brooks being temporary streams, are dried up in the heats of summer, and thus the hopes of the traveller are disappointed.

BROTHER. In the Scriptures, agreeably to Oriental custom, this term has a much greater latitude than obtains among Europeans, being extended to near kinsmen or cousins. Thus, in Matthew 13. 55, James, Josés, and Judas, are called the brethren of Our Lord; but were most probably only his cousins by his mother's side; for James and Josés were the sons of Mary; (Matt. 27. 56;) and James and Judas, the sons of Alpheus, (Luke 6. 15, 16,) which Alpheus is, therefore, probably, the same with Cleophas, the husband of Mary, sister to Our Lord's mother. (John 19. 25.)

Roberts says, "In Eastern language, it is common to apply the word brother, or sister, to those relations who have no right to it in England. Thus, cousins are called brothers, and the sons of brothers are called brothers; but the children of a daughter, though she herself would be called sister by her cousins, would not be addressed

the same way, but styled 'machan,' that is, cousin. The name, sister, which Abraham gave to his wife, (Gen. 20. 12,) is still given to the same degree of relationship. 'She is the daughter of my father, but not the daughter of my mother.'"

BROTH, מַרְק *marak*. When the angel of the Lord appeared to Gideon, to encourage him to deliver his country from the yoke of Midian, Gideon requested a sign, and prepared a present, or a "meat offering," as the margin renders it. "And Gideon went in and made ready a kid, and unleavened cakes of an ephah of flour; the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it." (Judges 6. 9.) Upon the angel touching the offering with his staff, "there rose up fire out of the rock," and consumed it. We may infer that Gideon roasted one part of the kid, and stewed the other. In this case, the roasted part was probably prepared in the usual way of cooking a hasty dish, that is, by cutting the meat into small pieces, called *kaboob*, several of which are strung upon a skewer, as we do larks, and so roasted, or rather broiled. This dish is still very common in Western Asia.

When meat is thus dressed in two ways, the stew or broth is generally intended for immediate use, and the *kaboob* for a future meal. Dr. Shaw says, speaking of an entertainment among the Arabs, "Besides a bowl of milk, and a basket of figs, raisins, or dates, which, upon our arrival, were presented to us, to stay our appetites, the master of the tent where we lodged fetched us, from his flock, according the number of our company, a kid or a goat, a lamb or a sheep, half of which was immediately seethed by his wife, and served with *cuscasoe*; the rest was made *kaboob*, that is, cut into pieces and roasted; which we reserved for our breakfast or dinner the next day." All roasted meat is a delicacy among the Arabs, and rarely eaten by them, the common diet being boiled meat, with rice pottage, and pillau.

The prophet Isaiah, in speaking of the rejection of the Jews for their incredulity, idolatry, and hypocrisy, says, "The broth of abominable things is in their vessels," (65. 4,) which is explained by Bishop Hall as implying that they made no distinction of clean and unclean meats, as by the law they had been commanded to do.

BRUISE. This word is used in Scripture in a variety of significations; but implies, generally, doubts, fears, anguish, on account of the prevalence of sin. Satan is said to bruise the heel of Christ. (Gen. 3. 15.) Christ is said to bruise the head of Satan, when He crushes his designs, despoils him of his power, and enables his people to tread his temptations under their feet (Rom. 19. 20.) Our Lord was bruised when He had inflicted on him the fearful punishment due to our sins. (Isai. 53. 5.) The king of Egypt is called a bruised reed, to mark the weak and broken state of his kingdom, and his inability to help such as depended on him. (2Kings 18. 21.) Weak saints are bruised reeds which Christ will not break. (Isai. 42. 3; Luke 4. 18.)

BRUISE, BRAY. To bruise, or to pound in a mortar, is referred to by Solomon. (Prov. 27. 22.) This punishment is still in use among Oriental nations. Roberts observes, "Cruel as it is, this is a punishment of the state; the poor victim is thrust into the mortar, and beaten with the pestle. The late King of Kandy compelled one of the wives of his rebellious chiefs thus to beat her own infant to death. Hence the saying, 'Though you beat that loose woman in a mortar, she will not leave her ways,' which means, though you chastise her ever so much, she will never improve."

BUCKLER. See **ARMS, ARMOUR, ARMY.**

BUILD. Besides its proper and literal signification, this word is used with reference to children and a numerous posterity. (Exod. 1. 21; Ruth 4. 11.) The prophet Nathan tells David that God would build his house, that is, give him children and successors. (2Sam. 7. 27.) Any kind of building implies the settlement of a family, or the acquisition of some new honour, kingdom, or power, and its peaceful enjoyment. (Psalm 107. 4, 7; Micah 5. 4.) See **DWELLING-HOUSE.**

BUL, בּוֹל *the month of rain*, is the eighth of the ecclesiastical year of the Jews, and the second of the civil year, corresponding to our November. (1Kings 6. 38.) Originally, the Jews had no particular names for their months, but called them the first, second, &c.; but during the Babylonish captivity, they adopted the Chaldean names, of which this is one.

BULL, BULLOCK. See **Ox.**

BULLS OF BASHAN. In Scripture, bulls seem to be emblematical of violent and wicked men; and among the ancients generally, horned beasts were symbolical of power, the strength, courage, and ferocity of the bull rendering it a suitable object to symbolize with the violent and powerful oppressor.

In Psalm 22. 12, for "many bulls have compassed me," the Chaldee paraphrase has "people like pushing bulls." Roberts says, "Wicked men, or those who have much bodily strength, who insult and domineer over the weak are called bulls. 'Of what country are you the bull?' People of docile dispositions, those who live at peace with their neighbours, are called cows or calves; hence when violent men injure them, it is said, 'See those bulls how they are oppressing the calves; look at them, they are always butting the cows.'"

BULRUSH. See **ARK OF BULRUSHES; PAPYRUS; REED.**

BULWARK. See **ARMS; ARMOUR; ARMY.**

BUNDLE OF LIFE, צֶרֶר *tseror*. This word signifies a bundle, anything tied up in a cloth, anything tied up and reserved for future disposal. Thus "The transgression of Ephraim is bound up, his sin is hid," (Hosea 13. 12,) like "My transgression is sealed up in a bag," (Job 14. 17,) implies that the offence is to be punished hereafter. The speech of Abigail to David, (1Sam. 25. 29,) "The soul of my lord shall be bound in the bundle of life with the Lord thy God," may be more correctly rendered, "The life of my master is bound up in the bundle of the living by Jehovah," or written in the book of the living.

Roberts, in his interesting *Oriental Illustrations*, observes, "Anything which is important or valuable is called a katta, 'a bundle, a pack, a bale.' A young man who is enamoured of a female is said to be 'bound up in the bundle of love.' Of a just judge the people say, 'He is bound up in the bundle of justice.' When a man is very strict in reference to his caste, 'He is bound up in the bundle of high caste.' When a person is spoken to respecting the vanities or impurities of his system, he often replies, 'Talk not to me, I am bound up in the bundle of my religion.' 'Why do these people act so?' 'Because they are bound up in the bundle of desire.'"

BURDEN, מַשָּׂא *masa*. The Hebrew word which our translators have rendered "burden," frequently occurs in the prophetic writings, and signifies especially an oracle from God. (Isai. 13. 1; Nahum 1. 1.) It was sometimes understood in the sense of a denuncia-

tion of evil; yet it did not exclusively imply a grievous and heavy burden, but a message, whether its import were joyous or afflictive. Thus in Zechariah we read, "The burden of the word of the Lord," (9. 1,) which is prefixed to the promise of good things.

BURIAL AND FUNERAL RITES. Of the various modes of burial which have prevailed in the world, inhumation, or placing the body under the surface of the ground, seems to be the most ancient. It naturally suggested itself as the most simple and readiest method of disposing of the dead as soon as decomposition began to take place. The custom of burying families in the same place seems also to have been the natural result of the feelings of attachment to our parents and relatives implanted in us by Providence, and of the obscure and indefinite ideas entertained in remote ages of the nature of the soul, a resurrection, and a future state.

It is to be remarked, that as early as the time of the patriarchs, the custom of family burial places was already well established, as appears from the speech of the children of Heth to Abraham, recorded in Genesis 23. 6: "Thou art a mighty prince among us; in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead." And the simple and affecting words of Jacob, many years later, are sufficiently explanatory of the motives which have ever since influenced mankind, and which will probably ever continue to preserve this ancient custom, at least to a certain extent: "Bury me with my fathers in the cave that is in the field of Ephron the Hittite. . . There they buried Abraham, and Sarah his wife, there they buried Isaac, and Rebekah his wife, and there I buried Leah." (Gen. 49. 29-31.)

2. The funeral rites among the Hebrews are frequently mentioned in the Sacred Writings, and they appear to have differed but little from those of the Orientals at the present day. The eyes of the deceased were closed by the nearest of kin, who gave the parting kiss to the lifeless corpse; thus it was promised to Jacob, when he took his journey into Egypt, that Joseph should put his hands upon his eyes; (Gen. 46. 4;) and accordingly we read that when Jacob expired, Joseph "fell upon his face, and kissed him." (Gen. 50. 1.) The corpse was then washed with water, and except when buried immediately, was laid out in an upper room, or chamber. (2Kings 4. 21; Acts 9. 37.) This washing was also common to the Greeks and Romans, in whose writings it is frequently mentioned. They then wrapped the body round with many folds of linen, and placed the head in a napkin; (John 11. 44;) thus, when Our Lord had cried with a loud voice, "Lazarus, come forth!" it is said, "the dead came forth, bound hand and foot, in



Laying out the Dead. From the Etruscan Tomb.

grave clothes." When Our Lord was risen, Peter, who went into the sepulchre, saw the linen clothes lie, and the napkin that had been folded round his head, as this was a separate thing, not lying with the linen clothes, but in a place by itself, at some distance from the rollers in which his body had been swathed, and folded up exactly in the state it was when first wrapped round his head. (John 20. 7.)

Sometimes after washing the corpse, the Jews embalmed it, by laying around it a large quantity of costly spices and aromatic drugs, in order to preserve it as long as possible from putrefaction and decay. (See EMBALMING.) This embalming was usually continued for several days. Thus Joseph of Arimathea and Nicodemus, "took the body of Jesus, and wrapt it in linen clothes, with the spices, as the manner of the Jews is to bury." (John 19. 40.)

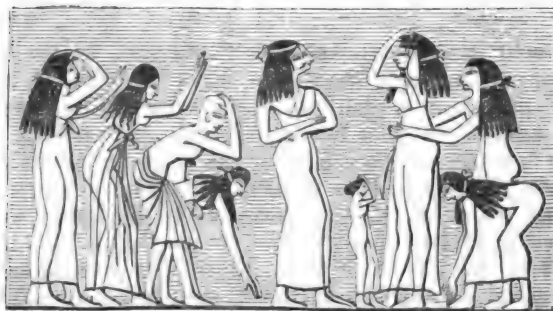
3. The Orientals of the present day, like their ancestors, give way to the most extreme grief upon the loss of their relatives. As soon as a person dies, the females in the family set up a loud and sorrowful cry. They continue it as long as they can without taking breath, and the first shriek of wailing dies away in a low sob. After a short space of time, they repeat the same cry, and although the funeral speedily takes place, they continue the practice for eight days. They sit on the ground together in a circle, in a separate apartment, until the corpse is carried away from the house. The wife, or daughter, or other nearest relation of the deceased, occupies the centre, and each one holds in her hand a napkin. They also, as did the Jews, employ "mourning women," (Jer. 9. 17,) to chant the praises of the deceased; at a sign these are silenced, and the rest of the females then arise, and wrapping together their napkins, run about as if they were frantic, the nearest relation, however, continuing fixed in her position, tearing her hair, and wounding her face, arms, and breast with her nails. The funeral dirges sung by these hired mourners among the Jews generally began with "Alas, alas! my brother!" and were accompanied by musical instruments. (Jer. 48. 36.) Thus we read that on the death of the daughter of Jairus, when Jesus entered the governor's house, he saw the minstrels and the people wailing greatly. (Matt. 9. 23; Mark 5. 38.)

4. The custom of employing music to heighten public and private grief was not peculiar to the Jews; for we find the flute also employed at the funeral solemnities of the Greeks and Romans in their lamentations for the deceased. The same custom still obtains among the Moors in Africa, the Turks in Palestine, the Hindoos, the Egyptians, and the modern Greeks. "At all their principal entertainments," says Dr. Shaw, "the women welcome the arrival of each guest by calling out several times together, Loo! loo! loo! At their funerals and other mournful occasions, they repeat the same noise, only they make it more deep and hollow, and end each period with some ventriloquous sighs. The *αλαλαζοντας πολλὰ*, or 'wailing greatly,' as our version expresses it, (Mark 5. 38,) was probably performed in this manner. The women hired to act upon these lugubrious occasions, like the mourning women of old, are skilful in lamentation, and perform their parts with such proper sounds, gestures, and commotions, that they rarely fail to work up the assembly into some extraordinary pitch of thoughtfulness or sorrow."

The Rev. William Jowett, during his travels in Palestine, arrived at the town of Napolose, which stands on the site of the ancient Shechem, immediately after the death of the governor. "On coming within sight of the gate," he relates, "we perceived a numerous company of females, who were singing in a kind of recitative,

and beating time with their hands. On our reaching the gate, it was suddenly exchanged for most hideous plaints and shrieks; which, with the feeling that we were entering a city at no time celebrated for its hospitality, struck a very dismal impression on my mind."

5. Among other indications of grief at the death of friends, the Jews employed that of rending the garment, either the outer garment, or the inner, or both, from the neck in front down to the girdle. (Gen. 37. 34; Judges 11. 35.) They also sometimes walked with their shoes off, and with their heads uncovered; they concealed the chin with the outer garment, tore or dishevelled their hair and beard, and neglected to take any care of them; but they were forbidden to shave off their eye-brows. (Deut. 14. 1,2.) Oppressed with sensations of grief, they refused to anoint their heads, to bathe, or to converse with any one; they scattered dust and ashes into the air, or placed them upon their heads, or laid down in



Casting Dust on the Head. From the Monuments.

them. They fasted, abstained from wine, and avoided mingling in festivals. (2Sam. 1. 11,12; 3. 35; Jerem. 25. 34.) After the burial, those who lived near the mourners prepared food for them, which was needed at the conclusion of such a season of suffering and grief. The refreshments supplied were sometimes denominated *לחם אונים* *lachem onem*, "the bread of bitterness;" and sometimes *כוס תנחומים* *cos tanchumim*, "the cup of consolation." (Jerem. 16. 7; Ezek. 24. 17; Hosea 9. 4.)

We see in John 11. 31, that it was customary for the relatives to repair to the grave some time after the funeral to weep there, and this is still practised in the East. The Rev. John Hartley, in his *Travels in Greece*, states that, "One morning, while taking a solitary walk in Ægina, the most plaintive accents fell upon his ear, which he had ever heard. He followed in the direction from which the sounds proceeded, and they conducted him to the newly-made grave of a young man, cut down in the bloom of life, over which a woman, hired for the occasion, was pouring forth 'lamentation, and mourning, and woe,' with such doleful strains and feelings, as could scarcely have been supposed other than sincere."

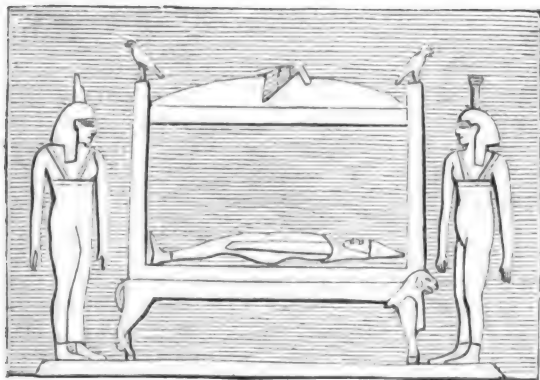
6. The custom of putting tears into the *ampulla*, or *urnæ lachrymales*, so well known among the Romans, seems to have been more anciently practised among the Orientals, and particularly by the Hebrews. These lachrymal urns were of different materials, some of glass, some of earth, and of various forms and shapes. One of the mourners went about to each person in the company, at the height of his grief, with a piece of cotton in his hand, with which he carefully collected the falling tears, and which he then squeezed into the bottle, preserving them with the greatest care. They were placed in the sepulchres of the deceased as a memorial of the affection and sorrow of their surviving relations and friends. It is doubtless to this custom that the Psalmist alludes, (Psalm 56. 8,) "Put thou my tears into thy bottle." Mr. Roberts says, lachrymatories are unknown in the present day to the Hindoos, but a person in dis-

treas says, "Ah! Lord, take care of these tears, let them not run in vain."

7. The patriarchs buried their dead a few days after death; (Gen. 23. 2-4, 19; 25. 9; 35. 29;) but their posterity in Egypt seem to have deferred burial, and it is probable that Moses, in reference to this practice, extended the uncleanness contracted from a dead body to seven days, in order to make the people hasten the ceremony of interment. In a subsequent age, Professor Jahn says, the Jews imitated the example of the Persians, and buried the body very soon after death, (Acts 5. 6, 10,) but others think that it arose from a superstitious interpretation of Deut. 21. 22, 23, which enjoined that the body of one who had been hanged on a tree should be taken down before night. The interment of Tabitha, it would seem, was delayed on account of sending for Peter. (Acts 9. 37, 38.)

8. The funeral processions of persons of distinction were generally very magnificent; they were attended by all the friends and relatives of the deceased; and at the burial of a king, or a man of rank, all the nobles of the land accompanied the train. Thus we read, in the account given of the funeral of Jacob, "And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph and his brethren, and his father's house; only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen; and it was a very great company." (Gen. 50. 7-9.)

The burial of inferior persons was attended by their friends, and the hired mourners also accompanied the corpse to the grave. The body was carried on an open bier or couch, as is the practice in the East at the present time. The son of the widow of Nain was thus borne to his grave without the city. The box, or coffin, ארון, *aron*, was not used except in Babylon and Egypt.



Egyptian Bier. From the Monuments.

Mr. Carne says, "At Cairo, we met an Arab funeral; about twenty men, friends of the deceased, advanced under a row of palm-trees, singing in a mournful tone, and bearing the body. The corpse was that of a woman, neatly dressed in white, and borne on an open bier, with a small awning of red silk over it."

9. Mr. Jowett, in his *Christian Researches in Syria*, says, "The mourning of the Montenegrins bears a great resemblance to that of the Oriental nations. On the death of any one, nothing is heard, but tears, cries, and groans, from the whole family; the women in particular beat themselves in a frightful manner, pluck off their hair, and tear their faces and bosoms. The deceased person is laid out for twenty-four hours, in the house where he expires, with the face uncovered; and is perfumed with essences, and strewed with flowers and aromatic leaves, after the custom of the ancients. The

lamentations are renewed every moment, particularly on the arrival of a fresh person, and especially of the priest. Just before the defunct is carried out of the house, his relations whisper in his ear, and give him commissions for the other world, to their departed relatives or friends. After these singular addresses, a pall or winding-sheet is thrown over the dead person, whose face continues uncovered, and he is carried to church; while on the road thither, women, hired for the purpose, chant his praises amid their tears. Previously to depositing him in the ground, the next of kin ties a piece of cake to his neck, and puts a piece of money in his hand, after the manner of the ancient Greeks. During this ceremony, as also while they are carrying him to the burial-ground, a variety of apostrophes is addressed to the defunct, which are interrupted only by mournful sobs, asking him why he quitted them? why he abandoned his family? he whose poor wife loved him so tenderly, and provided everything for him to eat; whose children obeyed him with such respect, while his friends succoured him whenever he wanted assistance; who possessed such beautiful flocks, and all whose undertakings were blessed by Heaven."

10. The most simple tombs, or monuments, consisted, in early periods, of hillocks of earth, heaped up over the grave. In the East, when persons have been murdered, heaps of stones are raised over them as signs; and to this custom the prophet Ezekiel appears to allude. (39. 15.) The earliest sepulchres, in all probability, were caverns; afterwards, the burying-places of the common class of people were, without doubt, mere excavations in the earth, but those of higher rank owned subterranean recesses or caverns, which were, in some instances, the work of nature, and, in others, were cut out of the rocks. (Gen. 23. 2, et seq.; Josh. 10. 27; Isai. 22. 16; John 11. 38; 19. 41.) The entrance into these sepulchres was by a descent of a number of steps. Many of them consisted of two, three, and even seven apartments. There were niches in the walls, where they deposited the dead bodies. The interior chambers of sepulchres were deeper than the others, and were approached by a flight of descending steps. (2 Chron. 32. 33; Psalm 88. 6.) The portals of these tombs, which were kept carefully closed, were viewed with much veneration, and they were frequently quoted as symbols of the power of death; hence they were called by the Jews, "the gates of hell," not meaning, by the word "hell," the place of torment, but the invisible world, or residence of disembodied spirits. The doors of the sepulchres, and, indeed, the whole external surface, unless they were so conspicuous without it, as to be readily discovered and known, were painted white on the last month of every year, the month Adar. The object of this practice appears to have been to prevent those who came to the feast of the Passover from approaching them, and thus becoming contaminated. (Matt. 23. 27; Luke 11. 44.)

11. A custom prevailed among many ancient nations, of throwing pieces of gold and silver, together with other precious articles, into the sepulchres of those who were buried; the Jews did not adopt this custom; but, from Ezekiel 32. 27, it appears probable that they adorned the sepulchres of heroes with their swords and other military trophies. The prophet, foretelling the fall of "Meshech, Tubal, and all her multitude," says that they are gone down to hell, (or the invisible state,) with their weapons of war; and they have laid their swords under their heads.

12. From the accounts given of the funerals of Jacob and Joseph, as well as from other passages of Scripture, it is evident that great importance was attached to the

circumstance of being buried in the family sepulchre. Indeed, kings were often more solicitous about their tombs than their palaces, which gives much force to the denunciation of Isaiah against the haughty rulers of Babylon: "All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned." (Isai. 14. 18 20.) The deprivation of sepulture was also denounced against Jezebel, as a punishment; and we find that the prediction was fulfilled, although Jehu, by whose command she was slain, directed his servants to give her interment. (2Kings 9. 34,35.) The family sepulchres of the Jews appear to have been generally contiguous to their houses, and often in their gardens: such was the sepulchre in which the body of Our Lord was deposited.

13. The Jews used "great burnings" for their kings, composed of large quantities of all sorts of aromatics, of which they made a fire. In these they were wont to burn the clothes, armour, and other things which belonged to them. Thus it is said of Asa, that they made a very great burning for him, (2Chron. 16. 14,) which could not be meant of his corpse in the fire, for it is said, in the same verse, that they buried him in his own sepulchre. It is stated in our version, (1Sam. 31. 12,) that the bodies of Saul and his sons were taken to Jabesh and burnt there; but the Chaldee, and some other versions, read, "And they burnt or kindled a lamp over them there, as they are accustomed to burn over kings." Upon which a Rabbi observes, that this has reference to a custom delivered down from their ancestors, of burning the beds and other utensils of the dead, upon their graves, or to the burning of spices over them, as was done at the funeral of Zedekiah. (Jerem. 34. 5.)

14. The Israelites were accustomed to honour in a peculiar manner the memory of those kings who had reigned over them uprightly. The proper place of interment was in Jerusalem. There, in some appointed receptacle, the remains of their princes were deposited, and from the circumstance of this being the cemetery for successive rulers, it was said, when one died and was so buried, that he was gathered to his fathers. Several instances, however, occur in the history of the kings of Israel, wherein, for various reasons, they were not thus interred with their predecessors, but in some other place in Jerusalem. So it was with Ahaz, who, though brought into the city, was not buried in the sepulchres of the kings of Israel. It was doubtless with a design to make a suitable impression on the minds of their kings while living, that such distinctions were made after their decease. They might thus restrain them from evil or excite them to good, according as they were fearful of being execrated or desirous of being honoured when they were dead. The Egyptians had a similar custom which was observed towards all persons; but received very particular attention as far as it concerned their kings. As soon as a man was dead he was brought to trial. The public accuser was heard; if he proved that the deceased had led a bad life, his memory was condemned, and he was deprived of the honours of sepulture. The public peace was interested in the lives of their sovereigns during their administration, and, as death terminated all their actions, it was then deemed for the general welfare, that they should suffer an impartial scrutiny by a public trial, as well as the meanest subject. See **BALANCE OF JUDGMENT.**

15. The burning of dead bodies in funeral piles was a custom prevalent among the Greeks and Romans, as it is in India to this day; upon which occasion they threw frankincense, myrrh, cassia, and other fragrant articles into the fire, and this in such abundance, that Pliny represents it as a piece of profaneness to bestow such heaps of frankincense upon a dead body, when they offered it so sparingly to their gods. Two of the thirty-two charities of the Hindoos are to burn the bodies of those whose relations cannot do it, and to pay for the beating of the tom-toms to the place of burning. It is therefore considered a work of great merit to perform the funeral rites for a respectable stranger, or for those whose relations are not able to meet the expenses. The custom of burning bodies did not prevail among the Jews, for although the prophet Amos speaks of the burning of bodies, (6. 10,) it is evident from the context, that this was in the time of a great pestilence, not only when there were few to bury the dead, but when it was unsafe to go abroad and perform the funeral rites.

16. It was usual to honour the memory of distinguished persons by a funeral oration or poem: thus David pronounced one over the grave of Abner. (2Sam. 3. 33,34.) Upon the death of any of their princes who had distinguished themselves in arms, or who, by the promotion of civil arts had merited well of their country, they used to make lamentations or mournful songs for them; and we may infer from 2Chron. 35. 25, "Behold they are written in the Lamentations," that they had certain collections of this kind of composition. The author of the Book of Samuel has preserved the beautiful and affecting elegy which David composed on the occasion of the death of Saul and Jonathan; but we have no remains of the mournful poem which Jeremiah made upon the premature death of the pious king Josiah.

17. In order to do honour to the memory of the dead, sepulchres were sometimes distinguished by monuments. Thus Jacob erected a pillar upon the grave of his beloved Rachel. (Gen. 35. 20.) The monument shown as Rachel's tomb in the vicinity of Bethlehem is a modern Turkish structure, which may, perhaps, indicate the true place of her interment. In later times, inscriptions appear to have been placed on tombstones, denoting the persons who were there interred. Such was the title or inscription discovered by Josiah, which pointed out the burial-place of the prophet, who was sent from Judah to denounce the Divine judgments against the altar which Jeroboam had erected more than three centuries before. Simon Maccabæus built a splendid monument at Modin in honour of his father and his brethren. (1Macc. 13. 25-30.) It was raised of square stones and was very high. The delineation of some parts of this monument is still to be seen upon some of the Asmonean coins.

18. The modern Jews call what we term a churchyard or cemetery, "the house of the living," to show their belief of the immortality of the soul and of the resurrection of the body; and when they come thither bearing a corpse, they address themselves to those who lie there, as if they were still alive, saying, "Blessed be the Lord who hath created you, fed you, brought you up, and at last, in his justice, taken you out of the world. He knoweth the number of you all, and will in time revive you. Blessed be the Lord who causeth death, and restores life." The body is then put on the ground, and if it be that of a person of consideration, a funeral oration is made over him; they then walk round the grave reciting a prayer which they call the righteousness of judgment, because therein they return thanks to God for having pronounced an equitable judgment concerning the life and person of the deceased; it com-

mences with the words, (Deut. 32. 4,) "He is the rock, his work is perfect;" a small quantity of earth is then put under the head of the corpse, and the coffin is nailed down. If it be a man, ten persons make ten turns about him, and say a prayer for his soul; the nearest relation tears a corner of his clothes, the body is then lowered into the grave, and they cry to him, "Go in peace," or as the Talmudists say, "Go to peace." The nearest relations first throw earth on the body, and after them all present do the same. This done, they retire walking backwards, and before they leave the burying-ground, they pluck bits of grass three times, and cast them behind their backs, saying, "They shall flourish like grass of the earth." (Psalm 72. 16.)

19. The form of epitaphs used by the modern Jews is frequently thus: "This stone is placed at the head of —, the son of —, who was buried on such a day, in the year —. May he rest in the garden of Eden, with all the righteous who have been there from the beginning. Amen, Amen, Selah." Or, "This monument, or this pillar, is erected near the head of the most illustrious, most holy, and most pure virgin —, the daughter of —, who died in good reputation in the month —, in the year —. May her soul be buried in the garden of Eden. Amen, Amen."

20. The following graphic description of the Jewish burial-ground at Prague, is from a recent publication, the Rev. Mr. Gleig's *Germany, Hungary, and Bohemia*: "From the Synagogue we passed into the old cemetery, which lies contiguous to it, and looked round upon a picture of desolation more stern than the dream of the poet has perhaps ever conjured up. Extensive as the plot of ground is, there is not, throughout its compass, one foot of level soil. Graves trodden partially down, pointed grave-stones that are sloping and falling in every direction,—these, with a wilderness of alder-trees, which, whether planted by the hand of man, or sown by the winds of heaven, overshadow the crumbling tombs, constitute altogether a fitting monument to the desolate condition and broken fortunes of the Hebrew race. Yet may you easily enough distinguish, from the devices that are engraved on each of them, the rank and condition of many of those who sleep beneath these grave-stones. The lion of Judah, the upraised hands of the house of Aaron, the Nazarite's bunch of grapes, are all here; while the graves of the Rabbins are, as elsewhere, adorned, each with a sort of cenotaph. The Jews have, for some time, ceased to bury in this mass of human dust. It was filled, and filled, till it could contain the bones of no more; and now their dead are carried to a new cemetery, removed a short distance beyond the city walls."

BURNING. Burning alive is a punishment of ancient date, which was not originated, though retained, by Moses. Thus, when Judah was informed that his daughter-in-law Tamar was pregnant, he condemned her to be burnt, (Gen. 38. 24,) although the sentence was not executed. Burning was commanded to be inflicted on the daughters of priests who should prove unchaste, (Levit. 21. 9,) and upon a man should marry both the mother and the daughter. (Levit. 20. 14.) The Rabbins suppose that this burning consisted in pouring melted lead down the throat, a notion which may be considered merely as one of their dreams. Many ages afterwards, we find the Babylonians or Chaldeans burning certain offenders alive, (Jerem. 29. 22; Dan. 3. 6,) and this mode of punishment was not uncommon in the East, even in the seventeenth century. Sir J. Chardin says, "During the dearth in 1688, I saw ovens heated on the royal square in Ispahan, to terrify the bakers, and deter them from deriving advantage from the general distress."

Unhappily our own history affords instances, but of too recent date, of this cruel and dreadful punishment.

BURNT-OFFERINGS. See SACRIFICE.

BURNING-BUSH was that in which Jehovah appeared to Moses at the foot of Mount Horeb. (Exod. 3. 2.) Such was the splendour of the Divine Majesty that its effulgence dazzled his sight, and he was unable to behold it, and in token of humility, submission, and reverence, "Moses hid his face." When the Hebrew lawgiver, just before his death, pronounced his blessing upon the chosen tribes, he called to mind this remarkable event, and supplicated in behalf of the posterity of Joseph, "the good will of Him that dwelt in the bush." (Deut. 33. 16.) These last words of Moses seem to indicate that there was in this remarkable transaction something of an allegorical or mystical import, though there are various opinions as to the particular thing it was designed to shadow forth. "This fire," says Bishop Patrick, "might be intended to show that God would there meet with the Israelites and give them his Law in fire and lightning, and yet not consume them."

BUSHEL, *μοδιος*, (Matt. 5. 15.) This was a measure for dry goods, containing about a pint less than a peck English measure. The modius was one-sixth part of the Attic medimnus.

BUTTER. Whenever butter is mentioned in the Scriptures, cream, or the kind of liquid butter still common in the East, is to be understood. (Job 20. 17; 29. 6; Prov. 30. 33.) The ancient way of making it in Arabia and Palestine was probably nearly the same as is still practised by the Bedouin Arabs and Moors in Barbary, which is thus described by Dr. Shaw: "They put the milk or cream in a goat's skin turned inside out, which they suspend from one side of the tent to the other, and then pressing it to and fro in one uniform direction, they quickly occasion the separation of the unctuous or wheyey parts." Thevenot also describes the method employed at Damascus: "They tie a stick with both ends to the hind-feet of a goat's skin, which serves instead of a leathern bag; that is, each end of the stick to one foot, and the same with the fore-feet, that these sticks may serve as handles; they then put the milk into this bag, close it carefully, shake it about, holding by the two sticks; after a time add some water, and then shake it as before till butter comes."

The butter is carried to market in the same goat's skin in which it is churned. In consequence of this custom, it becomes necessary to melt and strain it, in order to clarify it; a process by which it acquires a certain rascid taste, disagreeable for the most part to strangers, though not to the natives. To this custom of melting the butter, Zophar seems to allude, in his description of the state and portion of a wicked man: "He shall not see the rivers, the floods, the brooks of honey and butter." As the flowing of honey from the comb into the vessel in which it is to be kept, may, by a bold figure, be compared to a little river; so may clarified butter when poured into the jars in which it is preserved for use. The wicked man, says Zophar, shall not see the rivulets, much less the rivers, still less the torrents of honey and butter, as it might be rendered, which the righteous hope to possess. In our excellent translation, the beauty of the climax in this instance, however, is lost; for instead of continuing to rise, it sinks in the close ending with brook, after mentioning rivers and torrents; but in the original it is equally striking and well conducted.

Roberts says, "It is customary in India to use the

following expressions to denote great prosperity: 'The man is so rich, he washes himself with *sey*,' clarified butter. 'Oh the charitable man! milk and honey accompany his feet.' 'So great was the profusion, the honey caused the feet to slip; the creepers danced, the trees nodded their heads, and milk from the dwellings of the cattle, flowed in streams through the streets.'

BY-WAYS. There are roads in Palestine, but it is very easy to turn out of them and go to a place by winding about over the lands, when such a course is thought to be safer. Dr. Shaw mentions this in Barbary, where he says they found no hedges, or mounds, or enclosures, to retard or molest them. To this Deborah doubtless refers in Judges 5. 6, "In the days of Jael, the highways were unoccupied, and the travellers walked through by-ways," or "crooked ways," according to the margin. Bishop Pococke says that the Arab who conducted him to Jerusalem took him by night, and not by the high road, but through the fields; "and I observed," he remarks, "that he avoided, as much as he could, going

near any village or encampment, and sometimes stood still, as I thought, to hearken."

Travelling in Palestine has, it appears, been deemed insecure, both in ancient and modern times; the remarks of Professor Robinson, who visited the country in 1838, in reference to this subject are interesting.

"When we arrived at Jerusalem war was raging between the Druses and the forces of the Pasha. The city was full of rumours; no one knew where Ibrahim Pasha was; and it was said his troops had been beaten. In this state of things the unquiet spirits of the land began to rouse themselves; several murders and robberies were committed on pilgrims and travelling merchants; and for a time it was doubtful whether we should be able to travel at all in the country without an armed guard. But soon the certain news arrived that Ibrahim was at Damascus and had defeated the Druses. After this, all was again still; and we travelled through the length and breadth of the land without fear or accident; indeed, with the same feeling of security as in England or Germany."

CAB, כב a Hebrew measure for dry articles. (2Kings 6. 25.) A cab contained two pints and five-eighths English corn measure. There was also a measure for liquids, of similar name, but its capacity is uncertain.

CABBALA. The word קבלה *kabbalah*, signifies tradition, doctrine, or reception, and anciently denoted all the interpretations of Scripture which the Jews pretended to have received from Moses and Ezra; but it is now restricted to signify a mysterious kind of science, comprising mystical interpretations of Scripture, and metaphysical speculations concerning the Deity, said to have been handed down by a secret tradition from the earliest ages. It consists in searching for abstruse significations of a word in Scripture, from which are borrowed certain explanations, by combining the letters which compose it.

The Jews divided the Cabbala into three kinds:—(i.) The *Gematric*, which consists in taking the letters of a Hebrew word for ciphers or arithmetical numbers, and explaining every word by the arithmetical value of the letters of which it is composed. (ii.) *Notaricon**, which consists in taking every particular letter of a word for an entire diction; and, (iii.) *Themurah*, which consists in making different transpositions, or changes of letters, placing one for the other, or one before the other, much after the manner of anagrams. Cabbala, therefore, is used to denote these mystical interpretations of Scripture, in which the Jewish Rabbis loved to indulge; mixed up in it there is much of a wild Oriental philosophy, with somewhat borrowed from the systems of Pythagoras and Plato.

Many writers have referred to this subject; but, in order to form a more correct notion, we shall enter upon it at some length, and exhibit a few specimens of the mode of interpretation adopted; as this mystical exposition was the occasion of most of the heresies amongst the early Christians.

The Jews viewed the Sacred Writings as intended not only to correct the heart but to enlighten the mind, and therefore supposed them to contain everything that can be included in the term Knowledge; hence they endeavoured to engraft their philosophical opinions on the text, and were firmly persuaded that the inspired writers

* The reason why the Jews use the Greek term *Notaricon*, in reference to the Cabbala, is, because it was practised by the Alexandrian Jews, and was mixed up with the philosophy of Pythagoras and Plato.

must have had a reason for the choice of particular words, their position in sentences, and even for chapters, between which there is no connexion. All this they endeavoured to discover, and they succeeded or failed according to the measure of their respective capacities, or according to the nature of the truths of which they were in search. They numbered all the verses of each book and section of the Law and the Prophets, and placed the amount at the end in numeral letters, or in some symbolical word formed out of them; they also marked the middle verse of each book, and noted the verses where something was supposed to be forgotten; the words they believed to be changed; the letters, which they deemed to be superfluous; the repetition of the same verses; the different reading of the words which are redundant or defective; the number of times that the same word is found at the beginning, middle, or end of a verse; the different significations of the same word; the agreement or conjunction of one word with another; what letters are pronounced; and what are inverted, together with such as hang perpendicularly; for the Jews cherish the Sacred Book with such reverence, that they make a scruple of changing the situation of a letter which is evidently misplaced, supposing that some mystery has occasioned the alteration. In their phylacteries, they asserted, were contained the ten Sephiroth, or tables of the attributes of God*, each of which was squared with the Tetragrammaton, or four sacred letters of the ineffable Name†.

All these studies and inquiries were called searches, which term was also applied to the instruction of the people by the rulers of the synagogue, whose custom it was to teach the people sometimes by way of dispute and conference, sometimes by question and answer, sometimes by continued discourses, like sermons. All these different modes of teaching they called by the general name of searching; the discourse they called a search; and he that made it, a searcher, from a Hebrew word

* These Sephiroth were sometimes drawn in ten circles, on the circumference of each of which was written some mystical word. They bear a striking analogy to the triads of Plato, called *vous*, *σοφία*, and *λογος*.

† The word *יהוה*, or the ineffable, incommunicable name of God, is never pronounced by the Jews, being considered too sacred for mortal lips to utter. The use of the Greek word Tetragrammaton, or the name of four letters, originated with the Alexandrian Jews; others called it *Shem-hamphorash*, the name explanatory.

which signifies to dive into the sublime, profound, mystical, allegorical, and prophetic senses of Holy Scripture. St. Paul asks the Corinthians, "Where is the profound searcher of this world?" evidently in allusion to this custom. It is also plain, from the Epistle to the Hebrews, that the Apostle well understood this mystical method. In order to afford an idea of this mode of interpreting, we shall adduce a few examples:—"The Holy Law, or Pentateuch, begins with the letter \beth beth." Why? "Because," says the son of Kafra, "this letter, as a numeral, represents the number two, and the Divine writer wished to indicate that there are two worlds; one the material, in which we move and exist, the creation of which he was about to describe; the other, the world of bliss, which we may enjoy hereafter." "Because, also," says another Rabbi, "the figure of this letter \beth represents a space inclosed on three sides, namely, the anterior, lower, and upper parts; one side only is left open: intimating that such a frail creature as man must not, dare not, search into what existed antecedent to the creation, nor into what is above or beneath him. All this is inclosed or interdicted; but there is still a wide open space left for his searching mind, namely, from the creation onward, in as far as God has chosen to reveal it in his Holy Word, or has laid it open to our view in the great and wonderful book of nature."

"The final letters," says one of the Talmudists, "of the three first words of the Law, compose the word אמת *ameth*, signifying truth, to indicate that the only object of the Holy Book is truth. This the divine Psalmist has distinctly expressed, by saying, 'The beginning of thy word is truth.' (Psalm 119. 160.)" They remarked, also, that the letters composing this word אמת *ameth*, are taken from the beginning, middle, and end of the alphabetical series, because they say truth ought to be the beginning, middle, and end of all our thoughts and actions, and the object of all our pursuits. They called truth the seal of God, because He has impressed it on all his works; all of which proclaim his power, intelligence, and goodness.

From the first chapter of Genesis, it would appear, that the heavens and the earth were made on distinct days; but from the fourth verse of the second chapter, it appears that they were made on the same day. Is this a contradiction? "No," said the Hebrew philosophers; "heaven and earth, and everything they contain, were created at once by the Divine will; but their development took place at different periods." To familiarize this transcendent truth to our minds, they compared the Divine fiat to the act of one who throws a handful of seeds of various kinds into the ground. The act of sowing is instantaneous and one; but the growth and development of the plants are successive.

"Let the waters be gathered together:"—the Hebrew verb corresponding with the English words, "let there be gathered together," is יָקַו *yekkavu*. As there are many Hebrew words expressive of the same action, why did the inspired writer choose this term? "Because," says Rabbi Aba, "he wished to indicate 'that God gave them (the waters) a measure:' that is to say, the primitive קו *kav*, from which the verb is derived, signifies a straight, or levelling line, and the inspired writer wished to intimate, that the Creator impressed the waters with that peculiar property of always keeping their level; and he therefore chose a word including the idea of gathering together and making level."

In the 20th and 21st verses of the first chapter of Genesis, it is asserted that the birds were produced from the waters; yet, in the nineteenth verse of the second chapter, it is said they were produced from the ground or earth; how is this to be reconciled? "Because," says

a Rabbi, "this apparent contradiction is to teach us that birds were formed from a matter, partaking both of the properties of water and of earth, namely, the mud or slime;" or, rather, that the Almighty had given the feathered race a different organization, suitable to the element in which they were designed to move.

"And thou shalt grope at noon-day as the blind gropeth in darkness." (Deut. 28. 29.) The word $\text{תָּנַח$ *baaphilah*, "in darkness," appears redundant. This, Rabbi José remarked: "All my days did I feel pain at not being able to explain this verse. For what difference can it be to the blind man, whether he walketh in the light or in the dark? And yet the sacred penman would not have put down a word unnecessarily. What then does it mean?" This the Rabbi did not know, and it gave him great pain. "Till one night," continues the sage, "I met a blind man with a lighted torch in his hand. 'Son,' said I, 'why dost thou carry that torch—thou canst not see its light?'—'Friend,' replied the unfortunate man, 'true it is I cannot see it, but others can; as long as I carry this lighted torch in my hand, the sons of men see me, take compassion on me, apprise me of danger, and save me from pitfalls, from thorns and briers.'" The Rabbi was then satisfied that the apparently superfluous word was intended to depict the greatness of the calamities that were to befall the Jewish nation. Its unfortunate members were not only to grope about like the blind, but like the blind in darkness.

Such, then, is the nature of the inquiries or searches, such their moral tendency, and such the mode of interpretation adopted by those who pursued them. Though the inferences they drew are not all of equal interest or probability, yet it cannot be doubted but their motives were good. After all, they attached no such vast importance to this species of study, as is evident from their own rule, that "the text does not depart from its simple and obvious meaning;" and from their asserting, likewise, that "we must not lean or depend upon mere inference." They merely considered it as a noble and sublime science, conducting men, by an easy method, to the profoundest truths. There are many works of this kind extant, of which the Rabboth, Medrashim, and Zohar, (written by Simon, the son of Joachai, who lived a little before the destruction of Jerusalem by Titus,) are among the most celebrated.

The vague fancies of the Gnostics and other early heretics, and the application of Cabbala to the purposes of astrology and magic, will be found discussed in the articles Gnosticism and Magic.

CABUL, כַּבּוּל the name of a district comprising twenty cities in the land of Galilee, of which Solomon made a present to Hiram, king of Tyre, in acknowledgment of his great services in building the Temple. (1 Kings 9. 13.) These cities, on being viewed by Hiram, being displeasing to him, he called the country the land of Cabul, which, Josephus says, in the Phœnician tongue, signifies that which does not please. But others understand the word to signify a boundary, as it was the tract of land which bounded Lower Galilee.

CADUMIM. See KISHON.

CÆSAR, Καίσαρ , the surname of the Julian family, at Rome, was applied, after the death of Julius Cæsar, to his successors in the empire, as the customary title of dignity; at a later period it became the title of the heir apparent. In the New Testament, the title Cæsar is applied to Augustus, (Luke 2. 1,) Tiberius, (Luke 3. 1.) Claudius, (Acts 11. 28,) and Nero. (Acts 25. 8.)

CÆSAREA. See CESAREA.

CAGE, כְּלוּב *kelub*. We have no information in the Scriptures whether the Hebrews kept singing birds in cages. That such are not intended in Jeremiah 5. 27, "As a cage is full of birds, so are their houses full of deceit," is evident from the fact that the cage is described as full. It seems most probable that the cage was one in which birds were kept to be fattened for eating; this was, no doubt, the view of some of our translators, as we read "coop," in the margin, and it is thus understood in the Targum, which renders the word "a house or place of fattening." It may, perhaps, signify a cage in which birds taken by snares or hawking were put. The Seventy, by rendering it a snare, would seem to understand that it was a kind of decoy, in which birds were put to ensnare others, until with those already in it, and others thus taken, it was quite full. The word *kelub* is generally understood to imply a woven basket, and in Amos 8. 1,2, means a fruit-basket.

CAIAPHAS, also called Joseph, was high priest of the Jews at the time Our Saviour was crucified. He married a daughter of Annas, who is also called high priest. When the priests deliberated on the seizure and death of Jesus Christ, Caiaphas declared that there was no room for debate on the matter, because "it is expedient for us that one man should die for the people, and that the whole nation perish not." (John 11. 49,50.) This sentiment was a sort of prophecy which God suffered to proceed from the mouth of the high priest on this occasion, importing that the death of Jesus, though not by his intention, would be for the salvation of the world. When Judas had betrayed Jesus, he was first taken before Annas, who sent him to his son-in-law, Caiaphas, who probably lived in the same house. The priests and doctors of the Law assembled here in order to judge Our Saviour, and to condemn him. The depositions of certain false witnesses being insufficient to justify a sentence of death against him, and Jesus continuing silent, Caiaphas, as high priest, said to him, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God?" To this adjuration, so solemnly made by the superior judge, Jesus answered, "Thou hast said; nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." On hearing these words, Caiaphas rent his clothes, saying, "He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy, what think ye? They answered and said, He is guilty of death." (Matt. 26. 63-66.) As the power of life and death was not, at this time, in their hands, they conducted him to Pilate, that he might confirm their sentence, and order his execution. Caiaphas was of the sect of the Sadducees. Two years after the crucifixion of Our Lord he was deposed by Vitellius, governor of Syria.

CAIN, קַיִן the first-born among men; the eldest son of Adam and Eve. The name signifies acquisition, and it has been the opinion of many commentators that Eve thought in bringing him forth she had given birth to that seed which should bruise the serpent's head. Yet she would hardly have called her son "Jehovah" unless she had done so from inspiration, and that she was not inspired her error proves. We shall, therefore, find it preferable to take the sense of our translation, which renders the words, "I have gotten a man from the Lord." (Gen. 4. 1.) It would appear from the phrase, "and she added to bear," which is the exact rendering of the words *וַתֵּלֶד וַתִּשֶׂה* *valotseph laledeth*, that Cain and Abel were twins.

The circumstances of Abel's murder, and the difference of the sacrifices offered by the two brothers, have been noticed under the head ABEL. Faber and Kennicott, and the best critics, uniformly represent Abel as adding the piacular to the eucharistic offering, and thus acknowledging both his sin and the necessity of an atonement. The conversation which Cain had with Abel his brother, out of which arose the dispute so lamentably terminated in the death of the latter, is not given us in the sacred text, nor are any of the Jewish traditions (of which there are not a few on this subject,) entitled to much attention. The Jerusalem Targum claims to give the whole of the dialogue, and represents Cain and Abel as types of the Pharisee and the Sadducee, the latter denying, the former asserting, the supreme government of God, the existence of separate spirits, and a future state of rewards and punishments. "And because of these things they contended on the face of the field, and Cain rose up against Hebel his brother, and struck a stone into his forehead and killed him." The voice of God was immediately heard calling Cain to account for this proto-murder, and a double portion of the common curse was laid upon him. Cain, in the agony of too late remorse, called out to the Lord, "My punishment is greater than I can bear;" or as the margin more correctly renders it, "Is my iniquity too great to be forgiven?" He seems to have been apprehensive, also, that vengeance would overtake him from some of his brethren, and in order to prevent this, we find it stated, (Gen. 4. 15,) "And the Lord set a mark (תָּוֶן *oth*) upon Cain lest any one finding him should slay him." The question as to what this mark was has exercised, to no small extent, the ingenuity of commentators. One maintains that he became paralytic, another that one of the letters composing the sacred name was visibly impressed upon him, while a third insists that it was a long horn growing out of his forehead. It may be remarked, however, as Dr. Shuckford observes, that the word *oth* signifies rather a sign or token than a mark, and may mean that God appointed some token to Cain of his protection, as He afterwards appointed the rainbow to Noah. Subsequently to this, we find Cain dwelling in the land of Nod, a country to the east of Eden, and there he built a city which he called Enoch, or Chanac, after the name of his first-born. With this notice the history of Cain, as given to us in the sacred records, terminates, and though by calling his son Chanac, (*consecrated* or *initiated*,) Cain may be supposed to have effectually repented, yet we find the progeny of Cain living in forgetfulness of God, and exhibiting how deep was that depravity which through him they had derived from Adam. Cain himself, also, according to Josephus, (*Ant. Jud.*) lived no very godly life in his newly-built city. "He aimed only to procure everything that was for his own bodily pleasure, though it obliged him to be injurious to his neighbours. He augmented his household substance with much wealth by rapine and violence; he excited his acquaintance to procure pleasures and spoils by robbery, and became a great leader of men into wicked courses. He also introduced a change into that way of simplicity wherein men lived before, and was the author of measures and weights."

The Arabs, whose fondness for rhyme is remarkable, call Cain and Abel, Abel and Kabel, and an Arabic tradition relates that the mark set by God upon Cain was an immunity from natural accidents, so that the fire could not burn him, nor water drown him, the thunder-bolt could not blast him, no weapon could wound him, nor any wild beast tear him. Kennicott; Shuckford; Faber.

CAKES. The Hebrews used various sorts of cakes, which was the form usually given to Oriental bread. (2Sam. 6. 19; 1Kings 17. 12.) They also offered cakes in the Temple made of wheat or of barley, kneaded sometimes with oil and sometimes with honey. For the purposes of offering, these cakes were salted, but unleavened. If the cakes which were offered were baked in an oven, and sprinkled or kneaded with oil, the whole was presented to the priest, who waved the offering before the Lord; he then took so much of it as was to be burned on the altar, and threw it into the fire, and kept the rest himself. (Levit. 2. 4.) If the offering were a cake kneaded with oil, and prepared in the frying-pan, as our version terms it, the cake was broken, and oil was poured on it; the priest then took a handful of the fragments, which he threw on the altar fire, and the rest was his own. Cakes or loaves offered with sacrifices of beasts, were kneaded with oil, and the Law regulated the quantity of meal, wine, and oil, for each kind of victim. See BREAD.

The Egyptians made offerings of cakes to their deities on behalf of deceased relatives, as may be seen in Professor Rosellini's collection. On a mummy case a line of hieroglyphics has been thus read: "This is of Reat-mou, lord of the two regions,—chief, great god; lord of heaven, manifest in the solar disk's abode, lord of—, president of—. That they will give offerings of an abode provided with cakes, geese, oxen, frankincense, for the Osirean lady of the house, priestess for Amon-re, chief of the gods." On other parts of the case the deity is supplicated, that he will give an abode provided with bread, flesh, fowl, utensils, clothes, frankincense with perfumes, to the deceased.

In Jeremiah 7. 17, we read of the Israelites kneading their dough "to make cakes to the queen of heaven," which appears to have been, from early times, an idolatrous practice, and was also the custom among the Greeks and Romans.

CALAH, כַּלַּח a city mentioned in Genesis 10. 12. Some writers imagine that it stood on the Lycus, a tributary of the Tigris, the country about which, according to Strabo, bore the name of Calachene. "But according to the opinion of some learned men," Rosenmüller remarks, "Calach is not different from Chalach*, whether Salmanassar, king of Assyria, transplanted a colony of Israelites. (2Kings 17. 6; 18. 11.) The name Chalach is given among the Syrians to a town which is also termed by them Chulon, and by the Arabs, Cholwan or Holwan. The Arabian geographers describe it as the most north-easterly city of Arabian or Babylonian Irak, in the direction of Persia, at the foot of the mountain ridge which at present separates the Turkish from the Persian territory. This place would have been one of the most southerly of ancient Assyria, whereas the Calachene of the ancients, was one of the northernmost provinces of that empire. We, therefore, take Calach and Chalach to be two different places, the former of which gave the name to the province of Calachene, but the latter Holwan still retains its ancient name among the Assyrians."

CALAMUS, קָנֶה *kaneh*. This plant, styled also "sweet cane" by our translators, (Jerem. 6. 20,) is mentioned in Exodus 30. 23, and other places, as affording a perfume. By Gesenius and others it is thought to be the *Acorus calamus* of Linnæus, or the *Calamus odoratus* of Pliny, which grows in moist places in Egypt and Judæa, and in several parts of Syria, bearing from the root a knotted stalk, containing in its cavity a soft

* Called Halah in the English version.

white pith; it has an agreeable aromatic smell, and when cut, dried, and powdered, it forms an ingredient in the richest perfumes. Dioscorides, however, describes under the same name a species of cyperus, which has odoriferous roots used as a perfume by the people of India, which better agrees with the expression of the prophet Jeremiah, (6. 20,) "the sweet cane from a far country." Though this latter is most probably the one intended, we have no means of identifying it, and therefore present a representation of the *Acorus calamus*, which, as above stated, has some respectable authorities in its favour.



Acorus calamus.

CALDRON, כִּי *ser*. We read in Leviticus 6. 28, of "a brazen pot;" and it is very probable that the Hebrew utensils were similar to those kitchen requisites found at Herculaneum and Pompeii, which are mostly of bronze, and generally rest upon feet with handles inserted into eyes or rings attached to the vessels. Vessels for culinary purposes appear anciently to have been made of brass; of this we have clear proof in the Egyptian monuments, where round metal pots are seen employed for a variety of purposes.

Mr. Roberts says, in the East at the present day, the wealth of a person is estimated by the number of brass pots which he possesses.

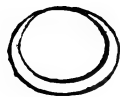
CALEB, a celebrated Jewish warrior, of the tribe of Judah; who, when sent together with Joshua and others to explore the land of Canaan, gave a faithful report of the goodness of the land. In reward for this, he was, with Joshua, exempted from the curse denounced upon the existing generation, was permitted to enter the land, and had Hebron given to him for an inheritance. (Josh. 14. 6-13.) Caleb is thought to have survived Joshua. A district belonging to the tribe of Judah was called after his name. (1Sam. 30. 14.)

CALF. Our notice of this domestic animal must be directed to it solely as an object of idolatry. The first time we find any mention of religious worship being paid to a calf is in Exodus, ch. 32; and the sin was then awfully heightened by the fact, that Moses was at that very time standing in the mount before God. Under the article AARON, will be found a representation of the Egyptian Ox-God Mnevis, from whose worship, and not from that of Apis, the Jews borrowed their similar idolatry. The Jews, who in later days were believers to no small extent both in spells and incantations, and in the physical activity of evil angels, believed generally that Aaron told the exact truth when

he said, "I cast them (the earrings) into the fire, and there came out this calf;" that is, that the gold was not cast in a mould, but merely melted, and that Satan caused it to assume that form, after which Aaron finished it with a graving tool. The calf, however made, was either reduced to powder which would require some chemical preparation, or merely beaten into fine leaf and strewed upon the water. This water, Moses caused the children of Israel to drink. The worship which was on this occasion severely visited by the Divine displeasure, was subsequently restored by Jeroboam; he set up two golden calves, one in Dan and one in Bethel, and they continued to be a snare to the people of Israel until the captivity.

The bull, Mnevis or Mne, for *vis* is merely a Greek termination, was sumptuously lodged in the city On, or Heliopolis, and this is all that we find recorded of him in ancient writers. Far more ancient than Apis, the era of his consecration is lost, and perhaps for ever. The only circumstance which is of importance, save that the Israelites fell into his worship, is, that he appears to have represented the Zodiacal sign which was depicted yellow, while, by a curious anomaly, Apis, whose attributes all coincide with those of the sun, was black. The worship paid to him, though lasting till the downfall of the Egyptian hierarchy, gradually diminished before the more important and popular rites of Apis, and little is said of Mnevis in history.

It is the opinion of Bryant, an opinion supported by proofs far too numerous to be transferred to this work, that the origin of this peculiar form of idolatry, is to be sought for in the Ark. Osiris was enclosed in a bull, the bull was said to be the sacred ship Baris; and it can scarcely be a matter of doubt, that the ox and the ark were identical. This theory accounts satisfactorily both for the antiquity and the extent of ox worship, but the cause of this identity, the reasons for which the ox was chosen to represent the ark, seem not so obvious. The horns of the sacred bull, calf, or heifer, are always, or almost always, made to meet at the top, so as to form



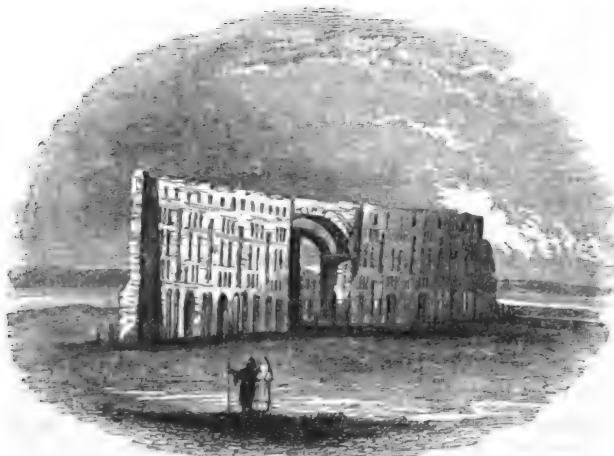
a circle. This seems of itself to point to lunar worship; and, accordingly, Mnevis, according to Bryant, is Men-Nevas, the lunar god Nevas. Now, Men-Nevas coincides with Menes, the first king of Egypt, who taught the people to sacrifice to the gods: he was the same as the Minos of Crete, whose connexion with the Minotaur must not be passed over without remembrance. This character of Nevas and Minos, as well as the etymology of both, Men-Nevas, Min-Noas, indicate their identity with Noah, and thus carry us back at once to the Arkite period. Bryant's *Mythology*; Christmas's *Mythology*.

CALL, is to cry to another for help, and hence to pray. The first passage in the Old Testament in which we meet with this phrase is in Genesis 4. 26, where we read, "Then began men to call upon the name of the Lord." In both the Old and New Testament, to call upon the name of the Lord, imports invoking the true God in prayer, with a confession that He is Jehovah, that is, with an acknowledgment of his essential and incommunicable attributes. In this view the phrase is applied to the worship of Christ. (Acts 2. 21; 7. 59; 9. 14; Rom. 10. 12; 1Cor. 1. 2.)

CALLING, means literally, the act of inviting or summoning, (Numb. 10. 2,) and also, an occupation. (1Cor. 7. 20.) Divines, in modern times, have disputed much about the "calls and invitations of the Gospel," and many difficulties have been started. Without

entering upon the various views that are held upon this subject, we may briefly state, that in the New Testament, the word has reference to a call from darkness to light, (1Pet. 2. 9,) from bondage to liberty, from the fellowship of the world to the fellowship of Christ, (1Cor. 1. 9,) from misery to happiness, (1Cor. 7. 15,) from sin to holiness, (1Thess. 4. 7,) from all created good to the enjoyment of eternal felicity. (1Peter 5. 10.) This change is spoken of in the Scriptures as a holy calling, (2Tim. 1. 9,) a high calling, (Phil. 3. 14,) a heavenly calling. (Heb. 3. 1.)

CALNEH, כַּלְנֶה a city built by Nimrod in the plain of Shinar, (Gen. 10. 10,) supposed to be the same as the Calno of Isaiah, (10. 9,) and the Cannesh of Ezekiel. (27. 23.) The site of this city is considered to be the same with that of Ctesiphon, the winter residence of the Persian and Parthian monarchs, situated upon the eastern bank of the Tigris, about eighteen miles below Bagdad; opposite to, and distant three miles from it, stood Seleucia. Ctesiphon was taken by the Arabs, A.D. 637, and from that period it rapidly declined, its ruins furnishing materials for the city of Bagdad. Some portion of the ruins still remain, consisting of a vast structure of fine brick, which is called Taik Kesra, or the Arch of Khosroes, and is believed to have been the palace of the Persian kings. It is thought to have been constructed by Greek artists, and presents a *façade* of three hundred feet in length, pierced in the middle by an arch. The height of this arch from the apex to the ground is upwards of one hundred and three feet, and it leads to a large hall of the same height, eighty-two feet broad, and one hundred and sixty in depth.



Arch of Khosroes.

CALVARY. See **JERUSALEM**.

CAMBYSES. See **AHASUERUS**.

CAMEL, גַּמֶּל *gamal*. There are as many as seven species of camel discriminated by naturalists; but it is only the Arabian camel or dromedary, and the Bactrian camel, that are known in Scripture. The Bactrian camel is distinguished from the Arabian or dromedary by having two protuberances on its back; it is not so numerous as the other, and is chiefly confined to some parts of Asia. The native country of the camel is Arabia, from whose burning deserts it has been gradually diffused over the rest of Asia and Africa. The Arab venerates his camel as the gift of heaven, and without its aid, he could neither subsist, trade, nor travel.

The camel is distinguished by having only one bunch or protuberance on the back. Its general height, mea-

sured from the top of the dorsal bunch to the ground, is about six feet and a half, but from the top of the head when the animal elevates it, it is not much less than nine feet; the head, however, is usually so carried as to be nearly on a level with the bunch or rather below it, the animal bending the neck considerably in its general posture. The head is small, the neck very long, and the body of a long and meagre shape; the legs rather slender; and the tail, which is slightly tufted at the extremity, reaches to the joints of the hind legs. The feet are very large, and are hoofed in a peculiar manner, being divided above into two lobes, the extremity of each lobe being guarded by a small hoof. The under part of the foot is protected by an extremely long, tough, and pliable skin, which, by yielding in all directions, enables the animal to travel with peculiar ease and security over dry, hot, stony, and sandy regions, which would soon parch and destroy the hoof. On the legs are six callosities,—one on each knee, one on the inside of each fore leg on the upper joint, and one on the inside of each hind leg at the bottom of the thigh. On the lower part of the breast is also a large callus, or tough tubercle, which is gradually increased by the constant habit the animal has of resting upon it in lying down.

From the Scriptures, we learn that the camel constituted an important branch of patriarchal wealth. Job had at first three thousand, and after the termination of his days of adversity, possessed no less than six thousand camels. The Arabs still estimate their riches and possessions by the number of these animals; and, in speaking of the wealth of any one, they observe, he has so many camels. The Midianites and Amalekites also possessed great numbers of camels, which were often adorned with chains of gold, and other rich and splendid ornaments. (Judges 7. 12.) So much importance was attached to the care and management of camels, that a particular officer was appointed, in the reign of David, to superintend their keepers, who, being an Ishmaelite, was therefore supposed to be thoroughly skilled in the proper treatment of this quadruped.

Though of a heavy, and apparently unwieldy, form, this animal moves with considerable speed, and with a bale of goods on its back, it will travel at the rate of thirty miles a day. The prophet Jeremiah calls it, *בקר* *bakar*, "the swift dromedary." (Jerem. 2. 23.) The species termed the dromedary is remarkable for its uncommon swiftness; the Arabs affirm that it will run over as much ground in one day, as one of their best horses will perform in several. If this be true, the messengers of Esther acted wisely in choosing this animal to carry their important despatches to the distant provinces of the widely-extended Persian empire. (Esther 8. 10.) Dr. Shaw had frequent opportunities of verifying the wonderful statements of the Arabs in reference to the swiftness of this creature, as the sheikh who conducted his party to Mount Sinai rode a camel of this kind, and would frequently divert them with a display of its abilities. The Arab is himself early accustomed to the fatigues of travelling, to want of sleep, and to endure hunger, thirst, and heat; and with this view he instructs, rears, and exercises his camels. A few days after their birth, he folds their limbs, in order to remain on the ground, and in this position he loads them with a heavy weight, which is never removed, but for the purpose of replacing a greater. Instead of allowing them to feed at pleasure, and to drink when they are thirsty, he regulates their repasts, and makes them gradually travel long journeys, diminishing, at the same time, their quantity of food. When they acquire some strength, he excites their emulation by the example of horses, and in time renders them

equally swift and more robust. At length, when he is assured of the strength, fleetness, and sobriety of his camels, he loads them with whatever is necessary for his and their subsistence, departs with them, arrives unexpectedly at the confines of the desert, pillages the straggling habitations, loads his camels with the booty, and, if pursued, is obliged to accelerate his retreat. It is on these occasions that he displays his own powers and those of his camels; he mounts one of the fleetest, and, conducting the troop, makes them travel night and day, almost without stopping to eat or drink, and in this manner he easily passes over the space of three hundred leagues in eight days. During this time, the Arab never unloads his camels, and only allows them a ball of paste each day. They often journey in this manner for eight or nine days, without meeting with any water. They can scent it, however, even when more than half a league from it; thirst makes them redouble their pace, and they drink as much at once as supplies them for the time to come, as well as to quench their thirst, being furnished with an internal bag, which serves as a reservoir for a quantity of water. The driest thistle, and the barest thorn, are all the food this useful quadruped requires; and even these, to save time, he eats while advancing on his journey, without stopping, or occasioning a moment's delay.

Notwithstanding that the camel is considered so revengeful as to bear in mind and resent any injury it may have sustained, its patience is most extraordinary. Its sufferings are often great; when it is overloaded, it sends forth the most lamentable cries, but never offers to resist its oppressor. At the slightest sign, it bends its knees, and is loaded in this position; at another sign it rises with its load, and the driver, getting upon its back, encourages the animal to proceed with his voice and with a song.

Throughout Turkey, Persia, Egypt, Arabia, Barbary, and other countries, all kinds of merchandize are carried by camels. Merchants and other travellers assemble and unite in caravans, to avoid the robberies and insults of the Arabs. These caravans are often numerous, and are always composed of more camels than men. Each camel is loaded according to his strength; the larger ones carrying from a thousand to twelve hundred pounds weight, and the smaller from six to seven hundred. Burckhardt states, that a camel can never be stopped while its companions are moving on. The Arabs are, therefore, highly pleased with a traveller who jumps off his beast, and remounts without stopping it, as the act of kneeling down is troublesome and fatiguing to the loaded camel, and before it can rise again, the caravan is considerably a-head. He also affirms it to be an erroneous opinion that the camel delights in sandy ground. It is true, he remarks, that he crosses it with less difficulty than any other animal, but whenever the sands are deep, the weight of himself and his load makes his feet sink into the sand at every step, and he groans, and often sinks under his burden. Hence, Burckhardt states that he found the skeletons of such animals as had perished in the desert were most frequent where the sands were deepest: and adds, that the hard gravelly grounds of the desert are the most agreeable to this animal. In another work, he affirms it to be an erroneous opinion that camels are not capable of ascending hills.

The camel has been emphatically called, by the Arabs, the ship of the desert, and their poets speak the same language, as the following specimens, translated by Sir William Jones, will exhibit:—

Even now, she (the camel) has a spirit so brisk, that she flies with the rein, like a clear cloud driven by the wind, after it has discharged its shower.

Long is her neck; and when she raises it with celerity, it resembles the stern of a ship, floating aloft on the billowy Tigris.

Ah! the vehicles which bore away my fair one, on the morning when the tribe of Malee departed, and their camels were traversing the banks of Deda, resembled large ships,

Sailing from Adali, or vessels of (the merchant) Ibn Yamin, which the mariner now turns obliquely, and now steers in a direct course:

Ships which cleave the foaming waves with their prows, as a boy at play divides with his hand the collected earth.

The camel is included in the lists of unclean beasts, in Leviticus 11. 4, and Deuteronomy 14. 7, and the Scriptural allusions are so numerous, that we may fairly conclude that the animal was well known to the Jews.

The prophet Isaiah foretells the great increase and flourishing state of the Messiah's kingdom, by the conversion and accession of the Gentile nations, by comparing the happy and glorious concourse to a vast assemblage of camels. (60. 6.) He also predicts the march of the army of Cyrus to the conquest and destruction of Babylon, by an allusion to a chariot of camels. (21. 7.) And the folly and presumption of those is remarked upon, in 30. 6, who, in the time of their trouble, carried treasures on camels into Egypt, to purchase the assistance of that people, and acknowledged not the Lord their God, who alone could save and deliver them.

To pass a camel through the eye of a needle, was a proverbial expression, which Our Lord employed in his discourse to the disciples, to show how extremely difficult it is for a rich man to forsake all, for his cause, and obtain the blessings of salvation. (Matt. 19. 24.) Many expositors are of opinion that the allusion is not to the camel, but to the cable, by which an anchor is made fast to the ship, changing *καμηλος*, a camel, to *καμιλος*, a cable; but Lightfoot and others have shown, that to speak of a camel, or any other large animal, as going through the eye of a needle, was a proverbial expression, much used in the Jewish schools, to denote a thing very unusual, or very difficult. There is a similar expression in the Koran: "The impious, who, in his arrogance, shall accuse our doctrine of falsity, shall find the gates of heaven shut; nor shall he enter there, till a camel shall pass through the eye of a needle. It is thus that we shall recompense the wicked." Roberts mentions a parallel proverb used in India, to show the difficulty of accomplishing anything: "Just as soon will the elephant pass through the spout of a kettle."

Another proverbial expression occurs in Matt. 23. 24: "Strain at a gnat, and swallow a camel." Dr. Adam Clarke proves that "at" has been substituted for "out," by a typographical error in the edition of 1611, in our version; "out" occurring in Archbishop Parker's, of 1568. The reference is to a custom the Jews had of filtering their wine, for fear of swallowing any insect forbidden by the Law as unclean. The expression is, therefore, to be taken hyperbolically, and, to make the antithesis as strong as possible, two things are selected, the smallest insect and the largest animal. The expression is applied to those who are superstitiously anxious to avoid small faults, and yet do not scruple to commit the greatest sins.

CAMEL'S HAIR. From the long and shaggy hair of the camel, a coarse kind of stuff is made, which is used for tent covers in the East, and also forms the dress of camel-drivers and shepherds. This was the kind of dress worn of old by the prophets, (Zech. 13. 4,) and by John the Baptist. (Matt. 3. 4.) The prophet Elijah is said, in our version, (2Kings 1. 8,) to have been "a hairy man," which would be more properly translated, "a man dressed in hair."

CAMELEON. In the original of Leviticus 11. 30, occur the words *כח* *coach*, and *תנשמת* *tinshemeth*, the first of which, in our version, is rendered *cameleon*, and the second *mole*; but Bochart and others consider that both words relate to animals of the lizard tribe; and that what our translators have termed the mole is, in reality, the *cameleon*, (*Chamaleo vulgaris*), while the *cameleon* of our version is the skink, (*Scincus officinalis*), both creatures being found in Egypt and Palestine, and therefore doubtless well known to the Israelites.

The wonderful properties commonly ascribed to the *cameleon* are well known, and some of these ascriptions at least are very ancient, as the presumed name of the creature among the Hebrews is derived from a verb, which signifies living upon air. This notion has been satisfactorily disproved, and it seems that the property of changing its colour must be received with some limitation. Belzoni, in his *Researches in Egypt*, gives us one of the best accounts of this curious animal that is to be found amongst modern travellers.

"There are three species of *cameleons*, whose colours are peculiar to themselves; for instance, the commonest sort are those which are generally green, that is to say, the body all green, and when content, beautifully marked on each side, regularly on the green, with black and yellow, not in a confused manner, but as if drawn. This kind is in great plenty, and never have any other colour except a light green when they sleep, and when ill, a very pale yellow. Out of near forty I had the first year when I was in Nubia, I had but one, and that a very small one, of the second sort, which had red marks. One *cameleon* lived with me eight months, and most of that time I had it fixed to the button of my coat; it used to rest on my shoulder or on my head. I have observed when I have kept it shut up in a room for some time, that on bringing it out in the air, it would begin drawing the air in; and on putting it on some marjoram, it has had a wonderful effect on it immediately; its colour became most brilliant. I believe it will puzzle a good many to say what cause it proceeds from. If they did not change when shut up in a house, but only on taking them into a garden, it might be supposed the change of the colours was in consequence of the smell of the plants; but when in a house, if it is watched, it will be seen to change every ten minutes; some moments a plain green, at others, all its beautiful colours will come out, and when in a passion, it becomes of a deep black, and will swell itself up like a balloon; and from being one of the most beautiful animals, it becomes one of the most ugly. It is true they are extremely fond of the fresh air, and on taking them to a window when there is nothing to be seen, it is easy to observe the pleasure they take in it: they begin to gulp down the air, and their colour becomes brighter. I think it proceeds, in a great degree, from the temper they are in; a little thing will put them in a bad humour. If you stop them, and attempt to turn them another road, they will not stir, and are extremely obstinate; on opening the mouth at them it will set them in a passion; they begin to arm themselves by swelling and turning black, and will sometimes hiss a little, but not much. The third I brought from Jerusalem, was the most singular of all the *cameleons* I ever had; its temper, if it can be so called, was extremely sagacious and cunning. This one was not of the order of the green kind, but a disagreeable drab, and it never once varied its colour for two months. On my arrival at Cairo, I used to let it crawl about the room on the furniture. Sometimes it would get down, if it could, and hide itself away from me, but in a place where it could see me; and sometimes on my leaving the room and re-entering it, would draw itself so thin as to make

itself nearly on a level with whatever it might be on, so that I might not see it. It had often deceived me so. One day having missed it for some time, I concluded it was hid about the room; after looking for it in vain, I thought it had got out of the room and made its escape. In the course of the evening, after the candle was lighted, I went to a basket that had got a handle across it; I saw my camelion, but its colour entirely changed, and different to any I had ever seen before; the whole body, head, and tail, a brown with black spots, and beautiful deep orange-coloured spots round the black. I certainly was much gratified. On being disturbed, its colour vanished, unlike the others; but after this, I used to observe it the first thing in the morning, when it would have the same colours. Their chief food was flies: the fly does not die immediately on being swallowed, for on taking the camelion in my hands, it was easy to feel the fly buzzing, chiefly on account of the air they draw in in their inside; they swell much, and particularly when they want to fling themselves off a great height. On falling they get no hurt, except on the mouth, which they bruise a little, as that comes first to the ground. Sometimes they will not drink for three or four days, and when they begin they are about half an hour drinking."

The skink, the camelion of our version, of which there are several species, some of which attain a considerable size, is a very harmless animal, of a bright green colour, and covered with scales, and is chiefly remarkable for the readiness with which it burrows for itself a hole in the ground when pursued.

CAMP. See ARMS and ARMOUR.

CAMPHIRE, כפר *kopher*, Sept. *κνπρος*, Lat. *cyprus*, rendered in our version camphire. (Cantic. 1. 14; 4. 13.)

This plant, the Al-Hennah of the Arabs, (*Lawsonia inermis* and *spinosa* of Linnæus,) is described by Dioscorides and Pliny as growing in Egypt, and producing odoriferous flowers, from which was made the *oleum cyprineum*. In appearance the plant resembles a myrtle;



Camphire.

its flowers are small, and beautifully white, exhale an agreeable odour, and produce a pod about the size of that of a pea. The women take great pleasure in them. They hold them in their hand, carry them in their bosom, and keep them in their apartments to perfume the air. To prepare the leaves for the use to which the plant is so generally applied by the women of Egypt, they are gathered about the commencement of spring, and having been exposed to the air till thoroughly dry, are reduced to a powder, which being afterwards made into a paste, is then fit for use. This paste requires about five hours to dry upon whatever part it may be laid, and the tinge it imparts is durable. It was anciently applied to the nails of the hands and feet, to the soles of the feet and the palms of the hands, and sometimes to the hair. From the appearance of the nails of mummies there can

be no doubt that it was used in the same manner by the Egyptians, as it is by their descendants in the present day. The expression rendered in Deuteronomy 21. 12, in directing the treatment of a female captive, "pare her nails," is supposed to mean "adorn her nails," and would imply the antiquity of this practice, although others are of opinion that the marginal reading "suffer to grow," is the more correct sense, as an act of mourning.

CANA, a small town of Galilee, situated on a gentle eminence to the west of Capernaum, about sixteen miles north-west of Tiberias, and six north-east of Nazareth. This place was the scene of Our Lord's first miracle, recorded in the second chapter of John, and here the ruler of Capernaum, whose child was dangerously ill, besought Jesus to come down and heal his son. (John 4. 47-51.) Carne states that it does not now contain more than two or three hundred inhabitants; and Monro, in his *Summer Ramble in Syria*, says, that it consists of not more than twenty miserable huts. Robinson, in his *Travels in Palestine and Syria*, gives us the following account of this place.

"In five hours and a half from Tiberias we reached Kefferkenna, the Cana of Galilee, so called to distinguish it from another town of this name in the tribe of Asher. The word keffer, meaning infidel, is applied by Mahommedans to places more particularly inhabited by Christians. It is a neat village, pleasantly situated on the descent of a hill, looking to the south-west, and surrounded by plantations of olive and other fruit trees. In one of these inclosures we were invited by the owner to take up our quarters, during the few hours we intended to sojourn in the village. Availing ourselves of the permission, we spread our carpets under the shade of a magnificent fig-tree, at the foot of which ran a slender water-course. The inhabitants supplied us with bread, fruit, cheese; simple fare it is true, but, being hungry, extremely palatable. We had no wine, but the water was delicious. It came from the only large spring in the neighbourhood, about twenty yards off from where we were sitting, and must therefore have flown from the same fountain at which water was drawn at the time of Our Saviour's visit. The latter is walled round with masonry. Several young women were filling pitchers for the afternoon's meal. These pitchers are about two feet high, of compact limestone, of which the country abounds. The ruins of a house, now converted into a chapel, were shown to us as the scene of the miracle; but it did not excite in us that interest which the more indelible feature, the fountain, had done. The latter required no popular tradition to support its claims to identity. This was also the birthplace of Nathaniel, afterwards called Bartholomew."

Here, as in most other places, the spots supposed to be connected with Gospel history are subterranean, with steps to go down into them; the consequence of numerous buildings, as churches, &c., having been built over them, which having been successively destroyed, and others raised in their stead, has had the effect of raising the ground above its original level.

Dr. Clarke observes that "walking among the ruins of a church we saw large massy stone pots answering the description given of the ancient vessels of the country, not preserved or exhibited as relics, but lying about in all directions. From their appearance, and the number of them, it was quite evident that a practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in the country."



Cana.

CANAAN, the youngest son of Ham, and grandson of Noah, was the progenitor of the Canaanites. The posterity of Canaan was numerous. His eldest son, Sidon, founded the city of that name. Canaan had ten other sons, who were fathers of as many tribes, and settled in Palestine and Syria after the confusion of Babel, namely, the Hittites, the Jebusites, the Amorites, the Girgasites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites. Notwithstanding the curse is directed against Canaan the son, and not against Ham the father, it is supposed, by most commentators, that all the posterity of Ham were placed under the malediction, "Cursed be Canaan; a servant of servants shall he be unto his brethren." (Gen. 9. 25; 10. 15-19.) For an account of the Land of Canaan, see PALESTINE.

CANDACE, *Κανδακη*, a queen of Ethiopia, mentioned in Acts 8. 27. Pliny, Eusebius, Strabo, and Ptolemy, state that this was a name common to the Queens of Ethiopia in the time of Christ. Ethiopia Proper, here alluded to, was the island or peninsula of Meroë to the south of Egypt, now called Atbara.

CANDLE, *נֵר nir*, is more correctly given, in the margin of our version, "lamp." (Job 18. 6; 21. 17.)

Houses in the East were, from the earliest times, lighted up with lamps, and those of the Hebrews probably resembled those we find depicted in the tombs at Thebes. Job, describing the destruction of a family among the Arabs, and the rendering one of their habitations desolate, says, "the light shall be dark in his tabernacle, and his candle shall be put out with him." (18. 6; 21. 17.) On the other hand, when God promises to give David a lamp always in Jerusalem, it is an assurance that his house should never become desolate. In the language of Jeremiah, to extinguish the light in an apartment, is a convertible phrase for total destruction. (25. 10.) A burning lamp is, on the other hand, a symbol of prosperity. (Job 29. 3.) Maillet, in his *Lettres d'Egypte*, says, "The houses in Egypt are never without lights; they burn lamps all the night long, and in every occupied apartment. So requisite to the comfort of a family is this custom reckoned, that the poorest people would rather retrench a part of their food than neglect it." Roberts also remarks that "the people of

the East, who can afford it, have always a lamp burning in their room the whole of the night. It is one of their greatest comforts; because, should they not be able to sleep, they can then look about them and amuse themselves. 'Evil spirits are kept away, as they do not like the light.' Lechemy, the beautiful goddess, also takes pleasure in seeing the rooms lighted up. But that which is of the most importance is, the light keeps off the serpents and other poisonous reptiles." In illustration of the passage, "I will search Jerusalem with candles," (Zeph. 1. 12,) he remarks, "Does a man declare his innocence of any crime, the accusers say, 'We will search thee with lamps;' 'Yes, yes, I will look into that affair with lamps;' 'What, have your lamps gone out? You see I am not guilty.'" See LAMP.

CANDLESTICK, *מְנוֹרָה menorah*. As the word *nir* more properly signifies lamp than candle, so does *menorah* mean rather a stand for lamps than a candlestick. (Levit. 24. 4.) The same thing occurs in the New Testament. (Matt. 5. 15.)

The golden candlestick made by Moses, was placed in the first apartment of the Tabernacle, on the south side. It stood on a base, from which the principal stem arose perpendicularly. On both sides of the stem there projected upwards, in a curved line, three branches at equal distances, and of the same height. According to the Rabbins, the golden candlestick stood five feet from the ground, and the breadth or the space between the exterior branches was three feet and a half. The main stem and the branches were adorned with various ornaments. The lamps were kept burning perpetually, and were supplied morning and evening with pure olive oil. (Exod. 27. 20; Levit. 24. 4.) The whole number were lighted at night; but three only in the day. The weight of the whole candlestick was a talent, (Exod. 37. 24,) or 113 lbs. troy weight.

Josephus states, that, after the Romans had destroyed the Temple, the several things which were found within it were carried in triumph to Rome, namely, the golden table, and the golden candlestick with its seven branches. These were lodged in the temple built by Vespasian, and consecrated to Peace; and at the foot of Mount Palatine, there is a triumphal arch, called the Arch of Titus, upon which is represented the form of the golden candlestick

as it was actually carried in the triumphal procession. The accompanying engraving exhibits its form, as copied from the plates in Reland's *Treatise on the Spoils of the Temple of Jerusalem*, the drawings for which were made at Rome upwards of a century since, when the triumphal arch of Titus was in a much better state of preservation than it now is.



The Golden Candlestick.

The word candlestick is employed emblematically, in Revelations 1. 12, where it denotes a Christian church, the seven golden candlesticks being the symbols of the seven churches.

CANE. See CALAMUS.

CANKER, γαργαρις, gangrene, mortification; (2Tim. 2. 17;) a disease which spreads by degrees over the whole body. See DISEASES.

CANKERWORM. The word גִּלְגָּל *yalek*, is, by our translators in Joel 1. 4; 2. 25, and Nahum 3. 15, rendered cankerworm, but in Psalm 105. 34, and Jeremiah 51. 27, caterpillar. The Septuagint reads beetle. In the passage in Nahum, the creature is spoken of as winged and bristled, whence some commentators suppose that some kind of locust is intended. Roberts observes, "There are bristled caterpillars in the East, which, at certain seasons, are extremely numerous and annoying. They creep along in troops like soldiers, are covered with stiff hairs or bristles, which are so painful to the touch, and so powerful in their effects, as not to be entirely removed for many days. Should one be swallowed, it will cause death: hence, people at the particular season when they are numerous, are very cautious in examining their water-vessels, lest any should have fallen in. In the year 1826, a family at Manipy had to arise early in the morning to go to their work, and they therefore prepared their rice the evening before. They were up before day-light, and took their food: in the course of a short time, they were all ill, and some of them died during the day. The rice-chatty was examined, and there were found the remains of the micutty, or the rough caterpillar. Dr. Hawkesworth says of those he saw in the West Indies, 'Their bodies were thick-set with hairs, and they were ranging on the leaves, side by side, like files of soldiers, to the number of twenty or thirty together. When we touched them, we found their bodies had the qualities of nettles.'" See CATERPILLAR; LOCUST.

CANNEH. See CALNEH.

CANON. The word Canon is originally Greek, κανων, and signifies not only a catalogue or list, but also a law or rule. This term has been appropriated, since the fourth century, to the catalogue of writings which are admitted by Jews and Christians as a Divine rule of faith and manners. Among the earliest ecclesiastical writers it meant no more generally than a "book" and a "catalogue;" particularly, a "catalogue of things that belong to the church;" or a "book that served for the use of the church." Hence a collection of hymns which were to be sung on festivals, as also a list in which were introduced the names of persons belonging to the church, acquired the name of Canon. The word was afterwards used in the more limited sense of an approved catalogue of all the books that might be read in public assemblies of Christians for instruction and edification, and finally for a collection of Divine and inspired writings, which last signification has been generally adopted, and the terms canonical and inspired are now used as perfectly synonymous.

I. CANON OF THE OLD TESTAMENT. Soon after the return of the Jews from the captivity in Babylon, a collection was prepared of all the writings of the Hebrews then extant, which, on account of their antiquity, contents, authors, and the claims to Divine inspiration which they possessed, became revered and holy in the view of all the members of their new government. There was in the Temple a library of these sacred writings, which for a considerable time before the coming of Christ, (the particular year is unknown,) ceased to be further enlarged. After the period when this collection was made, there arose among the Jews authors of a different kind, historians, philosophers, poets, and theological dreamers. The earlier writings were held, as the productions of prophets, to be holy; the later were not, because these productions were composed in times when there was no longer an uninterrupted prophetic succession. The ancient were preserved in the Temple, the modern were not. The ancient were introduced into a public collection; the modern into none whatever, at least none of a public nature. And if the Alexandrian Christians had not added them to the manuscripts of the Septuagint, we might not have had a single page remaining of these modern Jewish writers. These two kinds of writings have long since been distinguished by appropriate names, derived chiefly from the use which was made of them; the earlier were called Canonical, the more recent were termed Apocryphal Books. And the whole collection of the former was comprehended under the appellation of Canon of the Old Testament.

2. Most authorities are agreed that the formation of the Canon of the Old Testament should be attributed to Ezra. The Jewish writers inform us that there existed in his time, a great synagogue, consisting of one hundred and twenty men, including Daniel and his three friends, Shadrach, Meshach, and Abednego, the prophets Haggai and Zechariah, and also Simon the Just, by whom he was assisted in his labours. But it is incorrect to suppose that all these individuals lived at one time, and formed one synagogue, as they have undertaken to represent it; for from the time of Daniel to that of Simon the Just, no less than two hundred and fifty years must have intervened. It is, however, by no means improbable that Ezra was assisted in this great work by many learned and pious men, who were contemporary with him; and, as prophets, had always been the superintendents, as well as writers of the sacred volume. But with respect to this great synagogue, the only thing probable is, that the men who are said to have belonged to it did not live in one age, but successively, until the time of Simon the Just, who was made

high priest about twenty-five years after the death of Alexander the Great. This opinion has its probability increased by the consideration that the Canon of the Old Testament appears not to have been fully completed until about the time of Simon the Just. The prophet Malachi is thought to have lived after the time of Ezra, and therefore his prophecy could not have been added to the canon by him. The opinion of the Jews is, that Malachi is no other than Ezra himself; they maintaining that while Ezra was his proper name, he received that of Malachi from the circumstance of his having been sent to superintend the religious concerns of the Jews; for the import of the name is, a messenger, or one sent.

But this is not all; in the book of Nehemiah mention is made of the high priest Jaddua, and of Darius Codomanus, king of Persia, both of whom lived at least a hundred years after the time of Ezra. In the third chapter of the first book of Chronicles, the genealogy of the sons of Zerubbabel is carried down at least to the time of Alexander the Great. This book, therefore, could not have been put into the canon by Ezra; nor much earlier than the time of Simon the Just. The book of Esther, also, was probably added during this interval.

The conclusion, therefore, is, that Ezra began this work, and collected and arranged all the sacred books which belonged to the canon before his time; and that a succession of pious and learned men continued to pay attention to the canon until the whole was completed, which was about the time of Simon the Just. After this nothing more was added to the Canon of the Old Testament.

3. Most authorities are, however, agreed that nothing was added after the book of Malachi was written, except a few names and notes; and that all the books belonging to the Canon of the Old Testament were collected and inserted in the sacred volume by Ezra himself. This opinion seems to be the safest, and is by no means incredible in itself. It accords also with the uniform tradition of the Jews that Ezra completed the Canon of the Old Testament; and that after Malachi there arose no prophet who added anything to the sacred volume. Whether the books were now collected into a single volume, or were bound up in several codices, is a question of no importance; if we can ascertain what books were received as canonical, it matters not in what form they were preserved.

In establishing the Canon of the Old Testament, we might labour under considerable uncertainty and embarrassment in regard to several books, were it not that the whole of what are called the Scriptures, and which are included in the threefold division, Law, Prophets, and Psalms, received the explicit sanction of Our Lord. He was not backward to reprove the Jews for disobeying, misinterpreting, and adding their traditions to the Scriptures, but He never dropped a hint that they had been unfaithful or careless in the preservation of the sacred books. So far from this, He refers to the Scriptures as an infallible rule, which "must be fulfilled," and "could not be broken." We have, therefore, an important point established with the utmost certainty, that the volume of Scripture which existed in the time of Our Lord and his Apostles, was uncorrupted, and was esteemed by them as an inspired and infallible rule. If, therefore, we can ascertain what books were then included in the sacred volume, we shall be able to settle the Canon of the Old Testament without uncertainty.

4. To do this it is necessary to resort to other sources of information; and the Jewish historian Josephus furnishes us with that which we want; not, indeed, as

explicitly as we could wish, but sufficiently so to lead us to a very satisfactory conclusion. He does not name the books of the Old Testament, but he numbers them, and so describes them, that there is scarcely room for any mistake. We are able also to adduce other testimony to prove the same thing. Philo, an Egyptian Jew, who lived in the first century of the Christian era, quoted, as having canonical authority, no other books than those which are contained in the Hebrew Bible, and which alone were acknowledged by the Jews of Palestine.

5. Philo, it is true, in none of his writings gives an express notice of the Canon of the Old Testament; but in very numerous scattered passages he has indicated his own opinion, and probably also the opinion of his contemporaries, concerning the merit and importance of each of the books which formed part of that canon. M. Hornemann, who carefully read and examined all Philo's works, for the sole purpose of ascertaining his opinion on the Canon of the Old Testament, divides them according to Philo's expressions, into three classes. (i.) Books cited with the express remark that they are of Divine origin; in this class are found the Pentateuch, the book of Joshua, the first book of Samuel, Ezra, Isaiah, Jeremiah, Hosea, Zechariah, the Psalms, and the Proverbs. (ii.) Books of which Philo makes only casual mention, without any notice of their Divine origin; this class contains the book of Judges, Job, the first book of Kings, and several detached Psalms. (iii.) Books not mentioned by Philo: Nehemiah, Ruth, Esther, the two books of Chronicles, Daniel, the Lamentations, Ecclesiastes, and the Song of Solomon; but the silence of Philo concerning any book proves nothing against its canonical authority if it be not contradicted or overturned by other positive proofs.

6. Some of the early Christian Fathers who had been brought up in Paganism, when they embraced Christianity, were curious in their inquiries into the Canon of the Old Testament, and the result of the researches of some of them still remain. Melito, bishop of Sardis, travelled into Judæa, for the very purpose of satisfying himself on this point. And although his own writings are lost, Eusebius has preserved his catalogue of the books of the Old Testament, from which it appears that the very same books were, in his day, received into the canon as are now found in our Hebrew Bibles. The interval between Melito and Josephus is not a hundred years, so that no alteration in the canon can be reasonably supposed to have taken place in this period. Very soon after Melito, Origen furnishes us with a catalogue of the books of the Old Testament, which perfectly accords with our canon, except that he omits the minor prophets; which omission must have been a mere slip of the pen by him or his copyist, as it is certain that he received this as a book of Holy Scripture; and the number of the books of the Old Testament, given by him in this very place, cannot be completed without reckoning the twelve minor prophets as one.

7. After Origen, we have catalogues in succession, not only by men of the first authority in the church, but by councils, consisting of numerous bishops, all which are perfectly the same as our own. It will be sufficient merely to refer to these sources of information. Catalogues of the books of the Old Testament have been given by Athanasius, by Cyril, by Augustine, by Jerome, by Rufin, by the Council of Laodicea, in their sixtieth canon, and by the Council of Carthage. There is also a catalogue in the Talmud, which perfectly corresponds with ours. Thus the evidence must appear complete to every impartial mind, that the Canon of the Old Testament is settled upon the clearest historical grounds. See BIBLE.

II. CANON OF THE NEW TESTAMENT. Many persons who write and speak on the subject of the New Testament Canon, appear to entertain a wrong impression in regard to it; as if the Books of the New Testament could not be of authority until they were sanctioned by some ecclesiastical council, or by some publicly expressed opinion of the Fathers of the Church; and as if any portion of their authority depended on their being collected into one volume. But the truth is, that every one of these books was of authority, as far as known, from the moment of its publication; and its right to a place in the canon is not derived from the sanction of any church or council, but from the fact that it was written by inspiration; and the appeal to testimony, is not to prove that any council of bishops or others gave sanction to the book, but to show that it is indeed the genuine work of Matthew, or John, or Peter, or Paul, whom we know to have been inspired.

9. Modern advocates of infidelity have asserted, with entire disregard to truth, that the Scriptures of the New Testament were never accounted canonical until the assembling of the Council of Laodicea, A.D. 364; the simple fact being, that the canons of this council are the earliest extant, which give a formal catalogue of the books of the New Testament. There is, indeed, every reason to believe that the bishops who were present at Laodicea, did not mean to settle the canon, but simply to mention those books which were to be publicly read. Another reason why the canonical books were not mentioned before the Council of Laodicea, is presented in the persecutions to which the professors of Christianity were constantly exposed, and in the want of a national establishment of Christianity for several centuries, which prevented any general council of Christians for the purpose of settling the Canon of Scripture. But, though the number of books thus received as sacred and canonical, was not in the first instance determined by the authority of councils, we are not left in uncertainty concerning their genuineness and authenticity, for which we have infinitely more decisive and satisfactory evidence than we have for the productions of any ancient classic authors, concerning whose genuineness and authenticity no doubt was ever entertained.

10. The books of the New Testament were of full authority before they were collected into one volume, and it would have made no difference if they had never been included in one volume, but had retained that separate form in which they were first published. And it is by no means certain that these books were at a very early period bound in one volume. As far as we have any testimony on the subject, the probability is, that it was more customary to include them in two volumes, one of which was called the Gospel, and the other the Apostles. Some of the oldest manuscripts of the New Testament extant, appear to have been arranged in this form; and the Fathers often refer to the Scriptures of the New Testament under these titles. The question, When was the Canon constituted? admits, therefore, of no other proper answer than this, that as soon as the last book of the New Testament was written and published, the canon was completed. But if the question relates to the time when these books were collected and published in a single volume, or in two volumes, it admits of no definite answer; for those churches which were situated nearest to the place where any particular books were published, would, of course, obtain copies much earlier than churches in a remote part of the world. For a considerable period the collection of these books in each church must have been necessarily incomplete; for it would take some time to send to the church or people with whom the autographs were deposited,

and to write off fair copies. This necessary process will also account for the fact, that some of the smaller books were not received by the churches so early, nor so universally as the larger. The solicitude of the churches to possess immediately the more extensive books of the New Testament, would, doubtless, induce them to make a greater exertion to acquire copies; but, probably, the smaller would not be so much spoken of, nor would there be so strong a desire to obtain them without delay. Considering how difficult it is now, with all our improvements in the art of printing, to multiply copies of the Scriptures with sufficient rapidity, it is truly wonderful how so many churches as were founded during the first century, could all be supplied with copies of the New Testament, when there was no speedier method of producing them than by writing every letter with the pen.

11. The idea entertained by some, especially by Doddwell, that these books lay for a long time locked up in the coffers of the churches, to which they were addressed, and totally unknown to the rest of the world, is in itself most improbable, and is opposed to all the testimony which exists on the subject. Even as early as the time when St. Peter wrote his Second Epistle, the writings of St. Paul were in the hands of the churches and were classed with the other Scriptures. (2Peter 3. 15, 16.) And the citation from these books, by the earliest Christian writers living in different countries, demonstrates that from the time of their publication, they were sought after with avidity, and were widely dispersed. How intense the interest which the first Christians felt in the writings of the Apostles, can scarcely be conceived by us, who have been familiar with these books from our earliest years. How solicitous would they be, for example, who had never seen St. Paul, but had heard of his wonderful conversion and extraordinary labours and gifts, to read his writings! And probably they who had enjoyed the high privilege of hearing this Apostle preach, would not be less desirous of reading his epistles. As we know from the nature of the case, as well as from testimony, that many uncertain accounts of Christ's discourses and miracles had obtained circulation, how greatly would the primitive Christians rejoice to obtain an authentic history from the pen of an Apostle, or from one who wrote precisely what was dictated by an Apostle! We need no longer wonder, therefore, that every church should wish to possess a collection of the writings of the Apostles; and knowing them to be the productions of inspired men, they would want no further sanction to their authority. All that was requisite was to be certain that the book was indeed written by the Apostle whose name it bore. Hence, some things in the epistles of St. Paul, which seem to common readers to be of no importance are of the utmost consequence. Such as, "I, Tertius, who wrote this epistle," &c.; "The salutation with mine own hand;" "The salutation by the hand of me Paul;" "The salutation of Paul with mine own hand, which is the token in every epistle." This Apostle commonly employed an amanuensis; but, that the churches to which he wrote might have the assurance of the genuineness of his epistles from seeing his own hand-writing, he constantly wrote the salutation himself; so much care was taken to have these sacred writings well authenticated on their first publication. And on the same account it was, that he and the other Apostles were so particular in giving the names and the characters of those who were the bearers of their epistles. And it seems that they were always committed to the care of men of high estimation in the church, and commonly more than one appears to have been intrusted with this important commission.

12. If it be inquired, what became of the autographs

of these sacred books, and why they were not preserved, since this would have prevented all uncertainty respecting the true reading, and would have relieved the Biblical critic from a large share of labour, it is sufficient to answer that nothing different has occurred, in relation to these autographs, from that which has happened to all other ancient writings. No man can produce the autograph of any book as old as the New Testament, unless it has been preserved in some extraordinary way, as in the case of the manuscripts at Herculaneum; neither could it be supposed, that in the midst of such vicissitudes, revolutions, and persecutions, as the Christian church endured, this object could have been secured by anything short of a miracle; when, at the same time, by a superintending Providence they could be transmitted with sufficient accuracy, by means of apographs, to the most distant generations. Indeed, there is reason to believe that the Christians of early times were so absorbed and impressed with the glory of the truths revealed, that they gave themselves little concern about the mere vehicle by which they were communicated. They had matters of such deep interest, and so novel, before their eyes, that they had neither time nor inclination for the *minutiae* of criticism. It may be, therefore, that they did not set so high a value on the possession of the autograph of an inspired book as we should, but considered a copy made with scrupulous fidelity, as equally valuable with the original. And God may have suffered these autographs of the sacred writings to perish, lest in process of time, they should have become idolized, like the brazen serpent; or lest men should be led superstitiously to venerate the mere parchment and ink, and form of the letters, employed by an Apostle. Certainly, the history of the Church is such as to render the idea far from being improbable.

13. The slightest attention to the works of the Fathers will serve to convince any one that the writings of the Apostles were held from the beginning in the highest estimation; that great pains were taken to distinguish the genuine productions of these inspired men from all other books; that they were sought out with uncommon diligence, and read with profound attention and veneration, not only in private, but publicly in the churches, and that they are cited and referred to universally as decisive on every point of doctrine, and as authoritative standards for the regulation of faith and practice.

This being the case when the books of the New Testament were communicated to the churches, we are enabled in regard to most of them to produce testimony of the best kind, that they were admitted into the canon, and received as inspired by the universal consent of Christians in every part of the world. And that other books, however excellent as human compositions, were never put upon a level with the canonical books of the New Testament; that spurious writings, under the names of the Apostles, were promptly and decisively rejected, and that the churches were repeatedly warned against such apocryphal books. This testimony we may conveniently arrange under the heads of Catalogues, Practice of the Fathers, Public Reading of the Scriptures, and Early Versions.

(i.) As in the case of the Old Testament, we find that, at a very early period, catalogues of these books were published by most of the distinguished Fathers whose writings have come down to us; the same has been done also, by several councils, whose decrees are still extant.

These catalogues are for the most part perfectly harmonious. In a few of them, some books now in the canon are omitted, for which omission a satisfactory reason can be generally assigned.

The first regular catalogue of the books of the New Testament, which we find on record, is by Origen, who lived about one hundred years after the death of the Apostle John, and whose extensive Biblical knowledge qualified him to judge correctly in this case.

In this catalogue he mentions, "the Four Gospels, the Acts of the Apostles, Fourteen Epistles of St. Paul, Two of Peter, Three of John," and "the Book of Revelation." This enumeration includes all the present canon, except the Epistles of James and Jude, but these were omitted by accident, not design; for in other parts of his writings he acknowledges these epistles as a part of the canon. And while Origen furnishes us with so full a catalogue of the books now in the canon, he inserts no others, which proves that in his time the canon was well settled among the learned; and that the distinction between inspired writings and human compositions was as clearly marked as at any subsequent period.

The next catalogue of books of the New Testament to which we may refer is that of Eusebius, the learned historian of the church; to whose diligence and fidelity, in collecting ecclesiastical facts, we are more indebted than to the labours of all other men, for that period which intervened between the days of the Apostles and his own times. Eusebius may be considered as giving his testimony about one hundred years after Origen. His catalogue may be seen in his *Ecclesiastical History*; in it he enumerates every book which we now have in the canon, and no others; but he mentions that the Epistle of James, the Second of Peter, and Second and Third of John, were doubted of by some; and that the Book of Revelation was rejected by some and received by others; but Eusebius himself, declares it to be his opinion, that it should be received without a doubt.

There is no single witness among the whole number of ecclesiastical writers, who was more competent to give accurate information on this subject than Eusebius. He had spent the greater part of his life in searching into the antiquities of the Christian church; and he had an intimate acquaintance with all the records relating to ecclesiastical affairs, many of which are now lost; and almost the only information which we have of them, has been transmitted to us by this diligent compiler.

St. Athanasius, in his festal Epistle, and in his synopsis of Scripture, has also left a catalogue of the books of the New Testament, which perfectly agrees with the canon now in use; and St. Cyril, in his catechetical work, has also given us a catalogue, perfectly agreeing with ours, except that he omits the Book of Revelation. Why that book was so often left out of the ancient catalogues and collections of the Scriptures, will be mentioned under the title of this book in another place. St. Athanasius and St. Cyril were contemporary with Eusebius; the latter, however, may more properly be considered as twenty or thirty years later.

A little after the middle of the fourth century, we have the testimony of all the bishops assembled in the Council of Laodicea, as before mentioned. The catalogue of this council is contained in their sixtieth canon, and is exactly the same as ours, with the omission of the Book of Revelation. But a few years elapsed from the meeting of this council, before Epiphanius, bishop of Salamis, in the island of Cyprus, published his work on heresies, in which he gives a catalogue of the canonical books of the New Testament, which, in every respect, is the same as the canon now received. About the same time, Gregory Nazianzen, archbishop of Constantinople, in a poem "On the True and Genuine Scriptures," mentions distinctly all the books now received, except Revelation. A few years later, we have a list of the books of the New

Testament, in a work of Philastrius, bishop of Brixia, in Italy, which corresponds in all respects with those now received, except that he mentions no more than thirteen of the Epistles of St. Paul. If the omission was designed, it probably relates to the Epistle to the Hebrews. At the same time lived Jerome, who translated the whole Bible into Latin. He furnishes us with a catalogue answering to our present canon in all respects. He does, however, speak doubtfully about the Epistle to the Hebrews, but in other parts of his writings, he shows that he received this book as canonical, as well as the rest.

The catalogue of Rufinus varies in nothing from the canon now received. Augustine, in his work on *Christian Doctrine*, has inserted the names of the books of the New Testament, which in all respects are the same as ours. The Council of Carthage, at which Augustine was present, have furnished a catalogue which perfectly agrees with ours. At this council, forty-four bishops attended. The list referred to is found in their forty-eighth canon. The unknown author, who goes under the name of Dionysius the Areopagite, so describes the books of the New Testament as to show that he received the very same as are now in the canon.

(ii.) Another satisfactory source of evidence in favour of the Canon of the New Testament, as now received, is the fact that these books alone were quoted as Sacred Scripture, by all the Fathers, living in parts of the world the most remote from each other. Now how can it be accounted for, that these books, and these alone, should be cited as authority in Asia, Africa, and Europe? No other reason can be assigned, than one of these two—either they knew no other books which claimed to be canonical; or, if they did, they did not esteem them of equal authority with those which they cited. On either of these grounds, the conclusion is the same, *That the books quoted as Scripture are alone the canonical books.* To apply this rule to a particular case,—The First Epistle of St. Peter is canonical, because it is continually cited by the most ancient Christian writers in every part of the world; but the book called the Revelation of St. Peter is apocryphal, because none of the early Fathers have taken any testimonies from it. The same is true of the Acts of St. Peter, and the Gospel of St. Peter. These writings were totally unknown to the primitive church, and are therefore spurious. This argument is perfectly conclusive, and its force was perceived by the ancient defenders of the Canon of the New Testament. Eusebius repeatedly has recourse to it; and, therefore, those persons who have aimed to unsettle our present canon, as Toland and Dodwell, have attempted to prove that the early Christian writers were in the habit of quoting indifferently and promiscuously the books which we now receive, and others which are now rejected as apocryphal; but this is not correct. The true method of determining this matter is by a careful examination of all the passages in the writings of the Fathers, where other books besides those now in the canon have been quoted. Some progress was made in collecting the passages in the writings of the Fathers in which any reference is made to the apocryphal books, by the learned Mr. Jones, in his *True Method of Settling the Canon of the New Testament*, but the work was left incomplete. This author, however, positively denies that it is common for the Fathers to cite these books as Scripture, and asserts that there are only a very few instances in which any of them seem to have fallen into this mistake.

(iii.) A third proof of the genuineness of the Canon of the New Testament, may be derived from the fact that these books were publicly read as Scripture in all the Christian churches.

(iv.) A fourth argument, to prove that our Canon of the New Testament is substantially correct, may be derived from the early versions of this sacred book into other languages.

Although the Greek language was extensively known throughout the Roman Empire when the Apostles wrote, yet the Christian church was in a short time extended into regions where the common people, at least, were not acquainted with it, nor with any language except their own vernacular tongue. While the gift of tongues continued, the difficulty of making known the Gospel to such people would, in some measure, be obviated; but when these miraculous powers ceased, the necessity of a version of the Gospels and Epistles into the language of the people would become manifest. As far, therefore, as we may be permitted to reason from the nature of the case, and the necessities of the churches, it is exceedingly probable that versions of the New Testament were made shortly after the death of the Apostles, if they were not begun before. It can hardly be supposed that the numerous Christians in Syria, Mesopotamia, and the various parts of Italy, would be long left without having these precious books translated into a language which all the people could understand. But we are not left to conjecture on this subject. We know that at a very early period there existed Latin versions of the New Testament, which had been so long in use before the time of Jerome, as to have become considerably corrupt, on which account he undertook a new version, which soon superseded those that were more ancient; and although nothing remains of these ancient Latin versions but uncertain fragments, yet we have good evidence that they contained the same books as were inserted in Jerome's version, now denominated the Vulgate.

But, perhaps, the old Peschito, or Syriac version of the New Testament, furnishes the strongest proof of the canonical authority of all the books which are contained in it. This excellent version has a very high claim to antiquity; and, in the opinion of some of the best Syriac scholars, who have profoundly examined this subject, was made before the close of the first century. The arguments for so early an origin are not indeed conclusive; but they possess much probability, whether we consider the external or internal evidence. The Syriac Christians have always insisted that this version was made by the Apostle Thaddeus; but, without admitting this claim, which would put it on a level with the Greek original, we may believe that it ought not to be brought down lower than the second century. It is universally received by all the numerous sects of Syrian Christians, and must be anterior to the existence of the oldest of them. Manes, who lived in the second century, probably had read the New Testament in the Syriac, which was his native tongue; and Justin Martyr, when he testifies that the Scriptures of the New Testament were read in the assemblies of Christians on every Sunday, probably refers to Syrian Christians, as Syria was his native place, where also he had his usual residence. And Michaelis is of opinion that Melito, who wrote about A.D. 170, has expressly declared that a Syriac version of the Bible existed in his time. St. Jerome also testifies explicitly, that when he wrote, the Syriac Bible was publicly read in the churches; "for," says he, "Ephrem the Syrian is held in such veneration, that his writings are read in several churches immediately after the lessons from the Bible." It is also well known that the Armenian version, which itself is ancient, was made from the Syriac.

14. On the general evidence of the genuineness of our canon, the following remarks may be added:—

The agreement among those who have given catalogues of the books of the New Testament, from the earliest

times, is almost complete. Of thirteen catalogues, to which we have referred, seven contain exactly the same books as are now in the canon. Three of the others differ in nothing but the omission of the Book of Revelation, for which they had a particular reason, consistent with their belief in its canonical authority; and in two of the remaining catalogues, it can be proved that the books omitted, or represented as doubtful, were received as authentic by the persons who have given the catalogues. It may be asserted, therefore, that the consent of the ancient church, as to what books belonged to the Canon of the New Testament, was complete. The Sacred Volume was as accurately formed, and as clearly distinguished from other books, in the third, fourth, and fifth centuries, as it has ever been since.

It must be considered, moreover, that the earliest of these catalogues was given by Origen, who lived within a hundred years of the death of the Apostle John, and who, by his reading, travels, and long residence in Palestine, had a full knowledge of all the transactions and writings of the church until his own time. In connexion with this, let it be remembered, that these catalogues were drawn up by the most learned, pious, and distinguished men in the church, or by councils; and that the persons furnishing them, resided in different and remote parts of the world; as, for example, in Jerusalem, Caesarea, Carthage, and Hippo, in Africa; Constantinople, Cyprus, Alexandria in Egypt, Italy, and Asia Minor. Thus it appears that the canon was early agreed upon, and that it was everywhere the same; therefore we find the Fathers, in all their writings, appealing to the same Scriptures; and none are charged with rejecting any canonical book, except heretics.

It appears, from the testimony adduced, that it was never considered necessary that any council or bishop should give sanction to these books, in any other way than as witnesses, testifying to the churches that these were indeed the genuine writings of the Apostles. These books, therefore, were never considered as deriving their authority from the church, or from councils, but were of complete authority as soon as published; and were delivered to the churches to be a guide and standard in all things relating to faith and practice. The Fathers would have considered it impious for any bishop or council to pretend to add anything to the authority of inspired books, or to claim the right to add other books to those handed down from the Apostles. The church is founded on the apostles and prophets, Jesus Christ being the chief corner-stone, and the Sacred Scriptures are not dependent for their authority on any set of men who lived since they were written.

We may remark, lastly, the providence of God towards his church, in causing these precious books to be written, and in watching over their preservation, in the midst of dangers and persecutions; so that, notwithstanding the malignant designs of the enemies of the church, they have all come down to us unmutated, in the original tongue in which they were framed by the Apostles. Our liveliest gratitude is due to the Great Head of the Church for this Divine treasure, from which we are permitted freely to draw whatever is needful for our instruction and consolation, and it is, therefore, our duty to prize this precious gift of Divine revelation above all price. Alexander, *On the Canon*; Dupin; Jones; Blair; Stosch; Eichhorn; Lardner.

CANONS, ECCLESIASTICAL, were statutes or rules fixed by councils, and possessing the force of ecclesiastical law. From the time of Constantine the Great, he first Christian emperor, many councils were held,

and canons, or laws, drawn up, for the government of the church, which were collected into three volumes, by Ivo, bishop of Chartres, in France, about A.D. 1114, and are called the Decrees; they were corrected, about thirty-five years afterwards, by Gratian, a Benedictine monk. After these followed the *Decretals*, or letters of the Popes for the determination of controversies; and of these there are likewise three volumes. The first volume was compiled by Raimund Barcinus, chaplain to Pope Gregory IX., and published about A.D. 1230; it was appointed to be read in all schools, and admitted as law in all the ecclesiastical courts in England. About sixty years afterwards, Simon, a monk of Walden, read these laws in the University of Cambridge, and the next year in that of Oxford. The second volume was collected and methodized by Pope Boniface VIII., and published about A.D. 1299. The third volume was collected by Pope Clement V., and published in the Council of Vienne, and likewise in England; they took from that pope the name of Clementine. These last decretals were never received anywhere but in the pope's dominions. John Andreas, a famous canonist in the fourteenth century, wrote a commentary on these decretals, which he entitled "Novella," from a very beautiful daughter he had, named Novella, whom he educated as a scholar.

Upon these decrees and decretals was founded the canon law, which was introduced into England, though its authority was not, at any time, so firmly established here as in other countries, the papal encroachments being vigorously resisted by the majority of our ancient kings. Besides these foreign canons, there were many provincial constitutions passed for the government of the English church, which derived their force only from the royal assent, and the application of which to the laity was in general strenuously resisted. At length, at the period of the Reformation, the papal power was wholly swept away, and a general revision of the canons, whether English or foreign, designed; this, however, has not been carried into effect, and the old canons continued in force till the reign of James I., (1603,) when the clergy being assembled in convocation, the king gave them leave, by his letters patent, to treat, consult, and agree on canons; which they did, and presented them to the king, who gave his assent to them, and by other letters patent, ratified and confirmed them. These canons were a collection out of the several preceding canons and injunctions; and being authorized by the king's commission, according to the form of the statute 25th Henry VIII., they were confirmed by act of parliament, and became part of the law of the land, and as binding in ecclesiastical matters as any statute whatever in civil. Some of the canons of 1603 are now obsolete, as the seventy-fourth, which requires that the beneficed clergy shall wear gowns with standing collars and square caps.

CANTICLES. See *SONG OF SOLOMON*.

CAPERNAUM, a town of Galilee, situated on the north-west side of the lake of Gennesareth, on the border of the tract occupied by the tribes of Zebulun and Naphtali. It was distant nearly one hundred miles north by east from Jerusalem, and about twelve miles north of Tiberias. This city is not mentioned by the Old Testament writers, and it is, therefore, probable, as Dr. Wells supposes, that it was one of the towns built by the Jews after their return from the Babylonish captivity "upon the sea-coast." (Matt. 4. 13.) But the history of all the towns on the lake of Gennesareth has been covered with a cloud which it is now impossible to dispel; and nothing is more difficult than to determine the situations they occupied; we must, therefore, receive the accounts which

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Capernaum.

modern travellers have afforded us as at best conjectural and uncertain.

Our Saviour left Nazareth in the first year of his ministry, and dwelt in Capernaum, which, observes Dr. Hales, was, with the adjoining villages, "peculiarly fitted for his chief residence, as his disciples principally resided there, and the Sea of Galilee afforded him facilities for moving from place to place, and thus avoiding the importunities of the multitude." It was here the centurion visited him, whose servant was sick, and whose faith and humility obtained for him the high encomium pronounced by Our Saviour when granting his request. "Verily I say unto you I have not found so great faith, no, not in Israel." It is called, by way of local distinction, "his own city;" here he cured a man sick of the palsy, (Matt. 9. 1,2;) here he called the apostle St. Matthew when sitting as collector of the toll, or rate, paid by all persons passing over the lake; and near it, on an eminence called the Mount of Beatitudes, he delivered the beautiful and impressive discourse called the Sermon on the Mount. It is associated with Bethsaida and Chorazin as one of the cities wherein he had done many mighty works, the inhabitants of which notwithstanding obstinately rejected him as the Messiah, and upon whom a heavy doom was pronounced. (Matt. 11. 23.) This denunciation uttered against Capernaum has been strictly fulfilled, for it was destroyed by the Romans when they ravaged Palestine after the fall of Jerusalem; and although it was rebuilt, and a Christian church erected there, on the traditional site of the dwelling of St. Peter, it was finally overthrown on the conquest of the country by the Saracens, and its very site is now a matter of dispute. Pococke and the other early writers consider that no vestiges whatever of it remain, but the recent researches of Buckingham, Stephens, and others seem to identify it with Tel-Houm, a station of Bedouin Arabs, at the north-west corner of the lake, near a rivulet called El-Eshe.

Mr. Buckingham, who visited this spot in 1817, says, "Ruined buildings, hewn stones, broken pottery, are here scattered around over a wide space. The foundations of a large and magnificent edifice are still to be traced here, though there remains not sufficient of the building itself to decide whether it was a temple or a palace. It appears to have had its greatest length from north to south, and thus presented a narrow front

towards the lake. Within this space are seen large blocks of sculptured stone in friezes, cornices, mouldings, &c., and among them two masses which looked like panels of some sculptured wall. I conceived them at first to have been stone doors, but they were too thick for that purpose, and had no appearance of pivots for hinges; nor could they have been sarcophagi, as they were both perfectly solid. The sculpture seems to have been originally fine, but is now much defaced by time. The block was nine spans long, four and a half spans wide, and two spans thick in its present state, and lay on its edge against other hewn stones.

"Among the singularities we noticed here, were double pedestals, double shafts, and double capitals, attached to each other in one solid mass, having been perhaps thus used at the angles of colonnades. There were at least twenty pedestals of columns within this area, occupying their original places, besides many others overturned and removed, and all the capitals we saw were of the Corinthian order, and of a large size.

"Near to this edifice, and close to the edge of the lake, are the walls of a solid building, evidently constructed with fragments of the adjacent ruins, as there are seen in it shafts of pillars worked into the masonry, as well as pieces of sculptured stones intermingled with plain ones. This small building is vaulted within, though the Arabs have raised a flat terrace on its roof, and a poor family, with their cattle, now use the whole for their dwelling.

"To the north-east of this spot, about two hundred yards, are the remains of a small domestic bath; the square cistern and channels for supplying it with water are still perfect, and close by is a portion of the dwelling to which it was probably attached, with a narrow winding stair-case on one of its sides. The blocks of the great edifice are exceedingly large; and these, as well as the materials of the smaller buildings, and the fragments scattered around in every direction, are chiefly of the black porous stone which abounds throughout the western shores of the lake. Some masses of coarse white marble are seen, however, in the centre of the large ruin, and some subterraneous work appears to have been constructed there of that substance. The whole has an air of great antiquity, both from its outward appearance, and its almost complete destruction, but the style of the architecture is evidently Roman."

The name of Capharnaom, which is said to have been the name borne by this city anciently, is unquestionably meant for the Capernaum of Scripture, and that this was a place of some wealth and consequence may be inferred from the address to it by Our Saviour. The other name of Tel-Houm may be thought to have some affinity with that of Dalmanutha, a name given in the Gospel, seemingly to Capernaum itself, or the country about it at least; as St. Mark in his Gospel, after describing the feeding of the four thousand, says, "And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha."

Burckhardt agrees with Buckingham in supposing the ruins which the latter describes to be the site of Capernaum, mentioned in the Gospel. Pliny Fisk, the American missionary, visited the place in 1823, and says, "Here are ruins which are manifestly very ancient. A part of the wall of one building still stands, and many walls appear at the surface of the ground, as well as broken columns, pedestals, and capitals. There are now twenty or thirty uninhabited Arab huts on the ruins of the old city. Two men and one woman were repairing the roof of one to make it a storehouse for grain."

"I endeavoured, by repeated inquiries," says Lord Lindsay, "to recall the memory of its name. Truly, indeed, has Capernaum been cast down to Hades."

"I could hear nothing of Chorazin and Bethsaida, though I named them to almost every one we met. Bethsaida, however, was discovered by Pococke in ruins, and called by the same name, rather out of this immediate district; but Chorazin ought to be somewhere hereabouts. Dr. Richardson was informed that both Chorazin and Capernaum were near, but in ruins; no one, however, that we met seemed to know anything about them."

When Dr. Richardson was near the village of Mensura, about six miles west of the lake, he asked some natives if they knew such a place as Capernaum? They answered, "Cavernahum and Chorasi,—they are quite near, but in ruins." By "quite near," they probably meant the nearest part of the shore of the lake, which, from Mensura, would be a point about four miles S.S.W. of Tel-Houm, and eight nearly north of Tiberias. Bishop Pococke says he found in this neighbourhood a fine fountain, which ran off in a stream through the plain to the lake, and which he supposed might correspond to the fountain of Capharnaum mentioned by Josephus.

CAPHTOR—CAPHTORIM, the name of a country and its inhabitants, respecting which there is a considerable difference among commentators. The Targums of Jerusalem and Jonathan read Cappadocia for Caphtorim in Genesis 10. 14, as does the Septuagint in Deuteronomy 2. 23. Gesenius says, "The Caphtorim came, according to the cited passages, originally from Egypt; thence they emigrated to Caphtor, and from thence again a colony emigrated to the southern country of Canaan, and called themselves *פְּלִשְׁתִּים* *Phileshtim*." The ancient translators have almost all expressed Caphtor by Cappadocia, but the designation *N ayee* in Jeremiah, 47. 4, requires (as in the margin of our version) to be rendered by island or sea-coast; Cyprus would be more applicable, although no assertions in its favour can be cited from the ancients. Dr. Wells and others contend that Caphtor was one of the islands formed by the river Nile, and is the same with Coptus so situated. Calmet, on the other hand, alleges that Caphtor was the island of Crete, and that the Philistines came from that island. It is, perhaps, impossible now to decide the matter.

CAPITATION. See **TAXES**.

CAPPADOCIA, a country of Asia Minor, bounded on the north by Galatia and Pontus, on the west by Phrygia, on the east by the Euphrates, and on the south by Cilicia. Its eastern part was called Armenia Minor. The name of the country according to Pliny was derived from the river Cappadox, which divides it from Galatia; but according to Herodian, from Cappadocus, the founder of the kingdom. It is mentioned in the Acts of the Apostles, (2. 9,) that on the day of Pentecost, when the miraculous gift of tongues was conferred, some Cappadocians then at Jerusalem heard of the "wonderful works of God" in their own language; and it is also specified by St. Peter, (1. 1,) as one of those countries to the Christians of whom he addressed his epistles. From the faint glimmerings of ancient history we find that this country was a province of Lydia in the reign of Cræsus, about 500 B.C. It continued a kingdom until about the birth of Christ, when it was conquered by the Romans, and annexed to that empire.

The religion of the Cappadocians previous to the introduction of Christianity, seems to have been a mixture of the Persian and Grecian superstitions. It is not known by whom Christianity was first introduced there, but it made a rapid progress notwithstanding the persecutions raised by the Roman emperors. The names of Gregory Nazianzen, Gregory Nyssen, and St. Basil, occur among its bishops in the primitive times. The Gospel long flourished here, and the existence of Christian churches may be traced till the ninth or tenth century. The pretended St. George, the titular saint of England, who is celebrated in the eastern and western churches, is traditionally said to have been "a noble Cappadocian and a tribune under Dioclesian." From the Roman emperors of the East, Cappadocia passed into the hands of the Turks, and it now forms a portion of the pachalics of Konieh and Tarabozan, or Trebisonde.

CAPTAIN. See **ARMS; ARMOUR; ARMY**.

CAPTIVES. See **ARMS; ARMOUR; ARMY**.

CAPTIVITY, a state of bondage to which a nation may be reduced by the fate of war. This calamity has befallen many other nations, but in no case is it so striking as in that of the Jews, it being the punishment denounced against them by the Almighty in case of their disobedience to his statutes. Thus, in the 28th chapter of Deuteronomy, it is foretold that they should be removed into all the kingdoms of the earth, scattered among all people, from one end of the earth even to the other,—find no ease or rest,—be oppressed and crushed always,—be left few in number among the heathen,—pine away in their iniquity, in their enemies' land,—and become an astonishment, a proverb, and a by-word unto all nations.

"These predictions," says Keith, "were literally fulfilled during the subjection of the Jews to the Chaldeans and Romans; and, in later times, in all nations where they have been dispersed. Moses foretold that their enemies would besiege and take their cities; and this prophecy was fulfilled by Shishak, king of Egypt, Shalmaneser, king of Assyria, Nebuchadnezzar, Antiochus Epiphanes, Sosius, and Herod, and, finally, by Titus. Though dispersed throughout all nations, they have remained distinct from them all; and notwithstanding the various oppressions and persecutions to which they have, in every age, been exposed in different parts of the world, there is not a country on the face of the earth where the Jews are unknown. They are found alike in Europe, Asia, Africa, and America. They are citizens of the world without a country."

The first captivity of the Jews may be termed that of Egypt, from which they were delivered by Moses. Six captivities are reckoned during the government by Judges; the first under Chushan Rishathaim, king of Mesopotamia, which continued about eight years; the second under Eglon, king of Moab, from which they were delivered by Ehud; the third under the Philistines, from which they were rescued by Shamgar; the fourth, under Jabin, king of Hazor, from which they were delivered by Deborah and Barak; the fifth, under the Midianites, from which Gideon freed them; and the sixth under the Ammonites and Philistines, in the time of Jephthah, Elon, Abdon, Eli, Samson, and Samuel. But the greatest and most remarkable captivities were those of Israel and Judah, under their regal government.

CAPTIVITIES OF ISRAEL. In the year A.M. 3264, B.C. 740, Tiglath-pileser took several cities, and carried away captives, principally from the tribes of Reuben, Gad, and the half-tribe of Manasseh. (2Kings 15. 29.) In A.M. 3283, Shalmaneser took and destroyed Samaria, after a siege of three years, and transplanted the tribes that had been spared by Tiglath-pileser, to provinces beyond the Euphrates. (2Kings 18. 10,11.) It is generally believed there was no return of the ten tribes from this second captivity; but when we examine carefully the writings of the prophets, we find the return of at least a great part of Israel from the captivity clearly pointed out. Hosea says, "They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria; and I will place them in their houses, saith the Lord." (Hosea 11. 11.) Amos says, "And I will bring again the captivity of my people Israel; they shall build their waste cities, and inhabit them," &c. (Amos 9. 14.) Obadiah observes, "The captivity of this host of the children of Israel shall possess that of the Canaanites," &c. (Obad. 18. 19.) To the same purport speak the other prophets: "And he shall assemble the outcasts of Israel, and gather together the dispersed of Judah." (Isai. 11. 12,13.) Ezekiel received an order from God to take two pieces of wood, and write on one, "For Judah, and for the children of Israel," and, on the other, "For Joseph, and for all the house of Israel," and to join these two pieces of wood, that they might become one, and designate the re-union of Judah and Israel. (Ezek. 37. 16.) Jeremiah is equally express: "The house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers." (Jerem. 3. 18; see also 31. 7-9,16,17,20; 49. 2; Zech. 10. 6; Micah 2. 12.)

In the historical books of Scripture also, we find that Israelites of the ten tribes, as well as of Judah and Benjamin, returned from the captivity. Among those that returned with Zerubbabel, are reckoned some of Ephraim and Manasseh, who settled at Jerusalem with the tribe of Judah. When Ezra numbered those who returned from the captivity, he only inquired whether they were of the race of Israel; and at the first passover, which was then celebrated in the Temple, was a sacrifice of twelve he-goats, for the whole house of Israel, according to the number of the tribes. (Ezra 6. 16,17; 8. 35.) Under the Maccabees, and in the time of Our Saviour, we see Palestine peopled by Israelites of all the tribes, indifferently. The Samaritan Chronicle asserts that, in the thirty-fifth year of the pontificate of Abdelus, three thousand Israelites returned from captivity.

CAPTIVITIES OF JUDAH. The captivities of Judah are generally reckoned four; the first occurred A.M. 3398, under king Jehoiakim, when Daniel and others were carried to Babylon; the second in the year A.M. 3401, and in the seventh year of the reign of Jehoiakim, when

Nebuchadnezzar carried three thousand and twenty-three Jews to Babylon; the third, A.M. 3406, and in the fourth of the reign of Jehoiachin, when this prince, with part of his people, was sent to Babylon; and the fourth, A.M. 3416, under Zedekiah, from which period begins the captivity of seventy years, foretold by the prophet Jeremiah. Dr. Hales computes that the first of these captivities, which he thinks formed the commencement of the Babylonish captivity, took place in the year A.M. 3399. The Jews were removed to Babylon by Nebuchadnezzar, who, designing to render that city the capital of the East, transplanted thither very great numbers of people, subdued by him in different countries. In Babylon, the Jews had judges and elders, who governed them, and who decided matters in dispute according to their laws. Of this we see a proof in the story of Susanna. Cyrus, in A.M. 3457, and in the first year of his reign at Babylon, permitted the Jews to return to their own country. (Ezra 1. 1.) However, they did not then obtain leave to rebuild the Temple; and the completion of those prophecies which foretold the termination of their captivity after seventy years, was not till the year A.M. 3486. In that year, Darius Hystaspes, by an edict, allowed them to rebuild the Temple. In A.M. 3537, Artaxerxes Longimanus sent Nehemiah to Jerusalem. The Jews assert that only the refuse of their nation returned from the captivity, and that the chief part of them continued in and near Babylon, where they had been settled, and where they became very numerous. It may, however, be doubted whether the refuse of Judah was really carried to Babylon. It appears, from incidental observations in Scripture, that some remained; and Major Rennell has offered several reasons for believing that only certain classes of the Jews were deported to Babylon, as well as into Assyria. Nebuchadnezzar carried away only the principal inhabitants, the warriors and artisans of every kind; and he left the husbandmen, the labourers, and, in general, the poorer classes, that constitute the great body of the people.

In the last captivity, under the Romans, Josephus informs us that the total number who perished by famine and war in Jerusalem and other parts of Judæa, was one million two hundred and forty-four thousand four hundred and ninety, besides ninety-nine thousand two hundred, who were made prisoners, and sold unto their enemies for bondmen and bondwomen; and after their last overthrow by Adrian, many thousands of them were sold; and those for whom purchasers could not be found (Moses had foretold that no man would buy them,) were transported into Egypt, where multitudes perished by famine or shipwreck, or were massacred by the inhabitants. Since the destruction of Jerusalem, they have been scattered among all nations. These events were foretold by the prophet Daniel, 9. 26,27.

It was also foretold that their plagues should be wonderful, even great plagues, and of long continuance! And have not their plagues continued more than seventeen hundred years? In comparison of them, their former captivities were very short; during their captivity in Chaldæa, Ezekiel and Daniel prophesied, but now they have no true prophet to foretell the end of their calamities. What nation has suffered so much, and yet endured so long? What nation has subsisted as a distinct people in their own country so long as the Jews have done in their dispersion into all countries? Hosea foretells the present state of the people of Israel in these remarkable words:—"They shall be wanderers among the nations." (9. 17.)

The following is a picture drawn by some modern travellers of the present state of the Jews in their own country:—"The condition of the Jews in Palestine is more insecure

and exposed to insult and exaction, than in Egypt and Syria, from the frequent lawless and oppressive conduct of the governors and chiefs." Carne.

"The quarter of Jerusalem now inhabited by the Jews, all travellers attest, presents nothing but filth and wretchedness. Poor wretches! everything about them exhibited signs of depression and misery; outcasts from the common sympathies of men,—oppressed and despised alike by Mohammedans and Christians,—living as aliens in the inheritance of their fathers,—what an awful lesson of unbelief do they hold out." *Three Weeks in Palestine.*

At this present time, 1840, an appeal is made in the British Parliament, on account of the cruel persecutions which the Jews are suffering at Damascus and Rhodes, imploring our government to exercise its influence to afford them protection. What a standing miracle is thus exhibited to the world, in the fulfilment, at this very moment, of prophecies delivered considerably more than three thousand years ago! What a permanent attestation to the Divine legation of Moses, and the truth of the Scriptures!

CARAITES or **KARAITES**, an ancient Jewish sect. The name signifies "Textualists" or "Scripturists," and was originally given to the school of Shammai about thirty years B.C., because they rejected "the traditions of the elders," as embraced by the school of Hillel and the Pharisees. They claim, however, a much higher antiquity, and produce a catalogue of doctors up to the time of Ezra. Dr. Prideaux gives the following account of the origin of the present sect:—"The compilation called the Talmud, appearing in the beginning of the sixth century, people of sense were so shocked with the trifles, the ridiculous and incredible fables which filled it, and to see, at the same time, men daring to

assert all this as coming from God, that many resolved to establish their faith only on the word of God, the Scriptures. This refusal to admit the Talmud as a rule of faith did not, however, for a long time, produce any schism. But about A.D. 750, Anan, a Babylonish Jew of the race of David, and his son Saul, declared openly for the written word of God alone, exclusive of tradition. Their declaration produced a schism: those who supported the Talmud and traditions being almost all Rabbins, their disciples were called Rabbinites; and the others were called Caraites or Scripturists, from Cara, which, in the Babylonish language, signifies Scripture. The Jews pretend, that the true cause of this schism was the ambition of Anan, who was exasperated at being refused the degree of *gaon*, or excellent, (a title given to certain doctors,) and at his disappointment in not obtaining the office of prince of the captivity, to which he aspired, as one descended from David."

The Rabbinites have been accustomed to call the Caraites, Sadducees; but they believe in the resurrection of the dead and the final judgment. They believe that the Messiah is not yet come, and reject all calculations of the time of his appearance: yet, they say, "it is proper that even every day they should receive their salvation by Messiah, the son of David." In the practice of their religion, they differ from the Rabbinites in their observance of the festivals, and keep the Sabbath with more strictness. They extend their prohibition of marriage to more degrees of affinity, and admit not of divorce on any slight or trivial grounds. The sect still exists, but the number is very inconsiderable. They are found chiefly in the Crimea, where Dr. Edward Daniel Clarke visited a settlement of them, in Lithuania, Persia, Damascus, Constantinople, and Cairo. Their honesty is said to be proverbial in the Crimea, and their rabbis highly esteemed and exceedingly well informed.



Caravan.

CARAVAN. The mode of travelling in companies, so common at the present day in the East, more especially in Syria, Arabia, and Tartary, was equally customary of old, and is often alluded to in the Old Testament, under the term *orchah*, and in the New under that of *συνωδία*, which our translators have variously rendered "the people," "company," "troops," and "travelling companies." (Gen. 32. 7; 37. 25; Job 6. 19; Isai. 21. 13; Luke 2. 43.)

When persons thus journeyed, they provided them-

selves with every necessary, as there were no inns for the reception of travellers. Women and rich men frequently travelled on asses or camels, which carried not only their merchandize, but also their household goods. These goods consisted chiefly of a mattress, a coverlet, a carpet for sitting upon, a round piece of leather, which answered the purpose of a table, a few pots and kettles of copper covered with tin, also a tin plated cup, which was suspended before the breast under the outer garment, and was used for drinking, (the "cruse" mentioned in

1Samuel 26. 11, 12, 16,) leathern bags for holding water, tents, lights, and provisions in quality and abundance as each one could afford. (Ezek. 12. 3, 4.) Every caravan had a leader to conduct it through the desert, who was acquainted with the direction of its route, and with the situation of the cisterns and fountains. These he was able to ascertain, sometimes from heaps of stones, sometimes by the character of the soil; and when other helps failed him, by the stars.

The Jews travelled in caravans, or companies, when they went up to Jerusalem at the three great annual festivals. The Psalms of Ascension, or of Degrees, as they are commonly entitled, (120th—134th,) are supposed to have received this appellation from the circumstance of their being sung by the more devout Jews, when they were ascending or travelling up to the Holy City on these occasions. It was among such a company that Joseph and Mary sought "the child Jesus," (Luke 2. 44,) on their return from the passover, when he was twelve years old. A similar custom of travelling in companies to the temples at certain great festivals still prevails in the East.

Mr. Roberts, in his *Oriental Illustrations*, observes, "The people of the East have a general propensity for associates in all their transactions and journeys; hence in India, if a man has to travel from a distant village on business, he takes with him a large company of his neighbours and friends. This circumstance may account for the brethren accompanying Peter from Joppa. (Acts 10. 23.)"

Most of the internal trade of the East and of Africa is still conducted by means of caravans. Beside those from Damascus and Cairo to Mecca, whose objects are partly religious, partly commercial, caravans annually leave Bokhara and Samarcand, and proceed to China and India; and the interior of Africa is annually thus visited by merchants from Egypt and Barbary. Every caravan is commanded by a chief or aga, who has under him a number of janizaries belonging to the states through which they are to pass, for conducting them in safety. Before a caravan can be formed, it is necessary to obtain a written permission from one sovereign prince, and it must have the sanction of at least two others. This licence must specify the number of men, and beasts of burden, as well as the quantity of merchandise of which it is composed. The owners of the caravan may choose the officers, and determine the regulations to be observed during its journey. There are commonly four principal officers attached to each caravan; the first is commander-in-chief, the second commands during the march, the third when it halts, and the fourth should it happen to be attacked by any of the predatory tribes of Arabs, numbers of whom are always lying in wait for that purpose. There is also a purser, or treasurer, having under him a number of clerks and interpreters, whose business it is to keep accurate journals of whatever occurs, from which, signed by the principal officers, those concerned may form a judgment how far their interests have been attended to. As the greater part of the Arabian princes have no other revenue than what arises from plunder, they keep spies for the purpose of informing them of the departure of the caravans, which they often attack with superior force, and frequently succeed in carrying off considerable booty; if they succeed in defeating it, the whole is entirely pillaged, and the escort, whether pilgrims, travellers, or merchants, are carried away and sold for slaves. The gains of the merchants belonging to these caravans are often incredibly great; as an instance of which, we are told of a traveller who, with the goods for which he paid only thirty pounds, by repeated barter and exchanges in the course of one

journey, gained 6,000*l*. These immense profits, which are by no means uncommon, induce numerous adventurers to accompany the caravans, notwithstanding the hardships and inconveniences of the journey, which, in many instances, are extremely severe. Unwholesome food, intolerable water, and often none at all, long and fatiguing marches over burning sands, are circumstances with which they must invariably lay their account, besides being exposed to the thefts and robberies of a crowd of vagrants who resort to the caravans for the sole purpose of living at the expense of the unwary.

When all things are in readiness, the individuals who compose the caravan assemble at a distance from the city. The commander of the caravan, who is a different person from the conductor or leader, and is chosen from the wealthiest of its members, appoints the day of its departure. The caravans start very early, sometimes before day. They endeavour to find a resting-place, or station, to remain at during the night, which shall afford them a supply of water. (Job 6. 15-20.) They generally arrive at their resting-place before the close of the day, and while it is yet light, prepare everything that is requisite for the recommencement of the journey. In order to prevent any one wandering away from the caravan, and getting lost during the night, lamps, or torches, are elevated upon poles, and carried before it. The pillar of fire answered this purpose for the Israelites when wandering in the wilderness. Sometimes the caravans lodge in cities, but when they do not, they pitch their tents so as to form an encampment, and during the night keep watch alternately for the sake of security.

The long and toilsome journeys which these caravans perform through barren deserts and uninhabited wilds, and the hardship and fatigue which travellers sometimes endure, appear to Europeans almost incredible. Provisions and water must be carried several hundred miles, for in these parched regions there are few wells, and fewer still of rivers of water, while travellers are every hour exposed to the whirlwinds and the hordes of wandering Arabs. To accomplish such painful journeys, Providence has furnished the inhabitants of these countries with a beast of burden peculiarly fitted for traversing these burning wastes. A caravan usually consists of several hundred loaded camels, attended by Arabs which are hired by the merchants at a low rate for the performance of the journey. (See CAMEL.) A modern traveller gives the following graphic picture of one of these caravans:—"It was midnight," says he, "when we arrived at the khan of Menemen, I perceived at a distance a great number of scattered lights; it was a caravan making a halt. On a near approach, I distinguished camels, some lying, others standing, some with their loads, others relieved from their burdens. Horses and asses without bridles, were eating barley out of leathern baskets; some of the men were still on horseback, and the women, veiled, had not alighted from their dromedaries. Turkish merchants were seated cross-legged on carpets, in groups round the fire, at which the slaves were busily employed in dressing pillau. Other travellers were smoking their pipes at the door of the khan, chewing opium, and listening to stories. Here were people roasting coffee in iron pots; there were hucksters going about from fire to fire, offering for sale, cakes, fruits, and poultry. Singers were amusing the crowd. Imams were performing their ablutions, prostrating themselves, rising again, and imploring the prophet, while the camel-drivers lay snoring on the ground. The place was strewn with packages, bags of cotton, &c. All these objects, now distinct, now confused, and enveloped in a half-shade, exhibited a genuine scene of the Arabian Nights." Chateaubriand's *Travels*; Jackson's *Morocco*.



Caravanserai.

CARAVANSERAI. In Luke 2. 7, and 10. 34, occur the words *καταλυμα* and *πανδοχειον*, which our translators render "inns," but which, in reality, mean caravanserais, for in the East anciently, as well as in modern times, there were no inns in which the traveller could meet with refreshment. Shade from the sun, and protection from plunderers at night, is all that the caravanserais afford; hence hospitality is deemed a duty incumbent on every one. The Sacred Writings exhibit instances of such hospitality exercised by the patriarchs, and modern travellers show that a similar practice still exists in the East. On account of the intense heat of the weather during summer, they are accustomed to travel by night, and this circumstance will serve to explain the parable of the importunate guest, who arrived at midnight, (Luke 11. 5-8,) in which the rites of hospitality are generally recognised and supposed to be acted upon, though not in this instance in so prompt a manner as was usual.

Captains Irby and Mangles partook of Arab hospitality under similar circumstances. "We arrived at a camp late at night, and halting before a tent, found the owner, with his wife and children, had just retired to rest; when it was astonishing to see the good humour with which they all arose again, and kindled a fire, the wife commencing to knead the dough and prepare our supper, our Arabs making no apology, but taking all as a matter of course, though the nights were bitterly cold."

"Most of the Eastern cities," says Forbes, "contain one caravanserai at least for the reception of travellers; smaller places, called choultries, are erected by charitable persons, or munificent princes, in forests, plains, and deserts. Near them is generally a well, and a cistern for the cattle; a brahmin, or faqueer, often resides there to furnish the pilgrim with food and the few necessities he may stand in need of. When benighted, in a dreary solitude, travellers in India were thus certain, within a moderate distance, to find one of these buildings appropriated for their accommodation, and were often supplied with provisions gratis."

"Caravanserais are not all alike, some being simply places of rest by the side of a fountain, and at a proper distance on the road, while others offer various accommodations. Many of these places are nothing more than naked walls; others have an attendant, who subsists either by some charitable donation, or the benevolence

of passengers; others are more considerable establishments, where families reside, and take care of them, and furnish the necessary provisions. Every one who travels, provided he has a beast, generally takes with him a carpet, a mattress, a blanket, one or more saucepans, dishes, plates, and a coffee-pot, all of copper, well tinned; a small wooden box for salt and pepper, a round leathern table, which he suspends from the saddle of his horse, with small leathern bottles for oil, butter, water, and spirits; and if the traveller be a Christian, a tinder-box, some rice, dried raisins, dates, Cyprus cheese, and, above all, coffee-berries, with a roaster, and wooden mortar to pound them."

De Lamartine, in his *Pilgrimage to the Holy Land*, gives a graphic sketch of these places, which we subjoin, as affording a more correct picture than that drawn by many other travellers.

"After descending for about two hours, we met with an isolated khan beneath magnificent plantains, on the edge of a fountain; it is a hut, the walls of which are of ill-joined, uncemented stones, affording no protection from wind or rain; these stones are generally blackened by the smoke of the hearth, which continually filters through the open spaces. The walls are about seven or eight feet high, and covered over with pieces of rough wood, retaining its bark and largest branches; the whole is shaded with dry faggots, answering the purpose of a roof. The inside is unpaved, and is, according to the season of the year, a bed of dust or of mud. One or two stakes support the roof of leaves, and the traveller's cloak and fire-arms are suspended thereon. In one corner is a small hearth, raised upon a few rough stones; a charcoal fire is constantly burning upon this hearth, and one or two copper coffee-pots are always full of thick farinaceous coffee, the habitual refreshment and only want of the Turks and Arabs. There are, in general, two rooms similar to the one I have described. One or two Arabs are authorized, in return for the tribute they pay to the pacha, to do the honours of the dwelling, and to sell coffee and barley-flour cakes to the caravans. When the traveller reaches the door of these khans, he alights from his horse or camel, and removes the straw mats, or damask carpets, which are to serve him for a bed; they are spread in a corner of the smoking room; he sits down, calls for coffee, lights his pipe, and waits until his slaves have collected some dry wood to prepare

his repast. This repast usually consists of two or three cakes, half-baked on a heated pebble, and some slices of hashed mutton, which is boiled with rice in a copper pot. It rarely happens that rice or mutton can be procured in the khan; the traveller must then be satisfied with the cakes and the excellent fresh water which is always to be found in the neighbourhood of khans. The servants, the slaves, the camel leaders, and the horses remain round the khan in the open air. There is generally in the neighbourhood some noted and long-standing tree, which serves as a beacon to the caravan; this is mostly an immense sycamore, such as I have never seen in Europe; it is of the size of the largest oaks, and grows to a greater age. Its trunk sometimes measures to thirty or forty feet in circumference, and is often larger; its branches, which begin to spread at an elevation of fifteen or twenty feet from the ground, at first extend in a horizontal direction to an immense distance; the upper branches then group themselves in narrower cones, and resemble from afar our beech-trees. The shadow of those trees which Providence seems to have scattered here and there, as an hospitable cloud over the burning soil of the desert, extends to a great distance from the trunk; and it is not unusual to see perhaps sixty camels and horses, and as many Arabs, encamped, during the heat of the day, under the shadow of one of these trees. In this, however, as in everything else, it is painful to notice the indifference of Eastern people, and of their government. These plantations, which should be preserved with care, as imms provided by nature for the wants of the caravan, are left to the stupid improvidence of those who benefit by their shade; the Arabs light their fires at the foot of the sycamore, and the trunks of most of these splendid trees are blackened and hollowed by the flames of Arab hearths. Our little caravan settled itself under one of these majestic sycamores, and we passed the night wrapped up in our cloaks, and stretched on a straw mat in a corner of the khan."

CARBUNCLE, ברקת *baruketh*. (Exod. 28. 17; Ezek. 28. 13.) The Septuagint and Josephus render this word emerald, which interpretation is supported by Braun, in his work, *De Vestit. Sacerdot. Heb.*

"The carbuncle is a gem of the colour of deep red. It is commonly found in a pure and faultless state, and is of the same degree of hardness as the sapphire, which is second only to the diamond. It is of an angular figure, and is found adhering by its base to a very heavy and ferruginous kind of stone. Its size is about a quarter of an inch in length, and two-thirds of an inch in diameter. In its thickest part, when held up against the sun, it loses its deep tinge, and its colour resembles a piece of burning charcoal, on which account the ancients gave it the name of anthrax. The fire produces no mutation in its colour. Hitherto it has been found only in the East Indies, and there but rarely." Hill's *History of Fossils*.

CARCASE, the body of man or beast deprived of life. (Levit. 5. 2; 11. 8; Isai. 5. 25.) The Law prohibited the touching of the carcase of any unclean beast. (Levit. 11. 8; 24. 25.) This, however, does not mean that a carcase was, in a literal sense, never to be touched, for then it must always have been in the way, whereas it was expressly ordered to be buried, but only that the person who touched it was to be deemed unclean until the evening. "The carcase of Jezebel shall be as dung," (2Kings 9. 37,) was the threatening of the Lord, as being deprived of the rites of sepulture was accounted a great calamity.

The allusion made by Our Saviour in Matthew 24. 28, "Whosoever the carcase is, there will the eagles be gathered together," is supposed to be an emblem of the state of Judæa, and the city of Jerusalem, at the time of their desolation by the Romans. The prophets employed the term to designate the transgressions of the Jewish people, which had arisen to such a height as to render them offensive in the eyes of God. (Ezek. 6. 5.)

Roberts, in his *Oriental Illustrations*, informs us, "that the sight and scent of birds of prey is much keener in the East, than those of the same species in England. Should there be a dead elephant or any other beast in the jungle, vast numbers of various birds and animals hasten to the spot. The eagles, kites, and crows, begin to tear at the carcase and attack each other, and the jackals snap at their feathered rivals; thus, though there is enough for all, they each try to hinder the other from eating. There can be no doubt that birds of prey are very useful in the East, as they carry off the putrid matter, which would otherwise infect the air. Hence, Europeans do not often destroy such birds; and in the city of Calcutta, there is a law to protect them from being injured."

CARCHEMISH, כרכמיש a fortified city on the banks of the Euphrates, probably the Circesium, or Circesium of the Greeks. Some modern writers suppose that it was the Cadytis of Herodotus. It was situated on the east side of the Euphrates at its confluence with the Chaboras, and commanded the pass into the northern part of Mesopotamia from Syria. Necho, king of Egypt, took it and left a strong garrison there, but it was taken in the fourth year of Jehoiachin, king of Judah, by Nebuchadnezzar, king of Babylon. (2Kings 23. 29; 2Chron. 35. 20.) Heine; Winer.

CARMEL was the name of a town in the tribe of Judah, of a mountain on the sea-coast, and also a fertile district around the mountain; the word implying a well planted and fruitful country.

I. A town in the southern part of Palestine, in the tribe of Judah, near the banks of the Dead Sea, and not far from Mount Nebo. (Josh. 15. 55.) Saul came to Carmel on his return from the slaughter of the Amalekites. (1Sam. 15. 12.) Nabal, the husband of Abigail, dwelt at Carmel. (1Sam. 25.) Eusebius and St. Jerome mention, that in their time there was a town called Carmelia, about ten miles south-east of Hebron, which is supposed to be the same as Carmel.

Professor Robinson says, "Here seems to have been an important city long after the Christian era. The ruins cover a large extent of ground, and there are remains of several large churches, besides a Roman fortress. The place is now called by the natives Kûrmel. We read here the story of David and Nabal, and were deeply struck with the truth of Biblical descriptions of manners and customs, almost literally and identically the same as they exist at the present day."

II. **MOUNT CARMEL** is situated about ten miles to the south of Acre, on the shores of the Mediterranean Sea, and forms one of the most remarkable headlands on the coast. Carmel, although mentioned as a single mountain in the Scriptures, is part of a mountainous ridge, which extends about fifteen miles from south-east to north-west, while the most elevated one, which rises in the form of a flattened cone, and is about fifteen hundred feet in height, is commonly designated Mount Carmel by way of eminence. Josephus calls it a mountain of Galilee, but in another place he states, that the limits of the tribe of Issachar were Mount Carmel and the river, and that the lot of the tribe of Zebulun



Mount Carmel.

included the land which belonged to Carmel and the Mediterranean. According to the divisions made by Joshua, it belonged partly to Asher and partly to Manasseh, but as those tribes remained in captivity along with the others, it reverted to the Phœnicians or Philistines, its original possessors.

The expression "the forest of his Carmel," (2Kings 19. 23; Isai. 10. 8; 37. 24.) implies that it abounded at one time with wood; and the summits are said to abound with oaks, pines, and other trees; while, among brambles, wild vines and olive-trees are still to be found, though there is little in the present appearance of Carmel which coincides with the ancient Scriptural representations of its fertility and luxuriance. The excellency of Carmel has in a great measure passed away; the curse denounced by Amos, (1. 2,) "The top of Carmel shall wither," has fallen upon it; for it is now chiefly remarkable as a mass of barren and desolate rocks: there are no longer any rich pastures to render it the "habitation of shepherds," or to recall to the fancy the beauty of Carmel and Sharon, (Isai. 35. 2,) and to justify the comparison of it to the glory of Lebanon.

There are many caves in this mountainous range, particularly on the western side, the largest of which, called the school of Elijah, is much venerated both by Jews and Mohammedans. On the summit, tradition says, facing the sea, the prophet stood when he prayed for rain, and beheld the cloud arise out of the sea; and on the side next the sea is a lofty and spacious cave, to which tradition states that he desired Ahab to bring Baal's prophets, when celestial fire descended on his sacrifice. (1Kings 18. 19-40.)

M. Lamartine describes Mount Carmel as having its steep sides strewn with luxuriant and hardy vegetation, and its entire surface thickly clothed with shrubs, contrasted at distances by the majestic height of the oaks, whose tops tower above them. Masses of gray rock, chiselled by nature into grotesque and colossal figures, pierce the verdure here and there, and reflect the brilliant rays of the sun. "We were overtaken," he says, "by a storm in the middle of the day. I have witnessed few so terrible. The clouds rose perpendicularly like towers above Mount Carmel, and soon covered all the length of the summit of this chain of hills. The mountain, just now so brilliant and serene, was plunged

by degrees into rolling waves of darkness, split here and there by trains of fire. All the horizon sank in a few moments and seemed to close around us; the thunder did not burst in claps—it threw out one single majestic rolling, continual and deafening, like the waves of the sea during a tempest. The lightning might be truly said to revel, like torrents of fire from the heavens, on the black flanks of Carmel. The oaks on the mountain, and on the hill on which we were journeying, bent like young plants. The winds which rushed from the caverns and from between the hills, must have swept us away from our horses if we had not speedily alighted, and found a little shelter behind a fragment of rock on the then dry bed of a torrent. The withered leaves, upraised in masses by the storm, were carried above our heads like clouds, and the slender broken branches of the trees showered around us. I remembered the Bible and the prodigies of Elijah, the exterminating prophet of the mountain. His grotto was not far from us. Two vast edifices crown the mountain; one, the country house of Abdallah, Pacha of Acre; the other, a convent of Carmelite Monks, recently erected by the produce of Christian alms, and surmounted by a large tri-coloured flag, to announce to us the abode and protection of the French. A little lower than the convent, immense caverns are hollowed in the granite of the mountain. These are the famous grottoes of the prophet."

The monastery of the Carmelites is said to be situated on, or near the spot at which Elijah offered up his sacrifice. (1Kings 18. 19, &c.) In 1816, when Mr. Buckingham visited it, it was entirely abandoned, a solitary monk having the charge of it, who resided in Caypha. The convent was erected in the seventeenth century on the ruins of the ancient one, and during the campaign of the French army in Syria, was converted into an hospital for their sick. After the termination of that campaign it was ravaged by the Turks, who demolished its altars and stripped off the roof. It was subsequently destroyed by Abdallah Pacha, during the war between the Sultan and the Pacha of Egypt, lest it should be seized as a fortification by the enemy; but the monks, aided by contributions from Europe, have rebuilt two-thirds of it in a solid and substantial manner, and a few of the friars now inhabit it, who are justly distinguished for their hospitality to strangers. In the chalky beds around the

heights of the mountains are found hollow flints lined in the inside with a variety of sparry substances, having some resemblance to petrified fruit. These are commonly bestowed upon pilgrims, not only as curiosities, but as antidotes against several distempers.

Mr. Robinson says, "Nothing can be finer than the situation of the convent. It overhangs the sea and has a fine view over the other parts of the mountain, and the air is here remarkably pure. My guide, an aged monk of the order, assured me (and certainly with the appearance of belief on his part,) that he had actually seen the prophet Elijah walking one night on the terrace of the convent. He had already described to me his dress and person with the greatest minuteness, when a solution to the enigma came out by his adding, that at the time of the vision, he was lying ill on his couch."

CARNAL, signifies to be fleshly, sensual, sinful. Worldly enjoyments are carnal, because they only minister to the wants and desires of the animal part of man. (Rom. 15. 27; 1Cor. 9. 11.) The ceremonial parts of the Mosaic dispensation were carnal; they related immediately to the bodies of men and beasts. (Heb. 7. 16; 9. 10.) Wicked men are represented as under the influence of "a carnal mind, which is enmity against God," and which must issue in death. (Rom. 8. 6, 7.)

CARPENTER, CARPENTRY. The word *חרש* *hharash*, which our translators render "carpenter," is properly a general name, like our "workman," and is as applicable to an artificer in metal as in wood. We have before remarked, under the article **ARTS AND ARTIFICERS**, that mankind had, at a very early period, made considerable progress in the arts and sciences; and in the time of Moses, architecture, carpentry, metallurgy, masonry, spinning, embroidery, &c., must have attained a high degree of perfection, for the sacred writer expressly states that certain individuals among the Jews excelled in wisdom, in understanding, and in knowledge, and in all manner of workmanship, to devise curious works, to work in gold, and in silver, and in brass; and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work; as also to engrave and embroider. (Exod. 35. 30-35.) Of their works, however, we have no existing remains, but by a reference to the antiquities of the country where their proficiency was acquired, we may obtain a satisfactory notion of their general character. The monuments and tombs of Egypt abound with illustrations of the state of the various arts, and from them we shall now proceed to draw a few illustrations of ancient carpentry, including cabinet-making.

1. *Tools.* Axes, hammers, saws, planes, chisels, and centre-bits are represented on the monuments, and to most of them do we find allusions in Scripture. Thus it is recorded among the calamities inflicted by the Philistines, that "there was no smith found throughout all the land of Israel: for the Philistines said, 'Lest the Hebrews make them swords or spears;' but all the Israelites went down to the Philistines, to sharpen every man his share, and his coultter, and his ax, and his mattock." (1Sam. 13. 19, 20.) Jael employed a hammer to destroy Sisera, (Judges 4. 21;) and the prophet Isaiah alludes to the sawyer and the saw: "Shall the saw magnify itself against him that shaketh it?" (10. 15,) and also to the plane. (44. 13.) There appears little difference between these implements and those of our time; but the blade of the Egyptian chisel was inserted obliquely, so as to make an obtuse angle with the handle; such a form rendered it more effective for hollowing out, a purpose to which it was principally applied.

It appears that the Egyptians were acquainted with the art of veneering, or overlaying wood of an inferior quality with thin plates of more valuable woods. This proves that they knew the use of glue, and accordingly in the lower part of the opposite engraving we see the glue-pot on the fire.

2. *Chairs and Couches.* The common people usually sat on the ground, in the modern Oriental fashion; but chairs were used by persons of high rank, as may be seen by the accompanying engraving, and also by that under the article **BANQUET**. The graceful form and richness of these articles could not be exceeded in our own times. In the days of Joseph, the Egyptians sat erect at their meals; for when he invited his brethren to an entertainment, we are told, "They sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another." (Gen. 43. 33.) They had likewise couches similar to our modern sofas, and with these they used a curious kind of wooden pillow, the shape of which will be best understood by a reference to the illustrations given. "The couches appear also to have been intended as bedsteads; and it is not improbable they were used to sleep upon at night, and in the day time, a rich covering being substituted for the bedding, they were readily transformed into an ornamental piece of furniture. The presence of the head-pillow placed upon it, and the steps at the side for ascending the couch, argue strongly in favour of this supposition; nor is the custom unusual in the East at the present day." Wilkinson.

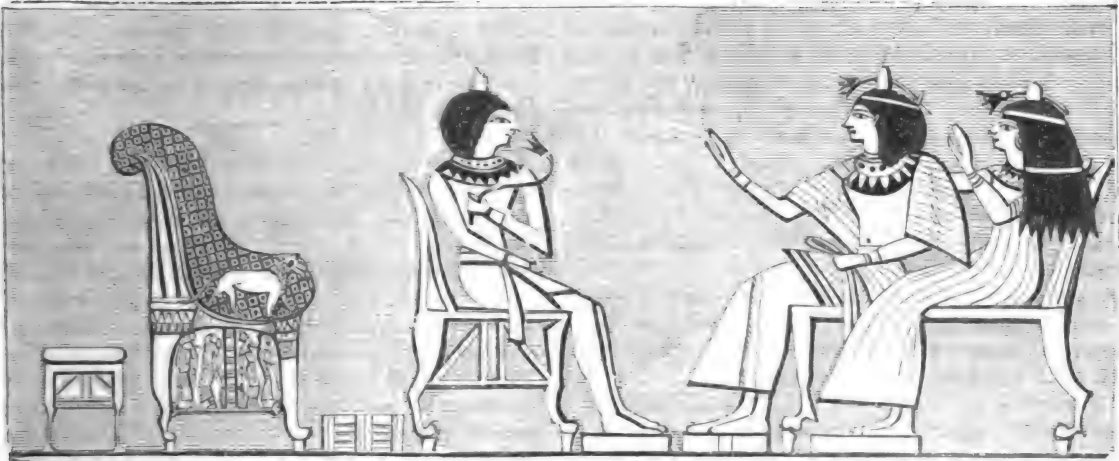
There are also several representations of rich chairs, or thrones, with cushioned sides, and the seat placed so high that they could not be used without a footstool, as here represented. The decorations of these couches and chairs are extremely rich and splendid, but it would be impossible to give an adequate notion of their beauty without the assistance of colour. Some of these chairs, or thrones, were elevated to a considerable height from the ground, and it is supposed that it was a fall from one of such lofty seats which occasioned the death of Eli: "It came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy." (1Sam. 4. 18.)

3. *Tables, Caskets, &c.* The Egyptian tables were usually of very small size, and simple in their construction, being merely a plain round plank, or slab, supported by a pillar. At some entertainments it would appear that a separate table was provided for each individual guest; but at others, the viands were placed together on a side table, and handed round on trays by the attendants. Among the works of the Egyptian artists are found bureaux, wardrobes, and coffers; several of the latter, probably designed for jewel-cases, rival in beauty the caskets of gold and of silver. See **Box**, where some elegant specimens are given.

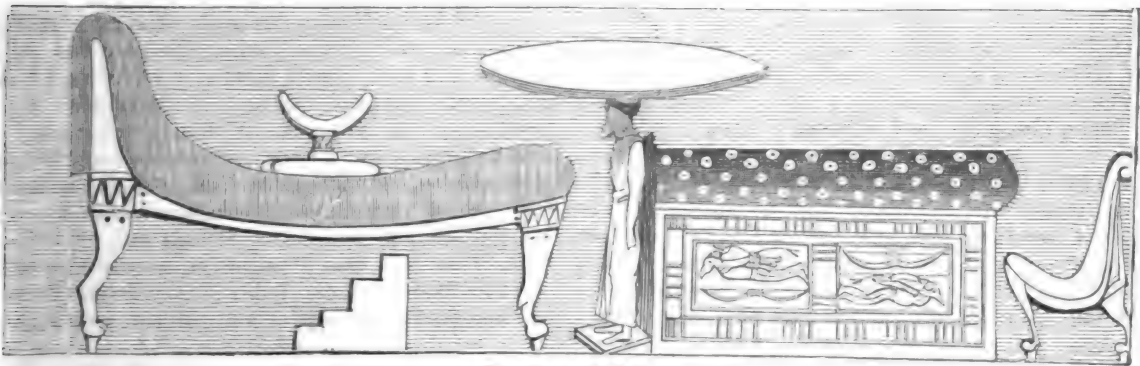
4. *Mummy-cases.* The manufacture of mummy-cases, or coffins, formed an important branch of Egyptian, though not of Jewish carpentry; and a glance at those in the British Museum will show the care which the former people lavished on their coffins. They are made of sycamore wood, which is very light, soft, and durable, and easily carved. After the mummy was prepared by the embalmers, and wrapped in cloth of various lengths, it was consigned to the coffin-maker, who, in the first instance, enclosed it in a case of a strong, but flexible, kind of board, something like *papier maché*, made by gumming well together several layers of hempen, or linen cloth. This was formed into the shape of the swathed mummy, which was inserted into it by means of a longitudinal slit, on the under side,

CARPENTRY AND CABINET-MAKING.

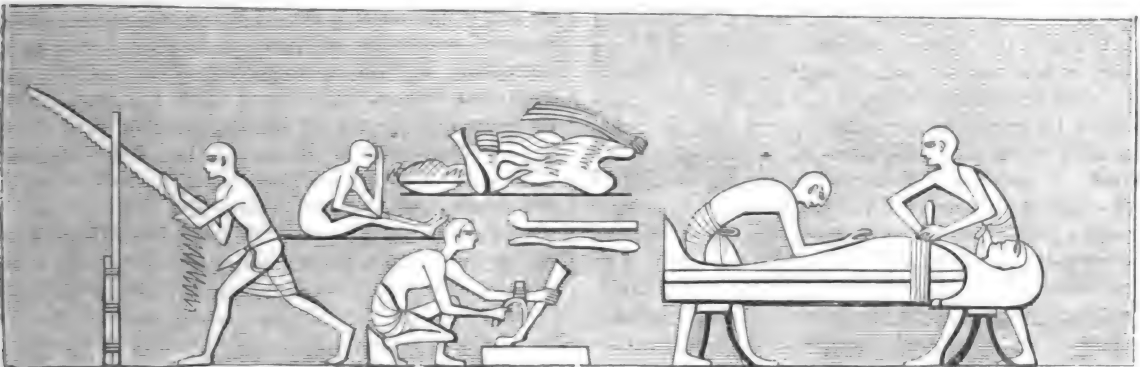
From the Egyptian Monuments.



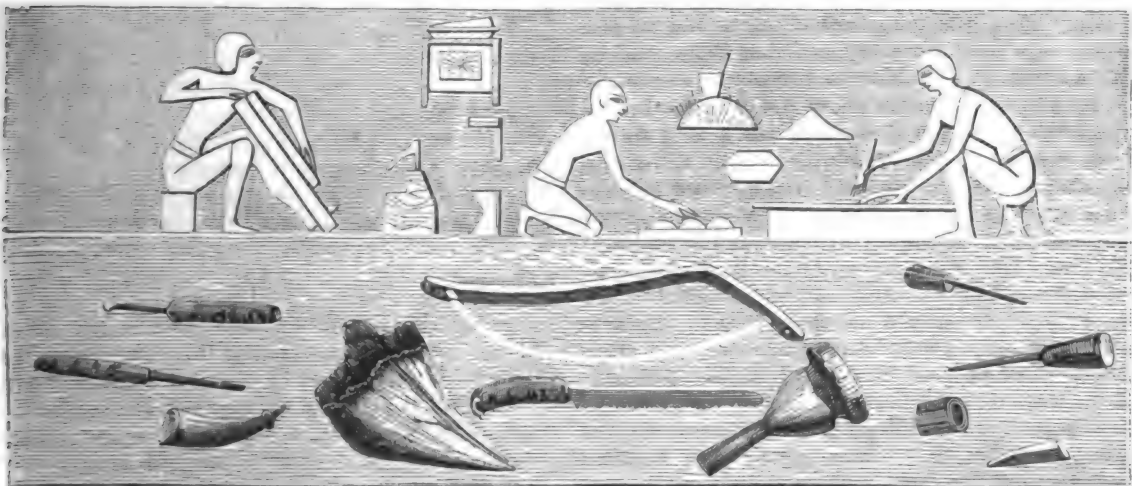
Chairs.



Couches and Tables.



Coffin-Making.



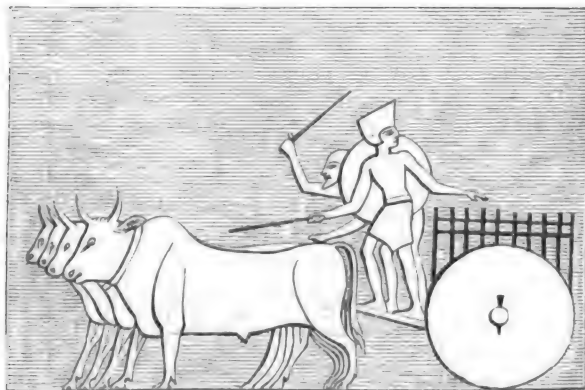
Tools.

reaching from the feet to the head, which was stitched up after the insertion of the body. This case is, in most instances, lined, and covered with a thin coating of plaster, with a representation of a human face on the upper part. The coffin was sometimes made out of one piece of wood, and was either plain, or ornamented within and without, with representations of sacred animals, or mythological subjects. Besides this, there is often another wooden coffin, still more highly ornamented, and covered with paintings, secured by a strong varnish. The upper part of both these cases is made to represent a human figure.

The Jews do not appear to have used coffins in their funerals, but merely wrapped the dead bodies in grave clothes; and therefore the sacred historian is careful to notice that the body of Joseph was treated after the Egyptian method: "Joseph died, being an hundred and ten years old; and they embalmed him; and he was put in a coffin in Egypt." (Gen. 50. 26.) See COFFIN.

For details respecting house-carpentry, see DWELLING-HOUSES.

CART, עגלה *agalah*. In Genesis 45. 19, and 1Samuel 6. 7, this word denotes an ordinary cart or wagon; and in Psalm 46. 9, a war chariot; but the Egyptian war-chariots and chariots of state are, by the sacred writers, termed מרכבת *marcebeth*, (Gen. 41. 43,) in distinction from those used in ordinary travelling. That those called *agalah* were known and used in Egypt is evident from the passage, (Gen. 45. 19,) "Take you wagons out of the land of Egypt." Some modern authorities suppose that though carts are represented in the paintings and sculptures, they were not in use among



Egyptian Cart

the Egyptians themselves, for the Nile and the numerous canals offered such facilities for carriage and conveyance by water, that the employment of carts and wagons could not have been necessary, and that those sent for Jacob were such as had either been taken in war from a people by whom they were used, or had been left behind by the intrusive shepherd race. Such a supposition, however, seems unnecessary, for the obvious utility of a wheel carriage must have induced the Egyptians to make them for a variety of purposes, particularly agricultural, independent of their canals and boats, and accordingly we find that Jacob, when he saw the wagons that Joseph had sent to carry him, the spirit of the patriarch revived; for he seems to recognise their being of Egyptian construction, and thereupon credits the reports of that country, though he had before doubted them. (Gen. 45. 27, 28.)

Carts appear to have been sometimes covered, and were employed, during the journeyings of the Israelites in the wilderness, for carrying parts of the sacred utensils, (Numb. 7. 3;) these are termed עגלת-צב *ageloth*

tzav, signifying a covering drawn over, similar to the tilt of the carts and wagons of the present day.

It was in some such covered cart that the ark of the Lord was placed when the men of Bethshemesh looked into it, and for which they were severely punished. (1Sam. 6. 19.)

CARVE, CARVING. That the art of carving was cultivated by the Hebrews to a considerable extent, is evident, not only from the cherubim which were deposited, first in the Tabernacle, and afterwards in Solomon's Temple, but also from the lions which were placed on each side of his throne. (1Kings 10. 20.) The carving of timber is mentioned in Exodus 31. 5, and the prophet Isaiah gives us a minute description of the process of idol-making: "The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with a compass, and maketh it after the figure of a man, according to the beauty of a man, that it may remain in the house." (44. 13.)

The Egyptians were extremely fond of carving on articles of furniture, and also in the decoration of walls and ceilings, and, indeed, there was scarcely a corner in an Egyptian palace destitute of carved ornaments. The ebony and ivory required for these costly works were obtained, either as a tribute, or by traffic, from the Ethiopian nations. We frequently find both elephants' teeth and logs of ebony represented on the monuments as brought to the Egyptian monarchs; and we learn that Solomon did not erect his splendid ivory throne until he had opened a communication with the nations bordering on the Red Sea, through his alliance with the king of Tyre.

Roberts says, "The people of the East are exceedingly profuse in their carved works. See a temple; it is almost, from its foundation to its summit, a complete mass of sculpture and carved work. Look at their sacred car, in which their gods are drawn out in procession, and you are astonished at the labour, taste, and execution, displayed by the workmen in carved work; nay, the roof and doors, in private dwellings, are all indebted to the chisel of the 'cunning workmen.' The pillars that support the verandahs, their chests, their couches, as were those of Solomon, the handles of different instruments, their ploughs, their vessels, however rude in other respects, must be adorned by the skill of the carver."

CASEMENT, אשנב *eshnav*. This word, rendered in our version both "casement," (Prov. 7. 6,) and "lattice," (Judges 5. 28,) signifies a kind of barrier of open work, placed before windows, which, in the East, are not in general closed, through the apertures of which cool air is admitted to the apartment. The windows which look towards the street are guarded by a lattice, which is thrown open only on public festivities. (Cantic. 2. 9.) These windows are usually large, extending almost to the floor, so that a person sitting can look out. (2Kings 9. 30; Cantic. 2. 9.) In the winter, they are protected from the weather by very thin veils, or by shutters, through which the light is admitted by means of an orifice. (2Kings 13. 17.) See WINDOW.

CASLUHIM, כסלחים a people mentioned in Genesis 10. 14; 1Chronicles 1. 12. The situation of the Casluhim is pointed out by Moses, when he adds to this name, "out of whom sprung the Philistines." The Caphtorim settled near to the Casluhim, and, in all probability, blended themselves with them; for they are mentioned together in the Scriptures, and the Philistines, who are said to have sprung from the Casluhim, are, in

Deuteronomy 2. 23, denoted by the Caphtorim. Gesenius says they were a colony of the Egyptians, and Bochart styles them Colchians, a people who, by the Greek writers, are represented to be of Egyptian origin.

CASSIA, קִדְדָּה *kiddah*, one of the ingredients in the composition of the holy oil used in anointing the sacred vessels of the tabernacle. (Exod. 30. 24; Ezek. 27. 19.) According to the Syriac, Chaldee, and Vulgate, it was the Arabian cassia, or cassia bark of the cinnamon. See CINNAMON.

In Psalm 45. 8, the Hebrew word קִצְיוֹת *katseoth*, whence the Greek name *κασσία*, is rendered in our version cassia. This is thought to be the wild cinnamon, or *Laurus cassia* of Linnaeus. In the above passage it is conjectured to have been an extract, or essential oil, made from the bark.

CAST, signifies to fling or throw, to raise up; also to melt, make, or frame. Amaziah, king of Judah, caused the punishment of casting down from the top of a rock, to be inflicted on ten thousand Edomites, whom he had taken in war; (2Chron. 25. 12;) and the Greeks and Romans were in the habit of condemning certain criminals to be cast down from the top of a rock. "To cast up a bank," is a phrase employed to describe the siege of a city. (See ARMS AND ARMOUR.) For other significations, see METALLURGY.

CASTLE, מִצְדָּה *mitzad*, was a kind of military fortress, frequently built on an eminence. (1Chron. 11. 7.) The priests' castles, mentioned in 1Chronicles 6. 54, may also have been a kind of tower, for the purpose of making known anything discovered at a distance, and for blowing the trumpets, in like manner as the Mohammedan imams ascend the minarets of the mosques at the present day to call the people to prayers. The castles of the sons of Ishmael, mentioned in Genesis 25. 16, were watch-towers, called מִצְדֹּת *teroth*, used by the nomade shepherds for security against marauders. The Greek word *παρεμβολή*, rendered "castle," (Acts 21. 34,) refers to the quarters of the Roman soldiers at Jerusalem in the fortress Antonia, which was adjacent to the Temple and commanded it. See ARMS AND ARMOUR.

CASTOR AND POLLUX, the Dioscuri of Greek mythology, were considered the patrons of sailors, who were accustomed to implore their aid in dangers at sea. It is said that the vessel which carried St. Paul to Rome had the sign of Castor and Pollux. (Acts 28. 11.) By the word "sign," the sacred writer intends a protecting image of the deity to whom the vessel was in some sort consecrated, as at present, in Catholic countries, many of their vessels are named after some saint.

CATERPILLAR, חֲסִיל *hasil*. This word, implying a devourer, a destroyer, occurs 1Kings 8. 37; Psalm 78. 46; Isaiah 33. 4; Joel 1. 4. The Septuagint renders it *βρουνχος*, a locust without wings. From the Syriac version, Michaëlis thinks it refers to the mole cricket, or *Gryllotalpa vulgaris*, but the insect known under this name in England is comparatively rare or unknown in others. It burrows in the ground, and forms extensive

galleries, similar to those of the mole, though smaller; and these may be always recognised by a slightly elevated ridge of mould; for the insect does not throw up the earth in hillocks, like the mole, but gradually, as it digs along, in the manner of the field-mouse; in this way it commits great ravages in gardens. See CANKERWORM; LOCUST.

CATHOLIC. The term Catholic, derived from the Greek *καθολικος*, denotes anything that is universal or general, and the name Catholici, or Catholics, denoting an adherence to the universal faith, was introduced after the rise of sects which maintained peculiar opinions, and separated themselves from the general body of Christians, and is used by ecclesiastical writers as equivalent to orthodox. It is obvious that this name would be claimed by all persons who supposed that their faith was that of the earliest ages of the church, and such as ought to be at all times universal. The Romish church now distinguishes itself by the appellation of Catholic, in opposition to all who have separated from her communion, and whom she considers as heretics and schismatics. The decrees of the Council of Trent, continued under Popes Paul III., Julius III., and Pius IV., from the year 1545 to 1563, comprehend the religious doctrines and practices adopted and maintained by the Church of Rome. One of its fundamental tenets, most strenuously maintained, is that of infallibility; though its adherents are not agreed whether this privilege belongs to the pope or to a general council, or to both united; but they assert that an infallible living judge is absolutely necessary to determine controversies, and to secure peace in the Christian church. On the contrary, Protestants allege, that the claim of infallibility in any church is not justified by the authority of Scripture, much less does it pertain to the Church of Rome; that it is inconsistent with the nature of religion, and the personal obligations of its professors; and that it has proved ineffectual to the end for which it is supposed to be granted, since popes and councils have disagreed in matters of importance, and they have been incapable, with all the advantage of this pretended infallibility, of maintaining union and peace.

CATHOLIC EPISTLES or **GENERAL EPISTLES**, a title bestowed on certain books of the New Testament. These are seven in number, namely, one of James, two of Peter, three of John, and one of Jude. They are called Catholic, because directed to Christian converts generally, and not to any particular church. The order of time in which they are supposed to have been written, is as follows:—

	Place.	Date A.D.
James . . .	Judæa . . .	61 or 62
Peter, 2 Epistles . . .	Rome . . .	64
1 John . . .	Ephesus . . .	about 80
2 and 3 John . . .	Ephesus . . .	80 and 90
Jude . . .	Unknown . . .	64 or 65

Eusebius uses the term Catholic, in reference to these, as a common appellation in the fourth century. Hug, in his *Introduction to the New Testament*, takes another view of the import of this term, which was certainly used at an early period by Origen and others: "When the Gospels and Acts of the Apostles constituted one peculiar division, the works of St. Paul another, there still remained writings of different authors, which might likewise form a collection of themselves to which a name must be given. It might most aptly be termed the common collection, *Katholikon Syntagma*, of the Apostles, and the treatises contained in it, *Koinai* and *Katholikai*, which are commonly used by the Greeks

as synonymous. For this we find a proof in ancient ecclesiastical language. Clemens Alexandrinus calls the epistle which was despatched by the assembly of the Apostles, (Acts 15. 23,) the 'Catholic epistle,' as that in which all the Apostles had a share. Hence our seven epistles are Catholic."

CATTLE. The Holy Land was eminently distinguished for its abundance of cattle, to the management and rearing of which the inhabitants from the earliest times chiefly applied themselves, as indeed they have always constituted the principal and almost only possession of a nomade race. The hilly country of Judæa, not only afforded them variety and plenty of pasture, but also of water, which descending thence, carried fertility into the lowlands and valleys. The most celebrated pasture grounds were situated on each side of the river Jordan, besides those of Sharon, the plains of Lydda, Jamnia, and some others of less note. The breed of cattle reared in Bashan, and on the mountains of Gilead and Carmel, were remarkable for their size, strength, and fatness, to which there are frequent allusions in the Scripture. The cattle of the Israelites comprised every sort of animal that afforded either food or clothing, or was applicable to other useful purposes, as sheep, oxen, goats, camels, and asses.

After the Hebrews had acquired possession of the promised land, they applied themselves to agriculture and the tending of cattle, following the example of their ancestors the patriarchs, whose chief riches, like those of the Arabs, Bedouins, Turcomans, and numerous tribes of Central Asia at the present day, consisted in cattle, slaves, and the fruits of the earth. Abraham and Lot must have had vast herds of cattle, as they were obliged to separate because the land could not contain them, (Gen. 13. 6;) and strifes of the nature feared by Abraham, it appears now occur between the different villagers and herdsmen of Syria. Jacob must have possessed large herds, since he was able to make a present to his brother Esau of five hundred and eighty head of cattle. (Gen. 32. 13-17.)

The greatest and most illustrious among the Hebrews did not disdain to follow husbandry and the tending of cattle. Moses was a shepherd during his exile, Shamgar was taken from the herd to be a judge in Israel, and Gideon from his threshing floor, (Judges 6. 11,) as were Jair and Jephthah from the keeping of sheep; Saul and David might also be mentioned. Some of the prophets were called from that employment to the prophetic dignity, as Elisha was from the plough, (1 Kings 19. 19,) and Amos from being a herdsman. But the tending of flocks was not confined to the men. Rachel, the daughter of Laban, kept her father's sheep, (Gen. 29. 9;) and Zipporah and her six sisters had the care of their father Jethro's flocks, who was a prince or priest of Midian. (Exod. 2. 16.)

In Palestine, flocks were anciently, as they are now, tended not only by the owner, but also by his sons and daughters, as well as servants. Consequently, wealthy people were exposed to all the vicissitudes of the seasons, which circumstance explains the observation of Jacob, who in remonstrating with Laban says, that "in the day the drought consumed him, and the frost by night, and his sleep departed from his eyes." (Gen. 31. 40.) See GOAT; OXEN; SHEEP.

CAUL, יֹתֶרֶת *yothereth*, (Exod. 29. 13; Levit. 3. 4; 9. 19,) is, according to the Septuagint and Vulgate, the great lobe of the liver; the margin of our version says, "It seemeth by anatomy and the Hebrew doctors

to be the midriff." The word might be rendered, the lobe over the liver, although it makes a part of the liver itself, and this appears to be more applicable than the net over the liver, termed the lesser *omentum*. Gesenius; Rosenmüller.

CAULS. See HEAD-DRESSES.

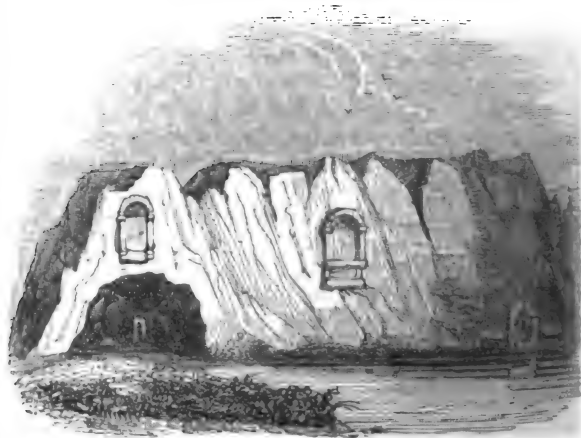
CAUSEWAY, מַסְלָה *misellah*, a high road, or beaten way. (1 Chron. 26. 16, 18.) One of these prepared ways is probably referred to by Isaiah 62. 10.

Streets in the cities of Asia are usually only from three to six feet broad. The object of this is, that the shadow which they cast may counteract, in some degree, the heat of the sun. That many of them were formerly much wider, may be inferred from the fact, that chariots were driven through them, which cannot be done in some in the present day. Josephus, in reference to Jerusalem, makes a division both of streets and gates, larger and smaller. A paved street is a rare sight in the East in modern times, although in the time of Herod, Professor Jahn says, they were by no means uncommon.

CAVES, CAVERNS, מְעָרָה *mearah*. Profane authors speak of dwellers in caves in various countries, under the name of Troglodytes; and such places appear to have been in early times the settled abode of a portion of the population of Canaan, thence called in the Scriptures Beni Anakim, (*sons of the caves*;) the Anakims of our version. (Deut. 1. 28; 2. 10; 9. 2.) The Zamzummim and Rephaim also are believed to have dwelt in similar places, caves of large dimensions being extremely common in Palestine, and affording a shelter from the fury of their enemies, of which the Hebrews in after times frequently availed themselves. (Judges 6. 2; 1 Sam. 13. 6; 14. 11.)

Some of these caves were very capacious; that of Adullam afforded an asylum to David and four hundred men, including his family, who resorted thither to him, (1 Sam. 22. 1, 2;) and at Engedi there was a cave so large, that David and six hundred men concealed themselves in its sides, and Saul entered the mouth of the cave without perceiving that any one was there. (1 Sam. 23. 3, 4.) Carne, in his *Letters from the Holy Land*, states, that this cave "at first appears neither lofty nor spacious; but a low passage on the left leads into apartments where a party could easily remain concealed from those without. The face of the hill around it corresponds to the description: 'he came to the rocks of the wild goats.'" During the time of Herod the caverns in the mountains of Galilee were the stronghold of banditti, which required his utmost efforts to extirpate.

Many of these extensive caves have been visited by



Caves on the Jordan.

modern travellers. Maundrell has described a large cavern under a high rocky mountain in the vicinity of Sidon, containing two hundred smaller caverns; and numerous caves were noticed by Mr. Buckingham in the rock to the south of Nazareth; several of which now, as anciently, serve as dwellings to the Nazarenes. Mr. Buckingham also notices in the Mountain of the Temptation, which is one of a range of hills bounding the plain of Jordan on the west, numerous grottoes or caves of the early anchorites. "The grottoes below are in long ranges, consisting each of several separate chambers; those higher up are in general isolated ones, all in the cliff of the rock. The grottoes were all formerly inhabited, and one of the uppermost of them, which is approached by a flight of steps cut out of the solid rock, behind the immediate front of the cliff, has still its decorations of Greek saints painted on the walls with the colours perfectly fresh. All are, however, now deserted."

In Upper Egypt, caves appear to have been the settled abodes of a numerous and peaceful population. Dr. Richardson entered several mountain defiles on his way to Nubia, where he found a number of excavations extremely well executed, covered with sculpture, and painted in the most brilliant colours. But, besides these, "high up in the front, along the base of the mountain, and over the rocky flat, all the way from Medina Thabou, there are innumerable excavations, many of them large and beautifully formed, painted and sculptured with many curious devices, illustrative of ancient customs. In one place above Medina Thabou, the doors into these excavations are so numerous and so contiguous, that they resemble a row of houses in a village. They have a long piazza in front, and a large apartment within, and a long shaft running back into the rock. They rise in tiers above each other, according to the different elevations of the mountain. They have evidently been dwelling-houses, and, from the shady piazza in front, the spectator enjoys the most delightful view that can possibly be obtained of the plain of Thebes."

Caves and other subterranean recesses, consecrated to the worship of the sun, were very generally resorted to among nations where that species of idolatry prevailed. The mountains of Chusistan at the present day abound with stupendous excavations of this kind. To a similar cavern temple Ezekiel alludes in ch. 8. 7; the prophet in a vision beholds, and in the most sublime manner stigmatizes, the idolatrous abominations which the Israelites had borrowed from their neighbours of Egypt, Chaldaea, and Persia. In Egypt, these dark secluded recesses were called mystic cells, and in them were celebrated the secret mysteries of Isis and Osiris. See EGYPT.

CEDAR TREE, 𐤇𐤃 erez. There is some doubt as to the true cedar of Scripture. The sacred writers generally join the epithet Lebanon with cedar, but it is found that the timber now growing there possesses few qualities in common with what they describe, being neither fragrant nor durable, and therefore some modern authors have supposed that it must be, not the *Pinus cedrus*, but the *Juniperus oxycedrus*, that was employed in the construction of the temple and palace of Solomon. This, however, is not the received opinion, and we shall, therefore, in accordance with the Septuagint, the Vulgate, and our own version, as well as most modern interpreters, treat the *Pinus cedrus* as the cedar of Scripture.

This tree, when young, has a general resemblance to the larch, but as it grows older, it assumes a singular but most picturesque appearance. It belongs to the

order of coniferous trees, is an evergreen, and frequently attains to very large dimensions; its branches also spread very widely, and in the Scriptures it is justly spoken of as the noblest of trees. (2Kings 14. 9; Cantic. 5. 15.) "Its timber," says Rosenmüller, "was used for rafters and boards, either to cover the houses or floors; it was also employed in building the principal wall, and combined with stones, so that after three layers of stones, there followed one of cedar-wood. (1Kings 6. 36; 7. 12; Ezra 6. 3, 4.) Sometimes, too, each division of the wall was built alternately with cedar-wood and stones, so that first a course of wood, and then a course of stones, extended from one division to the other. The temple at Jerusalem, as well as the palace of Solomon, was built of cedar; and in the latter there was such a quantity of this wood, that it was called the house of the forest of Lebanon." (1Kings 7. 2.) Shaw states that cedar-wood is still plentifully employed in the decoration of palaces in the East.

Of the cedars of Lebanon but few now remain; they grow among the snow, near the highest part of the mountain, and compose a little grove by themselves, as if planted by art, and are seated in a hollow amid rocky eminences, at the foot of the ridge which forms the highest peak of Lebanon. They have been ever an object of interest to travellers, and, from their notices at different dates, we are enabled to trace the progress of the desolation foretold by the prophets Isaiah, Jeremiah, and Zechariah.

Farer, in 1565, speaks vaguely of about twenty-five trees; Rauwolf, in 1575, "found twenty-four that stood round about in a circle, and two others, the branches whereof are quite decayed with age." He says he "also went about to look out for some young ones, but could find none at all." It appears, therefore, that none of the secondary growth are three hundred years old.

Fermenel, in 1630, counted . . .	22
La Roque, in 1688 . . .	20
Maundrell, in 1696 . . .	16
Dr. Pococke, in 1738 . . .	15
(and one recently blown down)	
Burckhardt, in 1810 . . .	11 or 12
Dr. Richardson, in 1818 . . .	8
Mr. Robinson, in 1830 . . .	7
Lord Lindsay, in 1836 . . .	7

Mr. Buckingham, in 1816, differs greatly from the other authorities, computing the whole number of trees at 200, of which he describes 20 as being very large.

Maundrell gives the dimensions of one, which he found to be twelve yards and six inches in girth, and yet sound; and thirty-seven yards in the spread of the boughs. "The oldest trees are distinguished by having the foliage and small branches at the top only, and by four, five, or even seven trunks springing from the base; the branches and trunks of the others are lower; the trunks of the old trees are covered with the names of travellers and other persons, who have visited them, some of which are dated back as far as 1640. The trunks of the oldest trees, the wood of which is of a gray tint, seemed to be quite dead."

Lord Lindsay gives us the following account of the trees:—"Several of the cedars, all growing promiscuously together, compose this beautiful grove. The younger are very numerous—the second-rate would form a noble wood of themselves, were even the patriarchal dynasty quite extinct; one of them, by no means the largest, measures nineteen feet and a quarter in circumference, and, in repeated instances, two, three, and four large trunks spring from a single root, but they have all a fresher appearance than the patriarchs, and straighter stems—straight as young palm-trees. Of the giants, there are seven standing very near each other, all on the same

hill; three more a little further on, nearly in a line with them, and in a second walk of discovery, after my companions had lain down to rest, I had the pleasure of detecting two others low down on the northern edge of the grove. These are the trees (there can be none nobler) which Solomon spake of, "from the cedar of Lebanon to the hyssop on the wall." Mr. Carne says, "The forests, the cedar-trees, the glory of Lebanon, have, in a great measure, disappeared, to make way for innumerable plantations of vines." In the course of another century it is probable that not a vestige of them may remain; thus the prediction of the prophets will be literally fulfilled. (Isai. 10. 33,34; 33. 9; Ezek. 31. 12,14; Zech. 11. 1,2.)

Mr. Robinson remarks that the cedars stand upon an uneven ground, covered with rocks and stones, and form a small wood about a mile in circumference. "They are not found in so large a group in any other part of Lebanon, though young trees are occasionally to be met with. But the paucity of their numbers, and their present degradation, afford no ground for the sarcasm of the infidel—on the contrary, everything in their actual appearance is calculated to substantiate the truth and precision of the prophecies concerning them. They are called by the natives *Arz Leban*. Whilst my guide was collecting some branches which had been blown down by the wind, to make a fire in the neighbourhood and prepare breakfast, I sat under a venerable cedar, indulging in the agreeable associations connected with this scriptural region, whose images are blended with the earliest pictures of our childhood."

CEDRON. See KIDRON.

CELLARS, *אצרות* *otsaroth*. This word is in 1Chronicles 27. 28 rendered "cellars," but in another verse of the same chapter, "treasures," and "store-houses," from which we may conclude that subterranean vaults are spoken of in each case. The same word is sometimes applied to the treasury of the Temple.

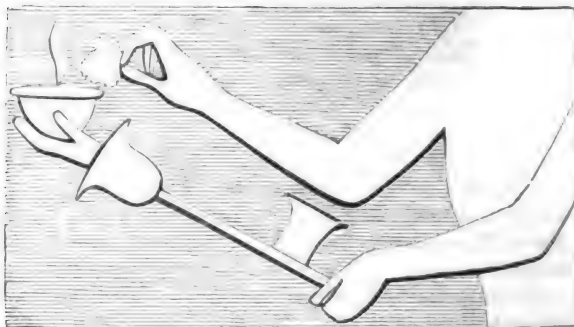
CENCHREA, was a harbour on the east of the isthmus of Corinth, to which city it was considered as a kind of subsidiary port. It was about nine miles distant from the city, the road to which, according to Pausanias, was lined with temples and sepulchres. It is mentioned in Acts 18. 18, as a place where St. Paul fulfilled a vow. There was a church here, during the ministry of the Apostles, of which Phœbe, a pious lady, was a member. (Rom. 16. 1.)

In 1834, the site of Cenchrea was occupied by a single farm-house. Close to the sea, and in parts even covered by its waters, are the foundations of a variety of buildings, the plans of which may yet be traced, as the walls still remain, to the height of from two feet to three feet and a-half.

CENSER. In the Hebrew text there is a distinction which is not preserved in our version, respecting the vessels employed in offering incense in the service of the Tabernacle and the Temple. In Leviticus 10. 1, the word *מַכְתָּה* *machtah* occurs, but in 2Chronicles 26. 19, *מִכְתָּרֶת* *mektareth*, and the like difference is observable in other places. The former is supposed to have been appropriated to the use of the high priest only, as in the instances where it was used by others, punishment followed, as in the case of the sons of Aaron, (Levit. 10. 1,) and Korah and his associates; (Numb. 16. 6,7;) but the mektareth were apparently inferior vessels, common to all the priesthood. It also deserves notice, that those who used these mektareth, are described as holding them in their hands, but this position

is not anywhere ascribed to the *machtah*, or censer of Aaron. From this we may infer that the mektareth were a kind of censer carried in the hand; not alone, as the heat arising from the burning embers it contained would be too great, but in a sort of dish, which dish, with the censer in it, was placed on the altar of incense, and there left, diffusing a smoke, morning and evening, during the trimming of the lamps. (Exod. 30. 7,8.) It is conjectured that this distinction is alluded to in the Book of Revelation, (5. 8; 8. 3,) where the angel is represented with a golden censer, and the twenty-four elders with golden vials.

The censers of the Jews were of brass in general, but in some instances of gold; no contemporary authority for their form has been discovered, except on the monuments of Egypt, from which it seems probable that they were a kind of ladles, or cups, with lids, so that those of the classical nations, and of the Romish church, give an erroneous notion of these sacred utensils.



Egyptian Censers.

St. Paul, in Hebrews 9. 4, speaks of the golden censer as a thing which belonged to the Tabernacle, but the Greek word *θυμιατήριον*, which we render "censer," it is supposed may signify "altar of incense." The high priest was not allowed to enter the most holy place, nor to perform any service in it, without first taking incense with him, which he was to bring in a censer from this altar. "The manner of the service of this altar," says Dr. Owen, "was briefly thus: the high priest, once a year, on the solemn day of expiation, took a golden censer from this altar; after which, going out of the sanctuary, he put fire into it, taken from the altar of burnt offerings, without the tabernacle, in the court, where the perpetual fire was preserved. Then returning into the holy place, he filled his hands with incense taken from this altar, the place of the residence of the spices; which incense he put on the fire in the censer, and so entered the holy place with a cloud of the smoke thereof."

CENTURION, *εκατονταρχης*, an officer in the Roman army, commanding a hundred soldiers. (Matt. 8. 5; Acts 10. 1.)

CEPHAS, *Κηφας*, a surname of Simon Peter, which, by the Greeks, was rendered *Πετρος*, and by the Latins, Petrus, both signifying a stone or a small rock. See PETER.

CERASTES. See ADDER; SERPENT.

CEREMONIES. See RITES.



Cesarea of Palestine.

CESAREA. A name given to several ancient cities, of which there were two in Palestine, namely, Cesarea Philippi, and Cesarea Stratonis, or Cesarea of Palestine.

I. CESAREA PHILIPPI was successively called Lais or Leshem, Dan, and Paneas, the latter name being probably given to it by the Phœnicians. It was situated east of the springs of the Jordan, about a day's journey from Sidon, and a day and a half from Damascus, and thirty miles north of the Sea of Galilee. The appellation of Dan was given to it by the tribe of that name, who took it. Philip the Tetrarch enlarged it, and named it Cesarea, in honour of the Emperor Tiberius; and afterwards Agrippa, in compliment to Nero, named it Neronias. In the vicinity of this city the conversation between Jesus and his disciples took place, in which Peter acknowledged Jesus to be the Messiah, the Son of God. (Matt. 16. 13-18.) After the time of Constantine the Great, the city became the seat of a bishop under the patriarchate of Antioch. It suffered much in the time of the Crusades, and at present contains only a few poor cottages, which are inhabited chiefly by Turks. Its neighbourhood, however, is represented as exceedingly beautiful, richly wooded, and abounding with game. Seetzen says, "This city, formerly so flourishing, is now destroyed, and on its ruins has arisen a little hamlet of about twenty miserable huts. The circuit of the walls of the ancient city is easily distinguished." Captains Irby and Mangles think, from the compressed situation, the ancient city could not have been of great extent.

II. CESAREA OF PALESTINE was originally called the town of Strato, being built around a fortification called Strato's Tower, erected by the Greeks in the time of the Seleucidæ, but which afterwards came into the possession of the Asmoneans. It was situated on the coast about thirty miles south-west of Ptolemais, or Acre. Its harbour being extremely inconvenient, Herod the Great erected a spacious mole, and greatly enlarged and beautified the city, and called it Cesarea, in honour of the Emperor Augustus, his patron; it became the metropolis of Palestine under the Romans, and the seat of the proconsul. This place is noted in the Gospel history, and is sometimes, by way of eminence, called Cesarea. Here Cornelius and his kinsmen, the first-fruits of the Gentiles, were converted under the preaching of

St. Peter. (Acts ch. 10.) Here resided Philip the Evangelist, (Acts 21. 8;) and here St. Paul nobly defended himself against the Jews and their orator Tertullus. (Acts ch. 24.) Josephus states that it was one of the largest cities in Palestine, and was inhabited principally by Greeks. In this city Herod Agrippa, the grandson of Herod the Great, and father of King Agrippa, died in the melancholy condition recorded by the inspired writer of the Acts of the Apostles. Eusebius, the ecclesiastical historian, was a native of the place.

Cesarea, or what remains of it, is now called Kasarieli, and is nearly eighty miles north-west of Jerusalem. "At the present moment," says Mr. Buckingham, "the whole of the surrounding country is a sandy desert towards the land; the waves wash the ruins of the moles, the towers and the part towards the sea, and not a creature resides within many miles of this silent desolation." Its ruins, which are very numerous, have long been resorted to as a quarry, whenever building materials are required at Acre or other neighbouring towns.

"Perhaps there has not been in the history of the world," says Dr. Clarke, "an example of any city that in so short a space of time, rose to such an extraordinary height of splendour as did this of Cesarea; or that exhibits a more awful contrast to its former magnificence, by the present desolate appearance of its ruins. Not a single inhabitant remains. Its theatres, once resounding with the shouts of multitudes, echo no other sounds than the nightly cries of animals roaring for their prey. Of its gorgeous palaces and temples, enriched with the choicest works of art, and decorated with the most precious marbles, scarcely a trace can be discerned."

CHAFF, the husks of corn, symbolical of worthless persons or designs. The ungodly are represented as the chaff, a simile most forcible and appropriate. (Psalm 1. 4.) False doctrines are called chaff; they are unproductive, and cannot abide the trial of the word and spirit of God. (Jerem. 23. 28.)

It was the custom in the East to burn the chaff after winnowing. There was danger, lest after they had been separated, the chaff should be blown again among the wheat by the changing of the wind, and to prevent this they put fire to it at the windward side, which crept on

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and continued to burn till it had consumed all the chaff. (Psalm 83. 13,14; Isai. 5. 24; Matt. 3. 12.)

CHAIN. Ornaments of gold, particularly chains, belong to the costume of very high antiquity. The chain of gold about the neck was one of the symbols of authority in the court of Pharaoh, as we find from the narrative of the investiture of Joseph recorded in Genesis 41. 42; Belshazzar also did the same to Daniel. (Dan. 5. 29.) The chain, or collar of gold, is still used in the East as a badge of honour, and in the higher instances of its use is even now fastened by the hand of the sovereign. Brides received chains of gold as part of their attire, (Cant. 1. 10; 4. 9;) and they were used as ornaments by both men and women. (Prov. 1. 9; Ezek. 16. 11.) They are also mentioned as part of the Midianitish spoil. (Numb. 31. 50.) The breastplate of the high priest was fastened to the ephod with golden chains, (Exod. 39. 16-21,) and a golden chain was worn round the neck by the Egyptian chief judges, to which was suspended a small figure of the goddess Thmei, or Truth, ornamented with precious stones.

Idols, it appears, were fixed in their shrines with chains. (Isai. 40. 19.) Pride is emblematically termed a chain which keeps men under its power. (Psalm 73. 6.) St. Paul repeatedly mentions his chain wherewith he was bound as a prisoner. (Acts 28. 20; Ephes. 6. 20; 2Tim. 1. 16.) The right hand of the Apostle was fastened to the left hand of the soldier, after the manner of the Romans, with a long chain. Sometimes for greater security, prisoners were bound to two soldiers, with two chains, as was the case with St. Peter. (Acts 12. 6.)

The Scholiast on Juvenal says, "that it is called a camp prison when the captives are delivered chained, so that the same chain fastens both the prisoner and the soldier."

CHALCEDONY, Χαλκηδων, (Rev. 21. 19.) Some writers suppose this to be the stone called *ἡ λίθος* *nophet*, mentioned in Exodus 28. 18, and rendered in our version "emerald;" others consider it to be the modern carnelian, from which chalcedony, properly so called, differs only in being less transparent. The gem is a species of uncrystallized quartz, found of almost every shade of colour, from white to black, in the East, and deriving its name from Chalcedon, a city opposite to Constantinople, where it was first discovered.

CHALDÆA, a region of the East, sometimes understood to signify the whole Babylonian Empire, sometimes what may be called Babylonia Proper, and sometimes that province towards Arabia Deserta, called in Scripture "the land of the Chaldæans." The capital of this region was Babylon, well denominated the "beauty of the Chaldees' excellency." The first mention made in Scripture of the inhabitants of this country is in Genesis 12. 31, where it is stated that Terah, with his family "went forth from Ur of the Chaldees." In the Book of Job, referable to the same period, we find allusion made to the Chaldæans, which indicates that those so called in that day, were a violent and predatory people: "The Chaldæans made out three bands, and fell upon the camels, and have taken them away, yea, and have slain the servants with the edge of the sword." (1. 17.) The Sabeans also are spoken of in the same way, and these, if not merely a tribe of the people named here Chaldæans, were at least a cognate race. But though Ur of the Chaldees existed in the days of Abraham, and that probably as a city of some importance, it does not appear that the name Chaldee was yet known.

Chesed, the son of Nahor, the son of Terah, is supposed to have been the founder of the Chaldæans, properly so called. They were from him denominated Chasdim, or Chasidim, whence the term in the Septuagint, *Χαλδαιοι*.

The Chaldæan Empire was founded by Nimrod, who was probably the youngest son of Cush; the grandson, therefore, of Ham, and the great grandson of Noah. Concerning Nimrod himself very little is known; that he was a bad man, though nowhere expressly stated in Holy Writ, is asserted by the unvarying voice of tradition. All the Targums and most ancient versions paraphrase the words "mighty hunter" in an unfavourable way. He is said to have seized upon the territories of Arphaxad, and there to have built four cities, Babel, and Erech, and Accad, and Calneh, in the land of Shinar. These are spoken of by Moses as the beginning of his kingdom. After this, according to the marginal reading, which is preferable to the text, he went into Assyria, "and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city." Having thus obtained possession of a territory which was so fertile as to have received the highest commendations from writers both ancient and modern, Nimrod set about establishing an empire which very soon became the most eminent in the world. Struck by the advantageous situation of Babel, he rebuilt that city, and made it the capital of his kingdom. There is no doubt but that considerable progress was made in this work during the life of Nimrod, and that of Ninus his son and successor; but Semiramis, the wife of Ninus, and who reigned after him, was the person by whom Babylon was more enlarged and improved than by any sovereign till the time of Nebuchadnezzar. Herodotus gives a graphic description of this splendid metropolis as it stood in his day. (See BABYLON.) Bryant; Faber; Bochart; Newton.

CHALDÆANS, the people of Chaldæa, but more especially a caste or class among them who were pre-eminently learned, and to whom the mysteries of religion were in a peculiar manner committed. The worship of the sun, and after him of the heavenly host and of the "pure fire," in other words, Sabæism, was the religion of the Chaldæans, and it is said that the fire-worship was the invention of Nimrod himself. "If we may hazard the conjecture," says Mr. Harris, "this was most probably fire obtained from the sun, and therefore esteemed sacred as the gift of their great god. From this sacred fire was named the city or territory of Ur, the primitive meaning of which word is a blazing fire."

The gods of the Chaldæans are treated of under their several names, and to them the reader is referred; but here it will be necessary to give a brief account of the Chaldæans, as the priests and astrologers of the nation. The mass of the people were Cushites, but there exists an idea that the priestly race were descended from Shem, and drew their title from Chesed, the son of Nahor. They gave themselves up entirely to study, and made the acquisition of knowledge their whole business, in order that they might thus qualify themselves for their sacred office. As among the Egyptians, the sacerdotal dignity descended from father to son, and was thus confined to a privileged race. Free from all other business, and studying both for the sake of information and for the acquisition of power, they could hardly fail of being thoroughly versed in the sciences they professed. Their discipline was extremely strict: the son was never allowed to oppose the maxims of the father, or to maintain any opinion contrary to his; yet, in spite of this regulation, divisions arose among them. The two chief sects were

those of the Orcheni and the Borsipenni; but these were not sects holding contrary doctrines, but rather tribes of a different origin. The second city founded by Nimrod was called Erech, which has been imagined to be the same as Orchoe, a city in Chaldæa, and it is probable that the Orcheni derived their name from this city.

The prophet Daniel speaks of "wise men" under four different denominations; Magicians, Astrologers, Sorcerers, and Chaldæans; and on this account some have thought that the last-named were a separate sect, who had gained a greater insight into the secrets of nature than the rest. It is, however, quite certain that the Chaldæans were soothsayers, that they applied themselves assiduously to the study of augury, and foretold future events, from the flight of birds and the entrails of victims; but their chief sciences were astronomy and astrology, and of the latter, they are considered to have been the inventors. Practised as they were in astronomical observations, and at the same time, worshippers of those bodies whose motions they so diligently studied, it was to be expected that some importance would be attached to the "mystic dance" of the planets. They believed that each star was the abode of a spirit, which bore rule in its turn over the earth, and was a mediator between God and man. This being a part of the Chaldæan religion, and the priests of that religion peculiarly addicted to divination, it naturally suggested itself to their minds, that the rise and fall of empires, the prosperity of cities, or even of individuals, the event of wars and all other important affairs, were affected by the movements of the heavenly bodies. Maimonides, however, refers the origin of star-worship to a much earlier period.

The knowledge of astronomy among the Chaldæans must have been very great, for Callisthenes, who was with Alexander the Great when he took Babylon, found there astronomical observations for 1903 years, that is, as far back as the 115th year after the Flood, or to the 15th year after the building of the tower of Babel. Whatever other uses the Chaldæans might make of their astronomical knowledge, there seems no doubt but that they employed it in aid of their religion in predicting future events, and otherwise imposing on the credulous multitude. To this unlawful use of astronomy among the Chaldæans, is to be attributed the degeneration of their Sabæism into as gross an image-worship as prevailed in any other nation. At what period image-worship was introduced among them it is quite impossible to ascertain; probably, however, not until they fell under the Assyrian yoke, A.M. 2284; after which the Chaldæans seem to have rapidly declined into the grossest idolatry, and not content with their own peculiar divinities, to have adopted most of those of the neighbouring nations.

For other particulars respecting the Chaldæans, see ASTRONOMY AND ASTROLOGY; BABYLON; BABYLONISH ANTIQUITIES. *Universal History*; Christmas's *Universal Mythology*.

CHALDEE PARAPHRASES. The Chaldee Paraphrases are translations of the books of the Old Testament, made direct from the Hebrew text into the Chaldæan language, which after the return from the Captivity became the language of the Jews. These paraphrases were called Targums; the word תרגום *targum*, signifying to expound, explain, interpret.

These Targums were made principally for the use and instruction of the common people, after their return from the Babylonish captivity; for in that period, the Hebrew tongue had ceased to be a living language. The Book of Daniel is written in Chaldee from the

fourth verse of the second chapter to the end of the seventh chapter, and the Book of Ezra, from the eighth verse of the fourth chapter to the twenty-seventh verse of the seventh chapter. In the prophet Jeremiah, the eleventh verse of the tenth chapter is likewise written in Chaldee.

It is necessary to point out, that several of these Targums were made for different uses at different periods; some for the public service of the synagogue, and others for the private instruction of the people. Those that have come down to our times are the following:—

1. That of Onkelos, on the five books of Moses, or the Law.
2. That of Jonathan Ben Uzziel, on the Prophets.
3. That on the Law, ascribed to the same writer.
4. The Jerusalem Targum on the Law.
5. The Targum on the five lesser books, called Megilloth, namely, Ruth, Esther, Ecclesiastes, the Song of Solomon, and the Lamentations of Jeremiah.
6. The Second Targum on Esther.
7. The Targum of Joseph the one-eyed, on the Book of Job, the Psalms, and on the Proverbs.
8. The Targum on the First and Second Book of Chronicles. On Ezra, Nehemiah, and Daniel, there has been no Targum.

The Targum of Onkelos is considered the most ancient of the whole. The Jewish writers say, that Onkelos was contemporary with Jonathan Ben Uzziel, one of the earliest scholars of Hillel, who died about the time Our Saviour was born, and that Onkelos survived Gamaliel the Elder, the master of the Apostle Paul. The Targum of Onkelos, is rather a version than a paraphrase, for it renders the Hebrew text word for word, and is highly esteemed by the Jews, because it is set to the same musical notes with the Hebrew text, and is, therefore, capable of being read in the same tone in their public assemblies.

Jonathan Ben Uzziel, in his Targum, in contradistinction to Onkelos, takes the freedom of a paraphrast by numerous additions to the text. The Jews speak highly of him, and give him the first place amongst the disciples of Hillel, and make him equal to Moses. Many miraculous things are related of him whilst employed in this work, as that nothing was permitted to disturb him during its progress; that if any bird happened to fly over him, or a fly to alight upon his paper whilst writing, they were immediately destroyed by fire from heaven, without injury to his person or to the paper. They say, likewise, that on his attempting to write a Targum upon the Hagiographa, on his completion of that of the Law, he was hindered by a voice from Heaven, which forbade him to proceed in that work, because therein was contained the end of the Messiah.

The third Targum is ascribed to Jonathan on very doubtful authority. Who was the true author of this Targum, or when it was composed, is utterly unknown. It appears for a long time to have lain in obscurity amongst the Jews themselves.

The fourth is called the Jerusalem Targum, and is written by an unknown hand. No one has pretended to inform us when or by whom it was composed. It is called the Jerusalem Targum, because it is written in the Jerusalem dialect; for there were three different dialects of the Chaldee,—that spoken at Babylon, the Commagenian or Antiochian, and the Jerusalem, which was spoken by the Jews after their return from Babylon. The Babylonian and Jerusalem dialects were written in the same character, but the Antiochian was written in the Syriac. There are several things in this Jerusalem Targum, which are in the same words delivered in the New Testament by Christ and his Apostles. For example, (Luke 6. 38,) Our Saviour says, "With the same measure that ye mete withal it shall be measured to you again;" the same is given in this Targum on Genesis 38. 26.

In the Revelations 20. 6-14, mention is made of the first and second death; the same distinction occurs in this Targum on Exodus 19. 6. Our Saviour taught his disciples to say, "Our Father which art in Heaven;" the same expression is found in this Targum on Deuteronomy 32. 6.

The fifth Targum is that on the Megilloth, which, with the sixth and seventh, are written in the corrupt Chaldee of the Jerusalem dialect. The eighth, and last, was not known until 1680, when Beckius first published it at Augsburg, from an old manuscript.

Some of the Targums abound with fables extracted from the Talmud, particularly that on the Megilloth. The Targums of Onkelos and Jonathan were held in such high esteem by the Jews, that they considered them of equal authority with the Hebrew text; and when Our Saviour was called upon to read the second lesson in the synagogue of Nazareth, of which he was a member, he appears to have read it out of a Targum. For the words then read by him out of Isaiah 61. 1, as recited by St. Luke 4. 18, do not exactly agree either with the Hebrew original, or with the Septuagint version in that place; and therefore it seems most probable that they were read out of some Chaldee Targum which was made use of in that synagogue. When he cried out upon the cross, in the words of the Psalmist, (Psalm 20. 1,) "Eli, Eli, lama sabachthani?" that is, "My God, my God, why hast thou forsaken me?" (Matt. 27. 46;) he quoted them not out of the Hebrew text, but out of the Chaldee paraphrase; for in the Hebrew text it is, "Eli, Eli, lamah azabthani," and the word sabachthani is only to be found in the Chaldee.

The use of these Targums is principally to vindicate the genuineness of the present Hebrew text, by proving it to be the same that was in use when these Targums were made; they also serve to show that many of the prophecies of the Messiah in the Old Testament are interpreted in the same manner as the Christians do. Bishop Patrick and others have, in their respective commentaries on the Bible, inserted many valuable elucidations from the Chaldee paraphrasts. Walton; Leusden, Prideaux; Carpzov; Rambach.

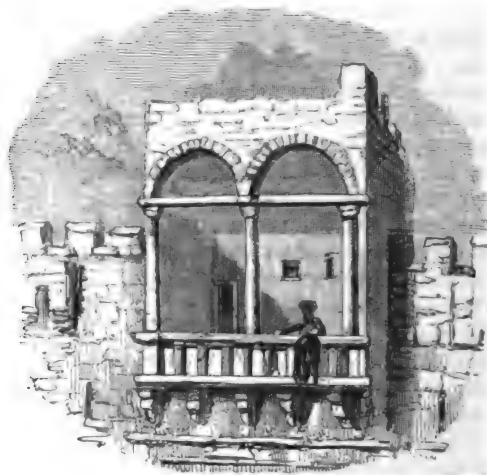
CHALDEE. The language commonly called Chaldee, is, properly, Babylonian. Michaëlis has termed it the Eastern Aramaic dialect, and has thus distinguished it from the Western Aramaic, or Syriac.

The Chaldeans were a northern barbarous nation, and spoke a language totally different from the Babylonian. But after the Chaldean princes had overturned the throne and kingdom of Babylon, the ancient Babylonian tongue obtained the name of Chaldee. This language bears a still greater resemblance than the Syriac to the Hebrew, not only in the words themselves, but in their conformation, compounds, and other alterations. Both, however, are in the pronunciation of single words, as well as in verbs and nouns, and in many other peculiarities, different from each other, as may be observed by comparing the Chaldee passages which occur in the Books of Daniel and Ezra. As, however, there are but few fragments remaining of the ancient Babylonian dialect, and it has been corrupted from time to time, since the return of the Jews from Babylon, the Chaldee does not contribute much to the explanation of the Hebrew.

CHAM or HAM. See EGYPT.

CHAMBER. Oriental houses have in general a court in the centre, with cloisters and a gallery, into which the chambers open, the apartments of the women being at the back, and only to be approached by passing

through the others. Towards the street is a dead wall, with a porch, over which is a chamber, sometimes used as a lodging for guests, and sometimes as a store-room, it being well suited for either of these purposes, by being connected with the rest of the house by a door in the gallery, and having a separate staircase opening into the porch. This is the "chamber on the wall," which the Shunamite prepared for the prophet Elisha. (2Kings 4. 10.)



Chamber on the Wall.

The "upper chamber" is still the guest chamber where entertainments are made, which was the custom with the Greeks as well as the Jews. (Matt. 9. 14; Mark 14. 14.) Among the former, it occupied the upper story; among the Hebrews it seems to have been on, or connected with, the flat roof of their dwellings. Jowett, in his *Christian Researches*, describes the chief room in the houses of Haivali, (opposite Lesbos,) as in the upper or third story, secluded, spacious, and commodious, higher and larger than those below, having two projecting windows, and the whole floor so much extended in front beyond the lower part of the building, that the projecting windows considerably overhung the street. (Comp. Acts 20. 8.)

These upper chambers were also sometimes used for the performance of idolatrous rites, (2Kings 23. 12,) and in them the bodies of the dead were laid out. (Acts 9. 37.) The early Christians, too, held their meetings for worship in such places. Beside these, there were inner chambers, or a "chamber within a chamber," (1Kings 22. 25,) such as that into which the messenger of Elisha retired to anoint Jehu. (2Kings 9. 2.) See DWELLING-HOUSE.

The term chamber is used metaphorically in many places of the Scriptures, as Psalm 104. 3, 13; Proverbs 7. 27. To apply ourselves to earnest prayer and supplication, and to depend on the promises and providence of God for special protection, is to enter into our chambers, that we may be safe, as the Hebrews were in their houses, from the destroying angel. (Isai. 26. 20.)

The chambers of the South, (Job. 9. 9,) are the constellations, or clusters of stars, belonging to the southern part of the firmament.

CHAMBERLAIN, סרסר *sares*. This word is rendered "chamberlain," in Esther 1. 10; 2. 3; 14. 15; but in other places it is translated "eunuch." The term appears to have been applied to officers confidentially employed about the person of the sovereign; thus Potiphar, who was also captain of the guard, in the Egyptian court, is styled *sares*. (Gen. 37. 36; 39. 1.)

CHAMOIS, צֶמֶר *zamer*. (Deut. 14. 5.) The Septuagint, the Arabic, and Vulgate, understand this word to mean the camelopard, or giraffe; but Bochart and Gesenius are of opinion that it denotes an undetermined animal of the gazelle or stag species, and of a kind common in Palestine, as it could hardly be supposed that the sacred legislator would mention as food a creature rarely seen from century to century, and the nature and habits of which were barely to be ascertained even by naturalists. Our translators seem to have taken the same view of the matter, and have rendered the word *chamois*.

The *chamois* (*Antelope rupicapra*) is an animal of the antelope tribe, chiefly inhabiting the Alps and Pyrenees, and is found in flocks of from four to eighty. It is about the size of the domestic goat, of a dusky yellow brown colour, with the face, throat, and belly of a yellowish white. The horns are black, slender, upright, hooked backward at the tips, and about eight inches in height. Like all the antelope race, the *chamois* has sparkling and animated eyes. It feeds only on the finest herbage, and its flesh is of a delicate flavour; it drinks but very sparingly, and chews the cud. When alarmed, the *chamois* hisses loudly; the note being very sharp at first, and becoming deeper towards the close. Having paused a moment, the animal looks round, and perceiving his apprehensions to be well founded, he again hisses with great violence, at the same time striking the ground with his fore feet, bounding from rock to rock, and evincing the utmost agitation, till the alarm is spread to a very considerable distance, and the whole flock endeavour to provide for their safety by a precipitate flight. Their agility is wonderful, as they will throw themselves down across a rock which is nearly perpendicular, and twenty or thirty feet in height, without anything to support their feet. Their motion has, indeed, rather the appearance of flying than of leaping. Neither their vigilance nor their agility, however, can secure them from the rifle of the Alpine hunter, with whom the chase of these animals, in spite of the dangers by which it is surrounded, is an occupation of all others the most delightful.

The giraffe, or camelopard, (*Camelopardalis giraffa*), is a singular as well as beautiful creature, chiefly found in the central parts of Africa. The Jews had probably opportunities of seeing the animal while in Egypt, as had also the Alexandrian translators; for we find, upon the monuments, an animal of this description, which occurs several times among the articles of tribute brought to the Pharaohs from the interior of Africa; its figure also occurs on several ancient medals, and on the Prænestine pavement. It belongs to that order of animals which chew the cud; it is furnished with a neck of extraordinary length, which at first sight seems to give a disproportionate appearance to its figure; but we perceive the necessity for this structure, when we find that the young shoots of trees constitute its chief nourishment, and that these would otherwise be out of its reach. The animal measures generally about eighteen feet from the fore-hoof to the head; its colour is a light fawn, varied with brown spots. The speed of the giraffe at first exceeds that of the swiftest horse, but as they are not capable of sustaining exertion, a well-trained horse can overtake them after a long chase.

Although this beautiful and singularly-formed creature was well known to the ancients, and exhibited before the Roman emperors, at their festivals and triumphs, the barren knowledge of its existence was all that was possessed by Europeans in modern times, until the visit of the French traveller Le Vaillant to Southern Africa about 1780. He met with the creature and

minutely described it, but doubts existed as to his accuracy, which time has removed. The first living specimens of the giraffe known in Europe were received by the Kings of England and France from the Pacha of



The Giraffe.

Egypt in 1827, but they perished from the effects of the climate; others have since been procured by the Zoological Society and by Mr. Cross of the Surrey Zoological Gardens, but they have mostly met with the same fate.

Under the word CHAMOIS, Dr. Adam Clark makes the following remarks:—"I must once more be permitted to say, that to ascertain the natural history of the Bible is a hopeless case. Of a few of its animals and vegetables we are comparatively certain; but of the great majority we know almost nothing. Guessing and conjecture are endless, and they have on these subjects been already sufficiently employed. What learning, deep, solid, extensive learning, and judgment, could do, has already been done, by the incomparable Bochart, in his *Hierozoicon*. The reader may consult this work, and, while he gains much general information, will have to regret that he can apply so little of it to the main and grand question."

CHAMPION, עֵשׁ בִּנְיָם *esh binayim*, an arbiter, or one who offers a challenge, from the Hebrew word בַּי *bayen*, a space between two things. Our version properly renders the Hebrew words, "champion." (1Sam. 17. 4, 23.)

Single combats, at the head of armies, were not unusual in ancient times; and, in many cases, it was a condition that the result should determine the national quarrel. An example of this kind is the combat between Paris and Menelaus, described by Homer. Burckhardt, however, affords us a striking illustration of the subject drawn from the existing practices of the Bedouin Arabs.

"When two hostile parties of Bedouin cavalry meet, and perceive from afar that they are equal in point of numbers, they halt opposite to each other, out of the reach of musket shot; and the battle begins by skirmishes between two men. A horseman leaves his party, and gallops off towards the enemy, exclaiming, 'O horsemen, O horsemen, let such a one meet me.' If the adversary for whom he calls be present, and not afraid to meet him in combat, he gallops forward; if absent, his friends reply that he is not amongst them. The challenged horseman in his turn exclaims, 'And you, upon the gray mare, who are you?' The other answers, 'I am —, the son of —.' Having thus become acquainted with each other, they begin to fight; none of the bystanders join in the combat, as to do so would be reckoned a treacherous action; but if one of the combatants should

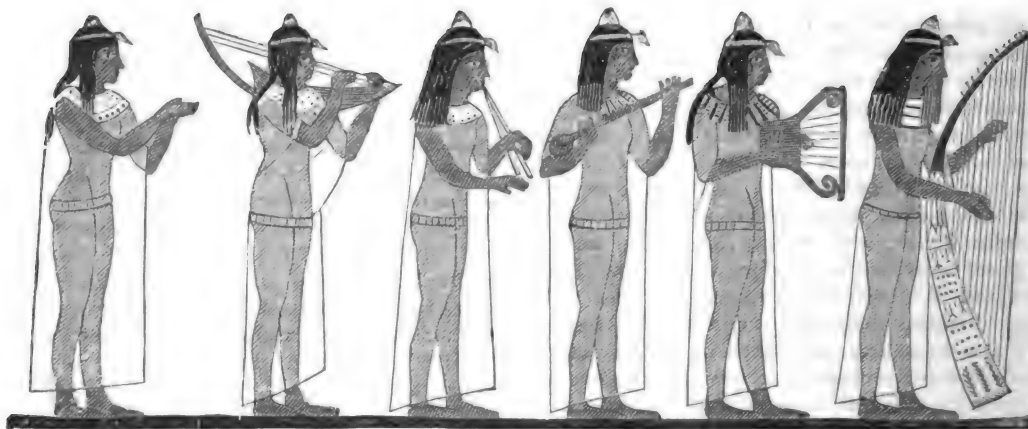
turn back and fly towards his friends, the latter hasten to his assistance, and drive back the pursuer, who is in turn protected by his friends. After several of these partial combats between the best men of both parties, the whole corps join in promiscuous combat. Should a horseman not be inclined to accept the challenge of an adversary, but choose to remain among the rest of his friends, the challenger laughs at him with taunts and reproaches, and makes it known as a boast that such a one, would not venture to meet such a one, in battle."

In the old heroic Arabian story of Antar, we find that the challenger did not always call out the particular person whom he wished to combat; but, like the Philistine, defied any that would come against him. If the champion's reputation or appearance made any warrior unwilling to come forward from the adverse party, he paraded before them, boasting in a loud voice of his exploits, heaping insults and abuse upon them. In one of Antar's battles with the tribe of Fazarah, Hassein comes forward, and in his challenge of Antar says, "O my mother, sleep and be satisfied, and rejoice; this day will I relieve my thirst with Antar. When thou seest the birds mangle his carcase under the dust, then extol and thank me. The slave! This day I will leave him on the face of the earth, where he shall lie dead on the barren

waste. I will make him taste thrusts from my spear head, and I will smite him with my bright and unfailing scimitar. I will leave the beasts to run at and prowl around him on the wings of the turbid night. I will wipe out my shame with the sword and spear; and I will wreak my vengeance on the swarthy slave. Soon will I slay Antar with the sword of conquest, and I will leave him dead on the sand. I will seize Ibla (Antar's beloved), and return home, and she shall serve my wife as her mistress."

CHANCELLOR, בעל טעם *beil teim*, signifies a commander, or lord of the edicts or causes; it was the title of the Persian governor at Samaria, but is rendered in our version "chancellor." (Ezra 4. 8,9,17.)

CHANT, פֶּרַט *parat*. This word occurs only in Amos 6. 5, where the passage "That chant to the sound of the viol," may be rendered, "That sing to the sound of the harp." The Chaldee, Syriac, and Vulgate read, "who sing to the sound of the psalter;" and the margin of our version gives "quaver." Josephus informs us that the instrument mentioned in this passage of Amos, termed *nebel*, was of a triangular shape, and carried in the hand. In the paintings on the monuments



Procession of Female Musicians.

at Thebes, we find players on the harp in the act of singing to the sound of their own music.

Both among the Jews and the Egyptians musical instruments were chiefly played upon by women; the Psalmist describing a musical procession, says, "The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels." (Psalm 68. 25.) See HARP.

The term chant is also used for the vocal music of churches; of which, in church history, we meet with several kinds, as the Chant Ambrosian, established by St. Ambrose; and the Chant Gregorian, introduced by Pope Gregory the Great, who established schools of chanters, and corrected the church music. This, at first, was called the Roman song; but afterwards the plain song, as the choir and people sing in unison.

CHAOS, *chaos*. This term signifies the vast void, or the confused mass of elements from which it was supposed by the ancient philosophers the world was formed. The word has been employed in later times to denote the unformed mass of primeval matter described by the sacred historian in Genesis 1. 2, corresponding to the Hebrew words *tohu* and *bohu*, a waste void, a desert, a waste solitude, rendered in the Septuagint, *αορατος και ακατασκευατος*, invisible and without order.

"The sacred writer prefaces his history of God's

government over his chosen people by informing us, that in the beginning God created the heavens and the earth, and it seems equally certain that he here speaks of the original creation of all things out of nothing. This, indeed, is a great subject, and though nothing circumstantial is here revealed to us concerning it, yet the sacred importance of the truth assured to us by this simple expression, is every way suitable to the prominent place assigned to it; for it is nothing less than the authoritative statement of the first and fundamental article of all true religious faith. By it we are taught that self-existence is an attribute of the one Supreme Being, and that all things besides owe their existence to his unlimited power. How necessary it was to mankind to have an authoritative declaration on this subject, we may readily convince ourselves by adverting to the errors into which the most celebrated men of all antiquity had fallen, who presumed to speculate on these matters, so far beyond the reach of human reason, without other guidances. Among these erroneous opinions, or rather among those wild conjectures, we find the following:—that matter was eternal, that the Deity was the soul of the world; agreeably to which, the material frame of nature was to be regarded as his body, and not as his works. Now, in this his first sentence, the inspired writer settles definitively what we are to believe on this subject, by stating the primary relation which all things in common bear to the Supreme Being; and with this

information he forbears mixing up any other matter. For it will be perceived that the statement is made without any specification of time or other circumstance; seemingly because no addition of this kind could be of use in aiding our conception of a truth purely religious, or in strengthening our faith in the authority on which it was proposed; but chiefly because it was the sole object of the writer, in this first sentence, to claim for God the creation of all things whatsoever, and that this claim must remain unshaken, however we may decide on other questions which may be raised about the creation; such as that relative to the time when it occurred; how long before the origin of the human race; whether all the parts of the universe were brought into existence simultaneously, or at different and widely distant epochs. It is plain, then, that the sacred writer furnishes no help for the decision of such questions. In proceeding to those arrangements by which the earth was to be fitted for the residence and support of man, and the other inferior tribes by which it was then to be tenanted, we find him describing its preceding condition; informing us that it was then 'without form and void,' and that 'darkness was upon the face of the deep.' Now I confess that this always seemed to me very like the description of a ruined world; and if such was the earth at that time, it would be difficult to suppose that it had not existed long before. When he does come to the work of the six days, we find the description of each day's work introduced by an expression of a particular form, and concluded by another, by which it appears that the original work of creation spoken of in the first verse, is excluded from the series of performances belonging to those days; and if excluded, then perhaps removed to an indefinite distance; for had it immediately preceded, we might naturally expect to find it spoken of either as the work of the first of a series of seven days, or as part of the work of the first of the six days. This, then, would seem to remove the work of the original creation far beyond that of the reconstruction of the globe. It is true that nothing is exhibited to our imaginations to mark the interval between these performances; but to deny that there was such an interval, and for that reason, would be to conclude about as wisely as the peasant, who supposes the clouds to be contiguous to the stars, because when looking up he discerns nothing between them." Rev. B. Lloyd, Provost of Trinity College, Dublin.

Dr. Chalmers, in his *Evidences of Christianity*, speaks to the same effect: "Does Moses ever say that when God created the heavens and the earth, He did more, at the time alluded to, than transform them out of previously existing materials? Or does he ever say, that there was not an interval of many ages between the first act of creation, described in the first verse of the book of Genesis, and said to have been performed in the beginning, and those more detailed operations, the account of which commences at the second verse, and which are described to us as having been performed in so many days? Or, finally, does he ever make us understand, that the generations of man went further than to fix the antiquity of the species, and of consequence, that they left the antiquity of the globe a free subject for the speculations of philosophers?"

"We do not know," says Sharon Turner, "and we have no means of knowing, at what point of the ever-flowing eternity of that which is alone eternal—the Divine subsistence—the creation of our earth, or of any part of the universe, began, nor in what section of it we are living now. All that we can learn explicitly from revelation is, that nearly six thousand years have elapsed since our first parent began to be. Our chronology, that of Scripture, is dated from the period of his crea-

tion. But what series of time had preceded his formation, or in what portion of the antecedent succession of time this was effected, has not been disclosed, and cannot by any effort of human ingenuity be now explored. Creation must have begun at some early part of antecedent eternity; and our earth may have had its commencement in such a primeval era, as well as in a later one."

CHAPEL. The word *מִקְדָּשׁ* *mekedesh*, means properly a "sanctuary," a holy place, as in Exodus 25. 8; in Amos 7. 13 it is rendered in our version "chapel," "the king's chapel." Bethel is so called, as being the place of an idolatrous worship practised by King Jeroboam. We may form some idea of the chapel or sanctuary of a king in a heathen temple, by consulting the plates given by Rosellini, from the Egyptian monuments.

The sanctuary in the Temple of Solomon was constructed of square stones, but was covered with boards of cedar, within and without, in which a variety of ornamental figures were carved, and which was overlaid with plates of gold. The entrance into the sanctuary was closed by a valve or folding-door made of the oleaster or wild olive, which was ornamented with specimens of carved work, in the shape of cherubim and flowers, covered with gold, and which turned on golden hinges. (1Kings 6. 33-35.) See **TEMPLE**.

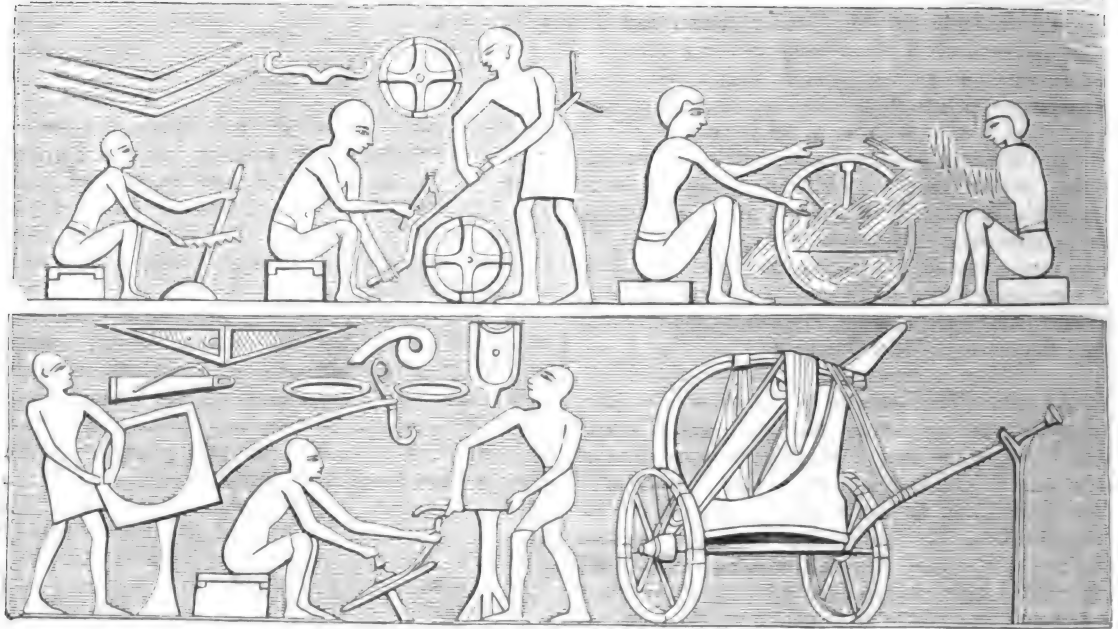
CHAPTER, *רֶשֶׁת* *resh*, the top of a column, mentioned in Exodus 36. 38, and 1Kings 7. 19. In the first of these passages we read of the chapters being overlaid with gold; and in the second of the chapters, on the top of the pillars, being formed of "lily work." By comparing these descriptions with the remains of ancient temples in Egypt, we find that it was the practice to gild and paint the columns in various colours. The form of the lotus or lily, was also the favourite ornament for the capitals of columns among the Egyptians.

CHAPTERS. The New Testament was at an early period portioned out into certain divisions, which appear under various names. The custom of reading it publicly in the Christian assemblies after the Law and the Prophets, which were for this end already divided into parashioth and haphtaroth, soon led to the New Testament being treated in the same way. The distribution into church lessons, was, indeed, the oldest that took place in it. The Christian teachers gave the name of pericopes to the sections read as lessons by the Jews. Justin Martyr avails himself of this expression, when he quotes prophetic passages. Such is the case also in Clemens of Alexandria; but this writer also gives the name to larger sections of the Gospels and St. Paul's Epistles. In the third century, another division also occurs into kephalaia, or chapters. Dionysius of Alexandria speaks of them in reference to the Apocalypse, and the controversies respecting it. Some, he says, went through the whole book from chapter to chapter. In the fifth century, Euthalius produced a new division into chapters, which was accounted his invention; he himself, however, lays claim to nothing more than having composed the summaries of the contents of the chapters in the Acts of the Apostles and the Catholic Epistles. For the origin of our present chapters, see **BIBLE**. For the division into verses, we are indebted to Robert Stephens the printer, who first introduced them in his edition of the New Testament, A.D. 1551, whence they were speedily borrowed by others. He made the division on a journey from Lyons to Paris; and his son Henry informs us, in the preface to the Concordance to the New Testament, that he made

it "inter equitandum," which some suppose to mean, that when he was weary of riding, he amused himself with this work at his inn.

CHARIOT. Chariots, for purposes of luxury and conveyance as well as for war, appear to have been

used by the Hebrews as well as by the Egyptians in very early times. Rosellini and Wilkinson furnish us with a variety of forms of the Egyptian chariots copied from the monuments, where also we find represented the whole process of building them, as given in the accompanying engravings.



Chariot-making. From the Egyptian Monuments.

The shafts of the chariots, and in many cases the chariots themselves, were formed of wood. It is evident that the artists displayed considerable skill both in their form and decorations. The accompanying engraving exhibits the various processes, such as making the wheels, the shafts, and the body. The Egyptians were famed for making beautiful chariots, to which the princess of that country very probably alludes, in her praise of Solomon: "King Solomon made himself a chariot of the wood of Lebanon: he made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem." (Cantic. 3. 9, 10.) It will be perceived by a reference to the engravings, that the curved shaft was known to the Egyptians, though supposed to be an invention of a very modern date; thus illustrating the aphorism, "There is nothing new under the sun."

The war chariot has been already described, (see **ARMS AND ARMOUR**), and it therefore only remains to notice the other kinds of chariots spoken of in the Scriptures.

The ancient Persians who worshipped the sun, dedicated to that luminary certain horses and chariots, which, in allusion to his rapid course, they consecrated to him; and the most acceptable offering, which they, according to their opinion, sanctified to their god, the sun, was a consecrated white horse, superbly harnessed. That the kings of Judah fell into this peculiar idolatry, we find recorded in their history, as chariots of the sun are mentioned as being burnt by King Josiah. (2Kings 23. 11.) In these chariots the Rabbins inform us, the king and nobles rode when they went forth to meet the morning sun. Horses and chariots were used in the sacred processions, and employed, perhaps, on such occasions, to convey the images of the sun. In the Greek mythology, the sun was supposed to be drawn daily in a chariot by four wondrous coursers through the firmament: and was represented as a young

man with a radiant head, and driving whip in hand. He is sometimes seen thus issuing from a cave to denote the commencement of his daily career. In a medal of the Emperor Heliogabalus, who had been a priest of the sun in Syria, and who established the Syrian form of this worship at Rome, the human figure is wanting, and we only see in the chariot a stone, round below, and rising in a pyramid to a point above. In the narrative of the translation of the prophet Elijah, (2Kings 2. 3,) it is said there appeared a chariot of fire and horses of fire, and a corrupt tradition of this miraculous ascension seems to have been preserved in the East.

"The Hindoos believe their supreme god Siva," says Mr. Roberts, "sends his angels with a green chariot to fetch the souls of those who are devoted to him; that there are occasionally horses, but at other times none. 'The holy king, Tirru-Sangu, was taken to heaven body and soul, without the pain of dying.' When a man, as a heathen, is very regular in his devotions, or when he reproofs others for vice or neglect of duty, it is often scornfully asked, 'What! are you expecting the green chariot to be sent for you?' meaning, 'Do you, by your devotions, expect to go to heaven in the chariot of Siva, without the pain of dying?' Does a man act with great injustice, the person who finds him out asks, 'Will you get the green chariot for this?' Has a heathen embraced Christianity, he is asked the same question. 'Charity, Charity,' says the beggar at your door, 'and the green chariot will be sent for you.'" See **CART**.

CHARIOT RACES. The chariot races were the most renowned of all the exercises used in the games of the ancient Greeks and Romans, and those from which the victors were held to derive the greatest honour. There appear to be but one or two allusions to them in the New Testament, and these are involved in some uncertainty. One occurs in the First Epistle to the Corinthians, (16. 9,) where the Apostle refers to his great

success in collecting a church at Ephesus: "But I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me, and there are many adversaries." The inspired writer, it is thought, alludes here to the door of the circus, which was opened to admit the chariots when the races were to begin; and by the word *antikeleponoi*, which is translated "adversaries," but which Doddridge renders "opposers," means antagonists, with whom he was to contend as in a course.

The circus at Rome was rather more than a mile in circumference, and was surrounded with seats and three tiers of galleries. In the centre was a barrier twelve feet in breadth and four feet high, around which the race was performed; and at one end was a triumphal arch, through which the successful charioteer drove, amidst the shouts and applause of the assembly.

Four chariots usually started together, the drivers of which were distinguished by dresses of different colours. Each colour had its particular partisans, who betted largely on the success of their favourite.

CHARITY. True charity is an active principle; it is not properly a single virtue, but a disposition residing in the heart, as its source; whence all the virtues of benignity, candour, forbearance, generosity, compassion, and liberality flow, as so many native streams. From general good will to all, it extends its influence, particularly to those with whom we stand in nearest connexion, and who are directly within the sphere of our good offices. From the country or community to which we belong, it descends to the smaller associations of neighbourhood, relations, and friends, and spreads itself over the whole circle of social and domestic life. We mean not that it imparts a promiscuous, undistinguishing affection, which gives every man an equal title to our love. Charity, if we should endeavour to carry it so far, would be rendered an impracticable virtue, and would resolve itself into mere words, without affecting the heart. True charity attempts not to shut our eyes to the distinction between good and bad men; nor to warm our hearts equally to those who befriend and to those who injure us. It reserves our esteem for good men, and our complacency for our friends, while towards our enemies it inspires forgiveness and humanity. It breathes universal candour and liberality of sentiment, forms gentleness of temper, and dictates affability of manners; it prompts corresponding sympathies with them who rejoice and them who weep, and teaches us to slight and despise no man. Charity is the comforter of the afflicted, the protector of the oppressed, the reconciler of differences, the intercessor for offenders. It is faithfulness in the friend, public spirit in the magistrate, equity and patience in the judge, moderation in the sovereign, and loyalty in the subject. In parents it is care and attention; in children it is reverence and submission; in short, it forms the soul of social life. It is the sun that enlivens and cheers the abodes of men; not a meteor which occasionally glares, but a luminary which, in its orderly and regular course, dispenses a benignant influence.

Charity, considered as a Christian grace, ought, in our excellent version, to have been rendered love. It is the love of God, and the love of our neighbour flowing from the love of God, and is described with wonderful copiousness, felicity, and grandeur, by St. Paul, (1Cor. ch. 13,) a portion of Scripture which, as it shows the habitual temper of a true Christian, cannot be too frequently referred to for self-examination, and ought to be constantly present to us as our rule.

In the popular sense, charity is alms-giving; a duty of practical Christianity which is solemnly enjoined, and to which special promises are annexed.

CHARM. See **DIVINATION.**

CHARMER. See **ADDER**; **DIVINATION.**

CHASTEN, TO, is to chastise, or correct; to strike or afflict any one for his advantage. (Rev. 3. 19.) The overthrow of the Jewish nation by the Chaldeans, was "the chastisement of a cruel one;" it was very severe, and inflicted by cruel instruments. (Jer. 30. 14.) To chasten one's self before God, (Dan. 10. 12,) is to humble one's self.

CHAPT. This word only occurs in Jeremiah 14. 4, and refers to the cracking of the earth before the period of the autumnal rains usual in Eastern countries; but the prophet more especially alludes to a drought which was to take place in Judah. At such times, in the East, the ground is "chapt;" large fissures meet the eye in every direction, and the husbandmen know not what to do; to plough the land, under such circumstances, is of no use; and therefore they are obliged to wait till it rains. Thus, should the rains be later than usual, the people daily look for them, and, after one night's fall, the husbandmen may be seen in every direction, working in their fields with gladness, in the full hope of soon casting in the seed.

CHEBAR, חֶבֶר and כְּבַר a river of Mesopotamia, which rises in Mount Masius, and empties itself into the Euphrates, near Circesium. It is supposed to be the Chaboras of the Greek geographers. It is mentioned in Ezekiel 1. 1; 10. 15, as the scene of one of the prophet's visions. At 2Kings 17. 6; 18. 11; 1Chronicles 5. 26, it is called Habor. Gesenius.

CHEDORLAOMER, king of Elam, supposed to be a part of ancient Persia, was one of the four kings who confederated against the kings of the Pentapolis of Sodom. (Gen. ch. 14.)

Some learned men think that Chedorlaomer was the same with Hushing, an ancient king of Persia, and that Arioch, king of Ellasar, was a prince of Arabia. We meet nowhere in profane history with the name Chedorlaomer, or with those of the kings who were confederates with him; the reason of which is, that Ctesias, from whom the profane historians took the names of their kings of Assyria, Persia, &c., did not use the original Assyrian names in his history, but such as he found in the Persian records.

CHIEEK. Smiting upon the cheek is frequently spoken of in the Scriptures as a most grievous insult and injury, (Job 16. 10; Lam. 3. 30; Micah 5. 1; Luke 6. 29,) and the incidental notices of modern travellers on this, as on other subjects, exhibit the literal accuracy of the language of the inspired writers.

Lord Valentia, in his *Travels*, alluding to one of his servants, says, "Davagé was deeply incensed; nor could I do more than induce him to come to the factory on business, while I was there; Mr. Pringle having, in one of his fits, struck him on the cheek with the sole of his slipper." Sir W. Ouseley, speaking of the Persian court, remarks, "When the vizir declared himself unable to procure the money, Fathh Ali Shah reproached him for his crimes, struck him on the face, and, with the high wooden heel of a slipper, always iron-bound, beat out several of his teeth."

The Hindoo can bear almost anything without emotion, except slipping; that is, a stroke with the sole of a slipper, or sandal, after a person has taken it off his foot and spit upon it: this is dreaded above all affronts, and considered as no less ignominious than spitting in the face, or bespattering with dirt among Europeans. An

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angry man often says, "I will beat thy cheek, thou low caste fellow."

CHEESE, חֶחֱלָב *hharetsee hahhalab*; Sept. τροφαλις; Vulg. *formella casei*. The cheese of the East is little better than curds, which illustrates the expression of the patriarch Job, "Hast thou not poured me out as milk, and curdled me like cheese?" (10. 10.) Camels' milk is very rarely used for the making of cheese, but that of cows generally, as also of sheep and of goats; and the Arabs near Mount Carmel readily believed a French traveller, when, to prevent them from seizing the cheeses which formed part of the cargo of a vessel wrecked on the coast, he told them that they were made with sows' milk.

"The art of coagulating milk and converting it into cheese, was known among the Syrian shepherds from the remotest times. Instead of rennet they turn the milk, especially in the summer season, with sour butter-milk, the flowers of the great headed thistle, or wild artichoke; and putting the curds afterwards into small baskets made with rushes, or with the dwarf-palm, they bind them up close and press them. These cheeses are rarely above two or three pounds weight; and in shape and size resemble our penny loaves. Oriental cheeses are sometimes of so very soft a consistence, after they are pressed, and even when they are set upon the table, that they bear a very near resemblance to curds, or to coagulated milk, which forms a very considerable part of Eastern diet." Paxton.

CHEMARIMS, חֶמָרִים *ha-kemarim*, from a verb signifying to be made black, to be shrivelled or scorched; an order of priests of Baal, probably so called from wearing black garments while sacrificing, or as others think, because they painted their faces black: the word only occurs once in our translation, viz., Zephaniah 1. 4; but it is met with in the Hebrew in Hosea 10. 5, and in 2Kings 23. 5. "The chemarim," says Lowth, "were an order of superstitious priests appointed to minister in the service of Baal, and were his peculiar chaplains." In the passage in Zephaniah the chemarims are coupled with the priests, and the signification is, according to Lowth: "I will destroy the chemarims, together with the priests of the tribe of Levi who have joined in the worship of idols." The priests who officiated in the service of the golden calves at Dan and Bethel were also called chemarim, as we learn from Hosea 10. 5, where the word rendered in our translation "priests" is chemarim. Even to this day the Jews retain the word, and apply it in derision to Christian ministers, on account of their black robes. Lowth; Dr. A. Clarke.

CHEMOSH, an idol of the Moabites, sometimes confounded with Baal Peor. The name is derived from an Arabic root, signifying swift. It would seem that Chemosh is the sun, thus coinciding in one view with Baal, but not being the same personification of the solar orb. Strabo and Ammianus Marcellinus both identify him with Apollo, by expressly naming the latter Chomeus; and if, as others say, Ammon or Amoun and Chemosh be the same, then, as Amoun was one of those forms under which the Egyptians represented the sun, there can be no doubt but that Chemosh has a claim to the same distinction. The cause that Baal Peor and Chemosh have been confounded, is doubtless the impurities of their worship; but this is a characteristic too common among the idolatries of that age and country, to warrant the identification of two deities whose rites it signalized. The latter would appear to have been the supreme object of worship, the great solar god; and hence we find the Moabites expressly and repeatedly

called the people of Chemosh. Baal Peor was a phase of the same god, considered more especially as the presiding deity of reproduction, the same as the Mahadeva of the Hindûs, acting by means of his *sacti* or pervading energy, under his peculiar form Parvati. There are few divinities of paganism so important, and of whom so little is known, as Chemosh. Strabo; Ammianus Marcellinus; Macrobius.

CHEREM. The vow called חֶרֶם *cherem*, the accursed thing, is nowhere enjoined by Moses, nor does he specify by what solemnities or expressions it was distinguished from other vows, but takes it for granted all this was then well known. The species of cherem with which we are most familiar, was the previous devoting to God of hostile cities, against which they intended to proceed with extreme severity; and that with a view to inflame the minds of the people to war. In such cases, not only were all the inhabitants put to death, but also, according as the terms of the vow declared, no booty was made by any Israelite; the beasts were slain; what would not burn, as gold, silver, and other metals, was added to the treasury of the sanctuary; and everything else, with the whole city, burnt, and an imprecation upon any attempt that should ever be made to rebuild it. Of this, the history of Jericho furnishes an example. (Josh. 6. 17, 19, 21-24.) In the time of Moses, there was a similar vow against the king of Arad. (Numb. 21. 1-3.) See ACCURSED; ANATHEMA.

CHERETHITES and PELETHITES. The Cherethites are mentioned in several places in Scripture as inhabitants of the southern part of Canaan, (1Sam. 30. 14; Ezek. 25. 16; Zeph. 2. 5,) but the Pelethites are believed not to have had any existence as a people. Both together are mentioned as the attendants of David, (2Sam. 8. 18; 15. 18; 20. 7, 23,) but as it is not probable that that monarch would retain any of the idolatrous Canaanites about him as his body-guard, it has been supposed that the Cherethites were so called, because being old adherents of the king, they had accompanied him when he abode among the Philistines, and then the Pelethites derived their name from their commander, a person of the name of Pelet being one of David's companions at Ziklag. The Targum reads archers and slingers in the passages where the Cherethites and Pelethites are mentioned, which agrees with the Septuagint reading of "Cretans," that people being famed in antiquity as light troops. Gesenius, in reference to Eastern usages, translates the words "executioners and messengers," those functions being generally discharged by the body-guard of the sovereign at the present day. Lewis, in his *Antiquities of the Hebrew Republic*, observes, "The number of them may be conjectured from the targets and shields of gold which Solomon made, which were five hundred, and for the use of his guard. They were properly the king's domestics, and lay in a guard-chamber at the entrance of the palace, to be ready at the least notice and on the most sudden occasions."

CHERITH, כְּרִית the name of a brook, on the banks of which the prophet Elijah concealed himself from the resentment of Ahab, and where he was miraculously fed by ravens. (1Kings 17. 3, 5.) It appears to have been a winter torrent falling into the Jordan. Local traditions place the retreat of the prophet near a brook on the east of the Jordan, a few miles below the ford near Bethshan. The district is finely broken into hill and vale, and caverns being formed in the sides of some of the hills, it furnished as secure a retreat as could well be selected.

Josephus says, that the prophet went into the southern parts of the country, which does not apply to the situation mentioned, as it is nearly east from Samaria.

CHERUB, CHERUBIM, כרוב כרובים an order of angels, with representations of which the mercy-seat of the ark of the testimony was adorned. (Exod. 25. 19.) Many etymologies of this word have been attempted, but that from the Syriac כרב *charab*, "powerful, great, mighty," appears the most probable. The original meaning of the term, and the shape and form indicated, any further than that they were "winged creatures," is not certainly known; and comparisons with ancient mythologies must always remain fanciful, as winged symbolical figures occur in most of them. Josephus says, they were extraordinary creatures, of a figure unknown to mankind. The general opinion seems to be, that they were figures composed of various parts of various creatures; as a man, a lion, an ox, an eagle. But we have certainly no decided proof that the figures placed in the Holy of Holies in the tabernacle, were of the same form with those symbolic creatures described by Ezekiel; and we have no clue, beyond mere conjecture, to extricate us from our ignorance of their symbolical tendency. The reveries of Hutchinson, Parkhurst, and Bates, are too wild to be examined.

The cherubim may be traced on the insignia of the arms of the Israelites, of which the Rabbi Aben Ezra has copiously treated on. (Numb. 2. 2.) The standard of Reuben was the figure of a man; Judah's that of a lion; Ephraim's that of the ox; and Dan's that of the eagle. All the multifarious animals which we view in connexion with idolatry, owe their origin to the cherubim: they were misrepresentations of the doctrines of the mysteries, in which legends of these "overshadowers of the mercy-seat" were certainly retained. The Satyrs, the Centaurs, the Sphinxes, the Chimærae, Garuda, and others, appear in every pagan system, originating from the hallowed but misunderstood remembrance of these Hebraic symbols.

They appear first as the guardians of Paradise, (Gen. 3. 24,) then as the supporters of Jehovah's throne, or rather as bearers of his chariot. (2Sam. 22. 11; Psalm 18. 10; 80. 1.) According to the representation in Exodus 25. 18, the cherubim of the sanctuary were two in number, one at each end of the mercy-seat on the cover of the ark of the covenant, between whose wings was the throne of the Shechinah. Those in the tabernacle were of beaten gold, being of small dimensions; but those in the temple of Solomon were made of the wood of the olive-tree overlaid with gold. (1Kings 6. 23.) They are called "cherubim of glory," not merely on account of their form, but because they had the glorious symbol of the presence of Jehovah, the Shechinah, resting between them. As this glory abode in the tabernacle, and as the figures of the cherubim represented the angels who surround the manifestation of the Divine presence in the world above, that tabernacle was rendered a fit image of the court of heaven, in which light it is considered in the Epistle to the Hebrews 9. 23, 24.

St. Peter is supposed also to allude to the cherubim of the tabernacle, as representing the angels who surround the Divine presence in heaven, where they behold Christ the true propitiation, which mystery of redemption they "desire to look into," (1Peter 1. 12;) a circumstance, signified by the faces of the cherubim being turned inward, and their eyes fixed on the mercy-seat.

CHESNUT-TREE, ערמון *armon*. The tree which our translation renders chesnut, (Gen. 30. 37; Ezek. 31. 8,) is by all the older versions stated to be the plane tree, (*Platanus orientalis*), or Oriental maple. The



The Oriental Plane.

Hebrew name is supposed to be derived from a root which signifies to be stripped, and this agrees with the plane, where the bark peels off from the trunk, and leaves it apparently bare. The chesnut has a wide-spreading top, but its bark, though curiously cleft into oblong cells, does not peel off. The plane is a native of Syria and Palestine, and in those countries often attains a stately size, on which account it is one of the trees employed by the prophet to exhibit the glory of Assyria. (Ezek. 31. 8.)

CHEST. See **ARK, BOX.**

CHIDON, THRESHING FLOOR OF, the place where Uzzah was suddenly struck dead for touching the ark, (1Chron. 13. 9;) it is also called Nachon, (2Sam. 6. 6;) but it is not known whether Chidon and Nachon were names of men or of places.

CHILD, CHILDREN. We learn from the Scriptures that, in the earliest ages, mothers suckled their offspring themselves, and as it would appear from various passages, until they were from thirty to thirty-six months old. On the day the child was weaned, it was usual to make a feast, (Gen. 21. 8; 1Sam. 1. 22;) and the same custom is observed in Persia and India to this day. If the mother died before the child was old enough to be weaned, or was unable to rear it herself, nurses were employed, who were ever after retained in the family. (Gen. 35. 8; 2Kings 11. 2.)

Among the Hebrews, the sons remained till their fifth year with the women; then they came into the care of the father, and were taught not only the arts and duties of life, but were instructed in the Mosaic law, and all other observances of their religion. (Deut. 6. 20, 25; 11. 19.) Those who wished to have them further

instructed, provided they did not deem it preferable to employ private teachers, sent them away to some priest or Levite, who sometimes had a number of other children to instruct. Professor Jahn conjectures that there was a school, in the time of Samuel, near the holy tabernacle, appropriated for the instruction of youth. There had been many other schools of this kind which had fallen into discredit, but were restored again by the prophet Samuel; after whose time the members of the seminaries in question were denominated, by way of distinction, the sons of the prophets.

The daughters in the early ages joined in the labours of the field, as keeping sheep, (Gen. 29. 9,) gleaning, (Ruth 2. 2,) and drawing water, (Gen. 24. 15; Exod. 2. 16;) and this last was still their duty in the time of Our Lord, (John 4. 7,) as it is at present in the same country, though it was early confined to the poorer classes, which was not at first the case. Those of better circumstances lived more retired, and the daughters of those in high stations in life, so far from going out to draw water, might be said to spend the whole of their time within the walls of their palaces. In imitation of their mothers they were occupied with dressing, singing, and dancing, but do not appear to have neglected their household duties. They went abroad but very rarely, and the more rarely, the higher they were in point of rank, but they received with cordiality female visitants.

"The Jewish law looked upon children as the property of their parents, who had power to sell them for seven years, as their creditors had to compel them to do it, in order to pay their debts, (2Kings 4. 1;) and from the Jews this usage passed to the Athenians, and from them to the Romans. Solon reformed this cruel custom, as indeed it seemed hard that the children of a poor man, who have no inheritance left them, should be enslaved in order to pay their deceased father's debts.

"Among the Jews the authority to which a father was entitled, extended not only to his wife, to his own children, and to his servants of both sexes, but to his children's children also. It was the custom anciently for sons newly married to remain at their father's house, unless it had been their fortune to marry a daughter, who, having no brothers, was heiress to an estate; or unless by some trade, or by commerce, they had acquired sufficient property to enable them to support their own family. It might of course be expected, while they lived in their father's house, and were in a manner pensioners on his bounty, that he would exercise his authority over the children of his sons, as well as over the sons themselves." In this case the power of the father had no narrow limits, and whenever he found it necessary to resort to measures of severity, he was at liberty to inflict the extremity of punishment. (Gen. 38. 24.) This power was so restricted by Moses, that the father, if he judged the son worthy of death, was bound to bring the cause before a judge. But he enacted, at the same time, that the judge should pronounce sentence of death upon the son, if, on inquiry, it could be proved that he had beaten or cursed his father or mother, or that he was a spendthrift, or contumacious, and could not be reformed. (Exod. 21. 15, 17; Levit. 20. 9; Deut. 21. 18, 21.) The authority of the parents, and the service and love due to them, are recognised in the most prominent of the moral laws of the Jewish polity, the Ten Commandments, (Exod. 20. 12;) but the Pharisees devised a mode of evasion which Our Lord strongly reprobates. (See CORBAN.) (Matt. 15. 5, 6; Mark 7. 11-13.) The prophetic curse or blessing of the father also possessed no little efficacy. (Gen. 49. 2, 28.) Children who were slaves by birth are mentioned in the Scriptures as those born in the house, the children of maid servants, the

sons or children of the house. (Gen. 14. 14; 15. 3; 17. 23; Psalm 86. 16; 116. 16.)

The duties imposed upon children have been always more severe in the East than among European nations; and to the present day, it is considered highly disrespectful for a son to sit in the presence of his father without express permission. We see from the monuments, that in Egypt one of the offices assigned to the young princes was that of "fan-bearer on the left of the king," and they were also obliged to carry the monarch in his palanquin, or chair of state. As fan-bearers, they attended him while seated on his throne, or in procession to the temples; and in this capacity they followed his chariot on foot as he celebrated his triumphant return from battle.

In Scripture, the word "child," or "children," has considerable latitude; disciples are often called children or sons. Solomon, in his Proverbs, says to his disciple, "Hear, my son;" so also Our Saviour. (John 21. 5.) The descendants of a man, how remote soever, are denominated his sons or children; as "the children of Edom," "the children of Moab," "the children of Israel." Such expressions as "the children of light," "the children of darkness," "the children of the kingdom," signify those who follow truth, those who remain in error, and those who belong to the church. Persons arrived almost at the age of maturity are sometimes called children. Thus Joseph is termed "the child," though he was at least sixteen years old. (Gen. 37. 30,) and Benjamin, even when above thirty, was so denominated. (Gen. 44. 20.) Solomon called himself a little child, when he came to the kingdom of his father. (1Kings 3. 7.) In the New Testament, believers are commonly called "the children of God" by virtue of their adoption. (Rom. 8. 14; Galat. 3. 26.)

"All who are married in the East have an intense desire for children. It is considered a mark of the displeasure of the gods to have a childless house. Under these circumstances, husbands and wives perform expensive ceremonies; and vow, should the gods favour them with a son, 'no razor shall come upon his head' until he shall be ten or twelve years of age. (Numb. 6. 5; Judges 13. 5.) In all schools, boys may be seen with elf-locks of ten or twelve years standing, giving a testimony to the solicitude, superstition, and affection of the parents." Roberts.

Few things appear more shocking to humanity than the custom of which frequent mention is made in Scripture, of making children pass through fire in honour of Moloch, a custom the antiquity of which is proved by its having been repeatedly forbidden by Moses. (Levit. 18. 21; 20. 1, 5; 2Kings 16. 3.) See MOLOCH.

In illustration of Isaiah 49. 22, "They shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders," we may remark that children of both sexes in the East are carried on the shoulders. Thus the father may be seen carrying his son, the little fellow being astride on the shoulder, having, with both hands, hold of his father's head. Girls, however, sit on the shoulder, as if on a chair, their legs hanging in front, while they also with their hands lay hold of the head. In going to, or returning from heathen festivals in India, thousands of parents and their children may be thus seen marching along.

CHILD-BIRTH. See BIRTH.

CHILMAD, כִּלְמַד the name of a place now unknown, respecting which several conjectures are offered. (Ezek. 27. 23.) The Septuagint renders it *Xappa*. Bochart supposes it to be the Syriac Chalmadda, for Chalmadda, the Chalmadda of Xenophon.

CHIOS, an island in the Grecian archipelago; mentioned in Acts 20. 15, now called Scio, between Lesbos and Samos, and for size and population next in rank to Lesbos; it is separated from the continent of Asia Minor by a narrow strait, and is about thirty miles in length, and fifteen in breadth. It was celebrated in ancient times for its excellent vines, as also for its figs and marble. Its chief town, also called Chios, was one of the places which contended for the honour of Homer's birth. This island was deemed by the Turks worthy of a fortress. During the late revolutionary war Chios suffered the most horrible and unprovoked cruelties from the Turks, that have perhaps been heard of in modern times.

CHIMNEY, אֶרֶב *arubah*, (Hosea 13.3,) rendered in our version "chimney," but merely meaning an opening through which the smoke passes. It is hardly necessary to say that houses in the East are not furnished with stoves and fire-places as among us. The fuel is heaped into a pot, which is placed in a part hollowed out for that purpose, in the centre of the paved floor. The smoke, therefore, escapes through the windows. (Isai. 44. 16; 47. 14.) Sometimes the fire is placed directly in the hollow place, or hearth, in the middle of the floor, as mentioned by Jeremiah 36. 22. Chimneys appear to have been employed in the round towers for furnaces, but never in dwelling-houses. They were termed כּוֹר אֶשָׁן *Cor Ashan*, a smoking furnace, which is the name of a city mentioned in 1 Samuel 30. 30; probably where many workers in metal resided.

CHISLEU or **KISLEV**, the third month of the civil year, and the ninth month of the ecclesiastical year, in the Jewish calendar. (Nehem. 1. 1.) It contains thirty days, and corresponds with part of our November and December. The following are the days on which religious celebrations occur:—

1. The new moon.

3. A feast in memory of the idols which the Asmo-næans cast out of the Temple.

7. A fast instituted because King Jehoiakim burned the prophecy of Jeremiah, which Baruch had written. (Jerem. 36. 23.) Scaliger believes that it was instituted on account of Zedekiah's having his eyes put out, after his children had been slain in his sight. This fast Dr. Prideaux places on the 29th of the month; but Calmet makes it the 6th, and places on the 7th a festival in memory of the death of Herod the Great, the son of Antipater.

25. Hanuca, the feast of Dedication, so called, and kept as a minor festival, in commemoration of the dedication of the altar, after the cleansing of the Temple from the pollution of Antiochus, by Judas Maccabeus; by whom it was ordered to be observed. (1 Macc. 4. 59.) This feast lasted eight days. A prayer for the world in general is offered up on the eighth day of the feast.

In this month the winter prayer for rain commences; the precise day is sixty days after the autumnal equinox, by the calculations of Rab Samuel, which varies from the 2nd to the 6th, but is generally on the 4th of December.

CHITTIM, כְּתִיִּים or כְּתִיִּים The country or countries implied by this name in Scripture are variously interpreted. The Vulgate reads Italy, as does the Chaldee Targum on 1 Chron. 1. 7, and Josephus, Cyprus; but we may suppose that the "land of Chittim," and the "isles of Chittim," denote in general the maritime countries and islands of the Mediterranean, Greece, Italy, Crete, Cyprus, Corsica, &c., which opinion is supported by Bishop Lowth, and Dr. Hales. Balaam foretold "that ships should come from the coast of Chittim, and should afflict Asshur, (the Assyrians,) and afflict

Eber," (the Hebrews,) (Numb. 24. 24,) thus foretelling the Grecian and Roman invasions. Daniel prophesied (11. 13,) that the ships of Chittim should come against the king of the North, and that he should therefore be grieved and return, which was fulfilled when Antiochus Epiphanes, the king of Syria; having invaded Egypt, was by the Roman ambassadors commanded to desist, and withdrew to his own country. Perseus, king of Macedon, is called "king of the Citima," in 1 Maccabees 8. 5.

CHIUN, the name of a Canaanitish and Moabitish idol, occurring only once in the sacred text, and then in a peculiarly obscure passage: "But ye have borne the tabernacle of your Moloch, (in the margin, *Siccuth your king*), and Chiun your images, the star of your god, which ye made to yourselves." (Amos 5. 26.) Some propose to translate the passage, "But ye have borne Sikuth your king and Chiun your image, the star," &c.; which reading the passage will bear very well, as Sikuth, which also signifies a tabernacle, is said by the Rabbis to be the name of an idol. But whether this be admitted or not, there is a passage in the Acts of the Apostles which throws strong light upon the difficulty. St. Stephen, in quoting Amos, reads the verse thus: "Yea, ye took up the tabernacle of Moloch and the star of your god Remphan, figures which ye made to worship them." The Septuagint has no mention of Chiun at all, but reads *καὶ τὸ ἀστρον τοῦ θεοῦ ὑμῶν Ραίφαν*, and Dr. Clarke supposes that Chiun is a literal corruption of Raiphan, רִיפֶן for רִיפֶן though he acknowledges that there is no authority, either in MSS. or versions, for this alteration. The Copts call the planet Saturn *Ρηφαν*, so that we have every reason to believe "the star of the god" here spoken of, to have been Saturn, an object of adoration in every known system of mythology.

CHLOE, a Christian woman at Corinth of some note, probably a widow, as she is represented as the head of her family, from some of the members of which St. Paul received his information of the divisions of the church there. (1 Cor. 1. 11.)

CHOOSE, CHOSEN. To choose signifies to select or make choice of; to set apart a person or thing from among others to some particular use, office, or privilege; (Exod. 17. 9; Psalm 25. 12;) to renew or manifest a choice; (Isai. 14. 1; 48. 10;) to follow, imitate, delight in, and practise. (Prov. 3. 31.) God "chooses men's delusions, and brings their fears upon them," when He gives them up to their delusions as the just punishment of their sins. (Isai. 66. 4.) Thus God gave up the Jews to their vain fancies, and brought on them the destruction by the Romans.

Chosen signifies selected among others to some honourable service or station. Chosen warriors are such as are picked out as the most valiant and skilful in an army. (Exod. 15. 4; Judges 20. 16.) The Hebrew nation was an elect or chosen people; God set them apart, not for their superior excellence, but for wise and gracious purposes of his own, to receive his word, preserve his worship, and prepare for the advent of his Son. (Deut. 7. 7; Psalm 105. 43; Nehem. 9. 7.) Jerusalem was chosen as the place where God was pleased to fix the peculiar symbols of his presence. (Deut. 12. 11; 1 Kings 11. 13.) Christ was chosen and set apart from eternity by God the Father, for the office of Mediator. (Isai. 42. 1; 1 Peter 2. 4.) Believers saved by Christ are said to be elect and chosen, separated from the rest of mankind, not of merit, but of mercy, that they might, through Christ and for his sake, receive salvation, through sanctification of the Spirit and belief of the truth. (Ephes. 1. 4; 1 Peter 1. 2; 2. 9; 5. 13; 2 John 1. 1.) The Apostles

were chosen, fixed upon and set apart from others, to bear witness to Christ, and execute all the functions pertaining to their high and sacred office. (Acts 9. 15; 10. 41.)

CHORAZIN, a small town situated on the western coast of the Sea of Galilee, against which our Saviour pronounced a woe for the incredulity of its inhabitants. (Matt. 11. 21; Luke 10. 13.) It is supposed to be the Chorazin of the Talmud Manach. Origen writes it *Χωρα Ζιν*. Jerome says it was two miles from Capernaum; but Eusebius makes it twelve. Some writers suppose it to be the same with Kelat-el-Horsa, a place on the eastern shore of the Sea of Gennesareth, where Seetzen and Burckhardt describe some ruins.

CHRIST. See MESSIAH.

CHRISTIANS are those who profess to believe and practise the religion of Jesus Christ. The disciples and followers of Christ were first denominated Christians at Antioch, A.D. 42; (Acts 11. 26;) but commentators and critics are much divided in opinion concerning the origin of the appellation. Some are of opinion that it was first invented by the enemies of religion, and was fixed upon the disciples of Christ as a stigma of reproach, in confirmation of which opinion they refer to Acts 26. 28; 1 Peter 4. 16; others imagine that the disciples themselves assumed the appellation; while others, with more propriety, conceive that it was given to them by Divine appointment, their view being grounded upon a grammatical examination of the text in question. In every passage of the New Testament (with perhaps one exception only,) where the word *χρηματιζο* (here employed) occurs, as well as in the Septuagint version, it uniformly means being warned by a Divine oracle, as it does in certain cases among profane authors; and when we reflect that it had been predicted by Isaiah 62. 2, that the future church should "be called by a new name, which the mouth of the Lord shall name," we may admit their interpretation, and render the passage thus: "And the disciples were called Christians by Divine appointment first at Antioch." But whatever may have been the origin of this name, it was cheerfully adopted. The disciples willingly assumed the name of the Lord and Master whom they served, and in whose service they gloried and rejoiced; cheerfully complying with the rule of the Apostle: "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." (1 Pet. 4. 16.) The early Christian writers relate several instances of martyrs, who, when put to the torture, persisted in returning to the questions of their persecutors this single answer, "I am a Christian!"

The early Fathers speak with approbation of this name, inasmuch as it contains no indication of adherence to any particular sect or party in the church, but expresses only an attachment to the common religion. "I honour Peter," says Gregory Nazianzen, "but I am not a Petrian; I honour Paul, but I am not called a Paulian. I am named after no man, for I belong to God." Epiphanius observes, "No sect is called by the name of an Apostle; we hear nothing of Petrians, Paulians, Bartholomeans, or Thaddeans; for all the Apostles from the beginning had but one doctrine, preaching not themselves, but Christ Jesus the Lord. Hence they gave to all the churches but one name; not their own, but the name of Christ, from the time that they were first called Christians at Antioch."

By mistake, the professors of the Gospel were sometimes called Chrestiani, instead of Christiani. The allu-

sion in the Greek word *Christus* (the Anointed), was not understood by the opponents of the new religion, to whom the word *chrestus*, good, was more familiar; and as the members of the persecuted sect exhibited extraordinary piety and virtue, it was natural for the heathen to suppose that they had adopted a distinctive appellation from this honourable circumstance. There are many passages from ancient writers which we might quote, in which this term is employed.

The Jews were the first and most inveterate enemies of the Christians. They put them to death as often as they had it in their power; and Barcochab, who headed their revolt against the Romans in the time of the Emperor Adrian, employed the most rigorous punishments against the Christians, in order to compel them to blaspheme and renounce their Saviour. Afterwards, when they had no longer the power of persecuting them themselves, they directed the vengeance of the pagans against them by charging them with treasonable designs, and propagating the most atrocious calumnies respecting their moral conduct. But the lives and behaviour of the first Christians were sufficient to refute all that was said against them, and evidently demonstrated that these accusations were merely the effect of inveterate malice.

Pliny the Younger, who was governor of Pontus and Bithynia between the years 103 and 105, gives a very particular account of the Christians in that province, in a letter which he wrote to the Emperor Trajan, of which the following is an extract: "I take the liberty, sir, to give you an account of every difficulty which arises to me. I have never been present at the examination of the Christians; for which reason I know not what questions have been put to them, nor in what manner they have been punished. My behaviour towards those who have been accused to me is this: I have interrogated them in order to know whether they were really Christians. When they have confessed it, I have repeated the same question two or three times, threatening them with death if they did not renounce this religion. Those who have persisted in their confession have been by my order led to punishment. I have even met with some Roman citizens guilty of this frenzy, whom, in regard to their quality, I have set apart from the rest in order to send them to Rome. These persons declare that their whole crime, if they are guilty, consists in this, that on certain days, before sunrise, they assemble to sing alternately the praises of Christ as of God, and to oblige themselves, by the performance of their religious rites, not to be guilty of theft or adultery, to observe inviolably their word, and to be true to their trust. This disposition has obliged me to endeavour to inform myself still further of this matter by putting to the torture two of their women servants, whom they called deaconesses; but I could learn nothing more from them, than the superstition of these people is as ridiculous as their attachment to it is astonishing."

The purity of the Christian morality being directly opposed to the corruption of the pagans, was doubtless one of the most powerful motives of the public aversion; and this occasioned so strong a prejudice, that the pagans condemned them without inquiring into their doctrine, or permitting them to defend themselves. Besides, the worshipping Jesus Christ as God was contrary to one of the most ancient laws of the Roman empire, which expressly forbade the acknowledging of any god which had not been approved of by the senate. But notwithstanding the violent opposition made to the establishment of the Christian religion, it gained ground daily, and very soon made surprising progress in the Roman empire. In the third century there were Christians in the senate, in the camp, in the palace; in short, every-

where but in the temple and the theatres; they filled the towns, the country, and the islands. Men and women of all ages and conditions, and even those of high rank, embraced the faith; insomuch that the pagans complained that the revenues of their temples were ruined. They were in such great numbers in the empire, that, (as Tertullian expresses it,) were they to have retired into another country, they would have left the Romans only a frightful solitude.

Christians are now divided into a great variety of sects, the explanation of whose tenets does not properly come within the scope of this work. The number of Christians now in the world, of all denominations, is variously calculated at from one hundred and seventy-five to two hundred and twenty-five millions.

For an account of the persecutions of the Christians, see *PERSECUTION*.

CHRISTIANITY is "the religion instituted by Jesus Christ, comprehending doctrines of faith and rules of practice, all of which are contained in the New Testament, and are designed to recover mankind from ignorance and vice, from guilt and death, to true knowledge and virtue, to the Divine favour, and everlasting life. Its aptitude to this end, its conformity to reason, and to the state of man, the sublimity and excellence of its doctrines, the equally venerable and lovely character of its author, the purity of its precepts, its benign tendency and salutary effects, concur, with the external evidence of prophecy and miracles, to establish its Divine origin and truth."

To enter upon the evidences of Christianity, with a statement of its leading doctrines, would occupy far too large a space in this work; we must, therefore, content ourselves with giving a brief sketch of some of the main points, and refer our readers to the numerous important works that have been published on this subject.

I. THE FOUNDATION OF CHRISTIANITY. Most, if not all Christians, whatever their distinguishing tenets may be, acknowledge the Scriptures of the Old and New Testaments as the sole foundation of their faith and practice. But as these books, or at least particular passages in them, have, from the ambiguity of language, been variously interpreted, these diversities have given birth to a multiplicity of different sects. These, however, or at least the greatest number of them, appeal to the Scriptures of the Old and New Testaments as the ultimate standard—the only infallible rule of faith and manners. If asked by what authority these books claim an absolute right to determine the consciences and understandings of men, with regard to what they should believe, and what they should do, they answer that all Scripture, whether for doctrine, correction, or reproof, was given by immediate inspiration from God. If again interrogated how those books, which they call the Scriptures, are authenticated, they reply, that the Old and New Testaments are proved to be the word of God by evidences both internal and external.

II. EVIDENCES OF THE TRUTH OF CHRISTIANITY. The external evidences of the authenticity and Divine authority of the Scriptures, have been divided into direct and collateral. The direct evidences are such as arise from the nature, consistency, and probability of the facts; and from the simplicity, uniformity, competency, and fidelity of the testimonies by which they are supported. The collateral evidences are either the same occurrences supported by heathen testimonies, or others which concur with, and corroborate the history of Christianity. Its internal evidences arise either from its exact conformity with the character of God, from its aptitude to the frame and circumstances of man, or from those supernatural

convictions and assistances which are impressed on the mind by the immediate operation of the Divine Spirit. We shall here briefly allude to some of the chief evidences which have been brought forward.

1. In the first place, it must appear highly probable, as matter of theory, that such a system of love and wisdom as the Gospel presents should be indeed a Divine revelation; for it is but too evident that the case of mankind is naturally such as to need a Divine revelation, and we may easily conclude that, if a revelation were given, it would be introduced and transmitted in such a manner as Christianity is said to have been; besides that the main doctrines of the Gospel are of such a nature as we might in general suppose those of a Divine revelation would be—rational, practical, and sublime. (See particularly Heb. 11. 6; 1Tim. 2. 5; Phil. 4. 8.)

We may also feel certain that Christianity is a Divine revelation, if we attend to the following considerations.

The Books of the New Testament now in our hands were, unquestionably, written by the first preachers and publishers of Christianity; from which it follows, (1.) That Christianity is not a new religion, but that it was maintained by great multitudes very soon after the time in which Jesus is said to have appeared. (2.) That there was certainly such a person as Jesus of Nazareth, who was crucified at Jerusalem when Pontius Pilate was governor there. (3.) That the first publishers of this religion wrote books which contained an account of the life and doctrine of Jesus, their master, and that these books have been preserved uncorrupted to the present time, in the original language in which they were written. (4.) That the translation of them now in our hands may be depended upon in all things most material. From allowing, therefore, the New Testament to be genuine, it will undoubtedly follow that Christianity is a Divine revelation; for, from these books, it is evident that the writers of the New Testament certainly knew whether the facts they related were true or false; (John 27. 35; 1John 1. 3;) and the characters of these writers, so far as we can judge by their works, seems to render them worthy of regard, and leaves no room to imagine they intended to deceive us. The manner in which they tell the important facts to which they refer, is most happily adapted to gain our belief. There is no air of declamation and harangue; nothing that looks like artifice and design; no apologies, no encomiums, no characters, no reflections, no digressions, but the facts are recounted with great simplicity, just as they seem to have happened, and these facts are left to speak for themselves. Their integrity, likewise, appears in the freedom with which they mention those circumstances which might have exposed their Master and themselves to the greatest contempt amongst prejudiced and inconsiderate men, as in John 1. 45, 46; 7. 48, 52. There are throughout their writings the most genuine traces, not only of a plain and honest, but a most pious, devout, and benevolent disposition. The Apostles were under no temptation to forge a story of the kind, or to publish it to the world, knowing it to be false. Had they done so, humanly speaking, they must quickly have perished in it, and their cause must have died with them, without ever gaining any credit in the world.

2. If we reflect more particularly on the nature of those grand facts, the death, resurrection, and exaltation of Christ, which formed the great foundation of the Christian scheme, as first exhibited by the Apostles, and consider the manner in which the Apostles undertook to prove the truth of these facts; it will evidently appear that, instead of confirming the scheme, it must have been sufficient utterly to have overthrown it, had it been an imposture, though the most probable that the wit of man

could have contrived. They did not merely assert that they had seen miracles wrought by Jesus, but that he had endowed them with a variety of miraculous powers; and these they undertook to display, not in such idle and useless tricks as sleight of hand might perform, but in such solid and important works as appeared worthy of Divine interposition, and entirely superior to human power. (Acts 3. 6-9; 14. 8.) Nor were these things undertaken in a corner, in a circle of friends or dependants, nor were they said to be wrought, as might be suspected, by any confederates in the fraud; but they were done often in the most public manner. Would impostors have made such pretensions as these? or, if they had, must they not immediately have been exposed and ruined? Now it is certain that the Apostles are asserted to have wrought miracles in the very presence of those to whom their writings were addressed; nay, more, they profess likewise to have conferred those miraculous gifts in some considerable degree upon others, even on the very persons to whom they write, and they appeal to their consciences as to the truth of it. How could there possibly be room for delusion here? It is likewise certain that the Apostles did gain early credit, and succeeded in spreading their belief in a most wonderful manner, as is abundantly proved by the great number of churches established in the apostolic age.

3. Admitting the facts which they testified concerning Christ to be true, then it was reasonable for their contemporaries, and it is reasonable for us, to receive the Gospel which they have transmitted to us as a Divine revelation. The great thing that they asserted was, that Jesus was the Christ, and that he was proved to be so by prophecies accomplished in him, and by miracles wrought by him and by others in his name. If we attend to these prophecies and miracles, we shall be forced to acknowledge, that the conclusion they have drawn most easily and necessarily follows; and this conclusion, that Jesus is the Christ, taken in all its extent, is an abstract of the Gospel revelation, and therefore is sometimes put for the whole of it. (Acts 8. 37; 17. 18.)

4. The truth of the Gospel has also received further and very considerable confirmation from what has happened in the world since it was first published; and with this view we might argue at large from its surprising propagation in the world; from the miraculous powers with which not only the Apostles, but succeeding preachers of the Gospel, and other converts, were endowed; from the accomplishment of prophecies recorded in the New Testament; and from the preservation of the Jews as a distinct people, notwithstanding the various difficulties and persecutions through which they have passed; and we must not forget to mention the confirmation it receives from the methods which its enemies have taken to destroy it, which have generally been either persecution or falsehood, or cavilling at some particulars in revelation, without entering into the grand argument on which it is built, and fairly debating what is offered in its defence. The cause of truth, however, has gained by the opposition made to it; the more it has been tried, the more it has been approved, and we may boldly say that no honest man, unfettered by prejudice, can examine this system in all its parts, without being convinced that its origin is Divine.

III. GENERAL DOCTRINES OF CHRISTIANITY. It must be obvious that, whether we attempt to form the idea of any religion *à priori*, or contemplate those which have already been exhibited, certain facts, principles, or data must be pre-established, from whence will result a particular frame of mind and course of action suitable to the character and dignity of that Being by whom the religion is enjoined and adapted to the nature and situa-

tion of those agents who are commanded to observe it. Hence Christianity may be divided into doctrines and precepts. As the great foundation of his religion, therefore, the Christian believes the existence of one eternal and infinite Essence, which inherently possesses all those perfections compatible with its nature, such as almighty power, omniscient wisdom, infinite justice, and boundless goodness. This infinite Being was graciously pleased to create a universe replete with intelligences, who might enjoy his glory, participate his happiness, and imitate his perfections. But as these beings were not immutable, a degeneracy took place, and that in a rank of intelligence superior to man. But guilt is never stationary; impatient of itself, it proceeds from bad to worse, whilst the poignancy of its torments increases with the number of its perpetrations. Such was the situation of Satan and his apostate angels. They attempted to transfer their turpitude and misery to man, and were, alas! but too successful. Hence the heterogeneous and irreconcilable principles which operate in his nature; hence that inexplicable medley of wisdom and folly, of rectitude and error, of benevolence and malignity, of sincerity and fraud, exhibited through his whole conduct; hence the darkness of his understanding, the depravity of his will, the pollution of his heart, the irregularity of his affections, and the absolute subversion of his whole internal economy. The seeds of perdition soon ripened into overt acts of guilt and horror. Here the Christian appeals to fact and experience. If these things are so, he demands, how is this constitution of things to be accounted for? How can it be supposed that a being so wicked and unhappy, should be the production of an infinitely good and infinitely perfect Creator? He, therefore, insists that human nature must have been disarranged and contaminated by some violent shock, and that without the light diffused over the face of things by Christianity, all must remain in inscrutable and inexplicable mystery. To redress these evils, to re-establish the empire of rectitude and happiness, to restore the nature of man to its primitive dignity, to satisfy the remonstrances of infinite justice, to purge from any original or contracted stain, to expiate the guilt and destroy the power of sin, the Son of God descended from the bosom of his Father, assumed the human nature, became the representative of man; exhibited a pattern of perfect righteousness, and fully accomplished all the ends of his mission by a cruel and ignominious death. Before he left the world, he delivered the doctrines of salvation, and the rules of human conduct to his Apostles, whom he empowered to instruct the world in all that concerned their eternal felicity, and upon whom he bestowed miraculous gifts, to prove the reality of what they taught. To them he likewise promised another Comforter, even the Holy Spirit, who should remove the darkness, console the woes, and obliterate the stains of human nature. Soon after his departure to the right hand of his Father, the Spirit of grace and consolation descended on the Apostles with visible signs of Divine power and presence. Nor were these Divine influences confined to them, but extended to all who did not by obstinate guilt repel them. These, indeed, are now less conspicuous than at the glorious era when they were visibly exhibited in the persons of the Apostles; but though his energy be less observable, it is by no means less effectual to all the purposes of grace and mercy. The Christian is convinced that there is, and shall continue to be, a society upon earth called the Church, who worship God as revealed in Jesus Christ, who believe his doctrines, who observe his precepts, and who shall be saved by the merits of his death. He also believes that the Sacraments of Baptism and the Lord's

Supper, the interpretation and application of Scripture, the habitual exercise of public and private devotion are calculated to diffuse and promote the interests of truth and religion. He is firmly persuaded that at the consummation of all things, when the purposes of Providence in the various revolutions of progressive nature are accomplished, the whole human race shall once more issue from their graves; some to immortal felicity in the actual perception and enjoyment of the presence of their Creator, and others to everlasting shame and misery.

IV. SUPERIORITY OF CHRISTIANITY. According to the doctrines of Christianity, the two grand principles of action are, the love of God, and love towards our neighbour, which regulate our actions according to the various relations in which we stand, whether to communities or to individuals. These principles dictate every relative and reciprocal duty between parents and children, masters and servants, governors and subjects. Nor does Christianity merely enjoin the rules of equity; it likewise inspires the most sublime and extended charity; a boundless and disinterested effusion of tenderness for the whole species, which feels for their distress and comes forward for their relief and improvement.

Thus is Christianity superior to all other religions: no other system has ever yet been exhibited so consistent with itself, so congruous to philosophy, so applicable to all the necessities of our nature. Christianity is infinitely more productive of real consolation than all other religious or philosophical tenets which have ever entered the soul or been applied to the heart of man. For what is death to that mind which considers eternity as the career of its existence? What are the frowns of men to him who claims an eternal world as his inheritance? What is the loss of friends to that heart which feels, with more than natural conviction, that it shall quickly rejoin them in a more tender, intimate, and permanent intercourse, than any of which the present life is susceptible? What are the vicissitudes of external things to a mind which strongly and uniformly anticipates a state of endless and immutable felicity? What are mortifications, disappointments, and insults, to a spirit which is conscious of being the original offspring and adopted child of God, which knows that its omnipotent Father will in proper time effectually assert the dignity and privileges of its nature? And as this earth is but a speck in the creation, as time is not an instant in proportion to eternity, such are the hopes and prospects of the Christian in comparison of every sublunary misfortune or difficulty. It is, therefore, the eternal wonder of angels and opprobrium of man, that a religion so worthy of God, so suitable to the frame and circumstances of our nature, so consonant to all the dictates of reason, so friendly to the dignity and improvement of intelligent beings, so fraught with genuine comfort and delight, should be rejected and despised by any of the human race.

V. BENEFICIAL EFFECTS OF CHRISTIANITY. "Although," says Bishop Porteus, "Christianity has not always been so well understood, or so honestly practised, as it ought to have been; although its spirit has been often mistaken, and its precepts misapplied, yet, under all these disadvantages it has gradually produced a visible change in those points which most materially concern the peace and quiet of the world. Its beneficent spirit has spread itself through all the different relations and modifications of life, and communicated its kindly influence to almost every public and private concern of mankind. It has insensibly worked itself into the inmost frame and constitution of civil states. It has given a tinge to the complexion of their governments, to the temper and administration of their laws. It has restrained the spirit of the prince and the madness of

the people. It has softened the rigour of despotism, and tamed the insolence of conquest. It has, in some degree, taken away the edge of the sword, and thrown even over the horrors of war a veil of mercy. It has descended into families, has diminished the pressure of private tyranny; improved every domestic endearment; given tenderness to the parent, humanity to the master, respect to superiors, to inferiors ease, so that mankind are upon the whole, even in a temporal view, under infinite obligations to the mild and pacific temper of the Gospel, and have reaped from it more substantial worldly benefits than from any other institution upon earth. As one proof of this among many others, consider only the shocking carnage made in the human species by the exposure of infants, the gladiatorial shows, which sometimes cost Europe twenty or thirty thousand lives in a month; and the exceedingly cruel usage of slaves; allowed and practised by the ancient pagans. These were not the accidental and temporary excesses of a sudden fury, but were legal and established, and constant methods of murdering and tormenting mankind. Had Christianity done nothing more than brought into disuse, (as it confessedly has done,) the two former of those inhuman customs entirely, and the latter to a very great degree, it had justly merited the title of the benevolent religion; but this is far from being all. Throughout the more enlightened parts of Christendom there prevails a gentleness of manners, widely different from the ferocity of the most civilized nations of antiquity, and that liberality with which every species of distress is relieved, is a virtue peculiar to the Christian name." See MIRACLES; PROPHECY; REVELATION.

CHRISTMAS. It is generally agreed that the introduction of this festival into the Christian church took place during the fourth century. The attention of the early church appears to have been directed to the public ministry and acts of Our Saviour, rather than to his early personal history; in accordance with an observation of Chrysostom, "Not the day of Our Saviour's birth, but the day of his baptism, is to be regarded as his manifestation."

The institution of this festival in the fourth century has been variously traced. Some writers have derived it from the Jewish *Encenia*, or feast of the Dedication, (1 Macc. 4. 52, 58, 59; 2 Macc. 10. 6, 8;) others believe it to have been established in order to take the place of the heathen *Saturnalia*. Jablonski attempts to show that it originated with the Basilidians in Egypt; and Augusti supposes, that this festival was established in opposition to the views and representations of certain heretics, and in order to counteract their influence. But, perhaps, the institution may be sufficiently explained by the circumstance, that it was the taste of that age to multiply festivals, and that the analogy of other events in Our Saviour's history, which had already been marked by a distinct celebration, may naturally have pointed out the propriety of marking his nativity with the same honourable distinction. It was celebrated with all the marks of respect usually bestowed upon high festivals; and distinguished also by the custom of interchanging presents and making entertainments.

At first, this festival was celebrated in the East on the sixth of January. But towards the end of the fourth century, or the beginning of the fifth, we find two distinct festivals, namely, that of the Nativity of Christ, on the twenty-fifth of December, and that of Our Lord's Baptism on the sixth of January. And thus the Oriental church came to an agreement with the Western, which had previously celebrated the nativity on the twenty-fifth of December. The Oriental custom was changed,

however, only by degrees. Juvenalis, bishop of Jerusalem, adopted the Roman custom in his diocese for the first time, in the year 431; and it was not until the sixth century, that the whole Christian world concurred in celebrating the nativity on the same day.

The custom of making presents on Christmas-eve was derived from an old heathen usage, practised among the Northern nations, at the feast of the birth of Sol on the twenty-fifth of December, to which it succeeded, and retained the name of Yule or Jual; the "wheel" or revolution of the sun. Riddle.

CHRONICLES, BOOK OF, a canonical writing of the Old Testament, supplementary to the other historical books.

The Books of Chronicles have a variety of appellations. In Hebrew, they are entitled *דברי הימים* *Dibreiy Ha-yamim*, that is, the "Words of Days," or "Annals;" probably from the circumstance of their being compiled out of diaries or annals, in which were fully recorded the various events related in those books. The Septuagint, followed by the Vulgate, calls them *Παραλειπομενα*, *Paraleipomena*, or "things passed over or omitted;" because many things which were omitted in the former part of the sacred history, are here not only supplied, but some narrations also are enlarged, while others are added. The Arabic title is, "The Book of Annals." The Targum, with reference to the commencing genealogies, has "The Book of Genealogies, the Words of Days, which were from the days of the world;" and the Syriac, with reference to the fact that a great part of the whole is occupied with the affairs of the kings of Judah, gives the title, as the book of the things that were done in the times of the kings of Judah. The appellation of Chronicles was given by Jerome, because they contain an abstract in order of time, of the whole of the sacred history, to the time when they were written.

Concerning the author of these books, we have no distinct information, but it is evident that the present Chronicles were drawn up, after the captivity, from records left by contemporary annalists and prophets. It is generally supposed, that this work was executed by Ezra, after the return from the captivity; and the Jews assert, that he was assisted by Haggai and Zechariah, who were then living; and some add, that the work was left unfinished by Ezra and completed by Nehemiah. There does not seem to be any more probable conclusion than that which assigns the authorship to Ezra, at least in a general sense. At the end of Chapter III. the genealogy of Zerubbabel is extended to twelve or thirteen generations after the captivity, whence some think that the book must have been written in its present form much later than the time of Ezra. But as only this genealogy is thus extended, and as this was the genealogy of the royal house of David, the difference between it and the others seems to furnish a very plain indication, that the generations of this important line, from Zerubbabel, were successively added, in order to preserve in the most authentic form the means of identifying that "Son of David," whose advent the prophets had foretold.

The principal scope of these books is to exhibit with accuracy the genealogies, the rank, the functions, and the order of the priests and Levites; that, after the captivity, they might more easily assume their proper ranks and re-enter on their ministry. The author had further in view, to show how the lands had been distributed among the families before the captivity; so that the respective tribes might on their return obtain, as far as was practicable, the ancient inheritance of their fathers.

The Chronicles are an abridgment of all the sacred history, but more especially from the origin of the Jewish nation to their return from the first captivity. The First Book traces the rise and propagation of the people of Israel from Adam, and afterwards gives a circumstantial account of the reign and transactions of David. In the Second Book the narration is continued, and relates the progress and dissolution of the kingdom of Judah, to the very year of the return of the Jews from the Babylonish captivity: as very little notice is taken of the kings of Israel, it is not improbable that this book was chiefly extracted from the records of the kingdom of Judah. The period of time embraced in the Books of Chronicles is about 3468 years, and might be divided into four parts.

(1.) The genealogies of those persons through whom the Messiah was to descend, from Adam to the captivity, and thence to the time of Ezra. (2.) The history of Saul and David. (3.) The history of the kingdoms under Solomon; and (4.) The history of the kingdom of Judah after the secession of the ten tribes from Rehoboam, to its utter subversion by Nebuchadnezzar.

The discrepancies between the Books of Kings and Chronicles, though very numerous, are not of any great moment, and admit of an easy solution, being partly caused by various readings, and partly arising from the nature of the books, which being supplementary to those of Samuel and Kings, omit what is there related more at large, and supply what is there wanting. As the Books of Samuel, Kings, and Chronicles relate to the same histories, they should be read and collated together; not only for the purpose of obtaining a more comprehensive view of Jewish history, but also in order to illustrate or amend from one book, what is obscure in either of the others.

The Jews comprised the two Books of Chronicles in the original copies of the Hebrew Scriptures in one Book, but in the present Hebrew Bible they are divided in the same manner as with us.

CHRONOLOGY is the science of computing and adjusting periods of time, and is of the greatest importance towards understanding the historical parts of the Bible, not only by showing the order and connexion of the various events therein recorded, but likewise as it enables us to ascertain the accomplishment of many of the prophecies. An accurate knowledge of chronology is also of service to the Biblical critic, as it sometimes leads to the discovery and correction of mistakes in numbers and dates which have crept into particular texts. As considerable differences exist in the chronology of the Hebrew Scriptures, the Samaritan Pentateuch, the Septuagint version, and Josephus, several learned men have applied themselves to the investigation of these difficulties, and have communicated the result of their researches in elaborate systems. The principal of these are offered by Cappel, Vossius, Archbishop Usher, Bedford, Jackson, Russell, and Dr. Hales; and amongst modern commentators we may name Crosthwaite, Clinton, and Thirlwall.

There are two systems of Biblical chronology, termed the shorter and the longer, for which see *AGES OF THE WORLD*. The chronology adopted by the English translators, and placed in the margin of the larger Bibles, is that of the Masoretic or common Hebrew text; but of the authenticity of this, which is termed the shorter system, and is supported by Usher, Calmet, Clinton, and others, strong doubts are entertained by several Biblical critics. The longer system, is that of the Septuagint, and is supported by Jackson, Hales, and Russell. It also receives the authority of Josephus. Mr. Crosthwaite says, "The facts and arguments brought forward in

support of each system by its advocates are of great weight and importance, and supported with considerable talent and erudition; so as to make it very difficult to decide between them. I think, however, that the longer system will finally establish itself." The same writer very justly observes, "To establish a sound chronological connexion between the sacred Scriptures and the most authentic and respectable of the heathen historians, has been considered a very desirable object, by the religious and well informed, ever since the revival of letters in Europe. But it has been hitherto an unfortunate circumstance for such a discussion, that it requires a reference to that portion of the history of ancient heathen nations, which includes within itself the origin of their rites and superstitions, and the account of the wars and exploits of those persons, whom they worshipped as their gods and demi-gods or heroes.

"To veil those times and transactions in the most awful mystery and the deepest obscurity—to throw them back thousands and tens of thousands of years beyond all ideas of time and record—was, with the heathen priests, an object of paramount importance, to which every effort of their ingenuity was directed, and for which every artifice was employed. And to screen those matters afterwards from the scrutiny of inquisitive and philosophic minds required uncommon prudence and unceasing vigilance.

"In prosecuting the study of chronology, a science so extended, so difficult, and from its peculiarly mixed nature so liable to controversy, it is exceedingly desirable to have some fixed acknowledged principles, both to direct our inquiries and to moderate discussion; that the former may be the rational pursuit of some well-defined object; and that the latter may promise some possible advantage and probable termination. I consider it no small merit in Dr. Hales that he has laid a foundation, and, in my humble opinion, a very good one, for the methodical arrangement of chronology as a practical science. In his first volume of his *Analysis of Ancient Chronology*, he has favoured us with the following excellent maxims, which he says he deduced from Sir Isaac Newton's Rules for Philosophical Investigation.

"1. To adhere to the Scriptural standard. 2. To begin with the analytical method and end with the synthetical. 3. Not to adopt any date that shall be repugnant to any established date. 4. Never to form an hypothesis, nor to assign a conjectural date, except in case of downright necessity. 5. Carefully and critically to distinguish between different persons, in different ages and countries, called by the same name, and, on the other hand, to identify persons having different names in different authors, or at different times."

A variety of chronological tables will be found in the APPENDIX. See also AGES OF THE WORLD.

CHRYSOLEITE, χρυσολιθος, (Rev. 21. 20,) chrysolite, or golden stone, was a name applied by the ancients to all gems of a golden or yellow colour, but it probably designated particularly the topaz of the moderns. In the Septuagint the word is employed for תרשיש *tarshish*, the beryl of our version. (Exod. 28. 20; Ezek. 10. 9.)

CHRYSOPRASUS, χρυσοπρασος, mentioned in Revelations 21. 20, is a precious stone of greenish-golden colour, or apple green, passing into a grass green; it is an uncrystallized species of quartz, with minute quantities of nickel and iron.

CHUB, כוב, a country of the South, which occurs only in connexion with Egypt and Cush. (Ezek. 30. 5.)

Vatablus and others identify it with Cobe, a sea-port in Ethiopia, or Cobium, a district in Mærotia; Bochart takes it to be Paliurus, a city in Marmarica; but De Rossi gives the most probable rendering from a MS. of the thirteenth century, where the Masora parva reads וכונוב *vekanub*, which would refer it to Nubia, from נוב *nub*.

CHURCH. In the New Testament, and the writings of the Fathers, the word "church" usually denotes the body of believers, either in general, or as met together in a particular place, including governors and teachers, the governed and the hearers. Sometimes, however, "the church" is spoken of in early writers in contradistinction to the "ministers of the church," denoting merely the people, or those who were not employed in any ecclesiastical office. The word commonly employed in this latter sense was that which we have retained in our terms lay, laity. The Greek term λαϊκος *laikos* *anθρωπος*, signifying "one of the people," was retained in the Latin form *laicus*, being sometimes, but rarely, translated into *popularis*.

The nineteenth Article of the Church of England affords us an admirable definition of this word: "The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly ministered, according to Christ's ordinance in all those things that of necessity are requisite to the same."

In the New Testament, the word "church" denotes not only the body of believers assembled for worship, but also the place of assembly, (Acts 19. 39; 1Cor. 11. 18; 20. 22; see also Matt. 18. 17); and the same is the case in the writings of Ignatius, Clement of Alexandria, Tertullian, Cyprian, and other early ecclesiastical writers. Some critics, indeed, will not admit this early application of the term, but it seems warranted by passages cited from Tertullian and Cyprian. In the fourth century, this phraseology was decidedly established, as appears from the writings of Eusebius, Cyril, Chrysostom, and others.

It is generally admitted that the original constitution of the Christian Church was framed after a Jewish pattern; but it has been debated whether it was constructed in accordance with the Temple service, or with the worship of the Synagogue. Early ecclesiastical writers differ in their opinions on this subject. Tertullian, Cyprian, and Jerome, find the prototype of the Christian Church in the Mosaic institution; while Chrysostom, Basil, and Augustine, refer to the services of the Synagogue as the pattern which was followed in Christian worship. Modern writers, especially among Protestants, incline, for the most part, to the latter opinion, and they advance the following reasons for refusing to refer the origin of Christian ecclesiastical institutions to the service of the Temple. First, say they, although in the New Testament, especially in the Epistle to the Hebrews, Our Saviour is compared to the high priest of the old dispensation, yet no comparison whatever is instituted between the rulers or teachers of the Christian church, and the Jewish priests; but the resemblance is traced rather between those priests and believers in general, as in 1Peter 2. 9; Revelations 1. 6. Secondly, There is a greater similarity between the services of the Synagogue and the offices of the Christian church, than between the ministers of the Temple (high priest, priests, and Levites,) and the three orders of Christian clergy. Thirdly, The testimonies of the Fathers, which are urged on the other side of the question, do no more than show that the real origin of ecclesiastical offices was forgotten or overlooked at an early period of the church; which

may be partly accounted for by remembering that, after the destruction of the Jewish polity, the institutions of the Synagogue were but little known. The memory of the Temple service was, at the same time, perpetuated in the sacred records of the Old Testament; and it may have been thought more to the credit of the Christian worship to trace it to a Divine institution than to any other.

The word church is now used to denote any particular denomination of Christians distinguished by peculiar doctrines, ceremonies, &c., such as the Church of England, the Church of Rome, and others. To enter upon a discussion of the doctrines held by the different churches of Christendom would be inconsistent with our limits, and we must, therefore, refer our readers to the numerous works extant which treat on the various branches of this subject.

CHURNING, צִמְצִיץ *metz*, signifies the act of pressing, and agrees with the Eastern mode of making butter. (Prov. 30. 33.) See **BUTTER**.

CHUSHAN-RISHATHAIM, a king of Mesopotamia, who oppressed the Israelites for eight years. This monarch must have subdued several of the surrounding nations within thirty or forty years after the death of Joshua, since his conquests extended westward as far as Canaan, and he is styled by Eutychius, king of Tyre and Sidon. The Israelites were delivered from his yoke by Othniel. (Judges 3. 8-10.)

CHUZA, or **CHUSA**, the steward or agent of Herod Antipas, whose wife was one of the pious women who ministered to Our Lord. (Luke 8. 3.) Some critics suppose that he was the treasurer or overseer of Herod's revenue, which seems groundless, as the Greek word *ἐπιτροπου* does not imply the procurator of a province, but rather an inspector of domestic matters.

CIELED, **CIELING**. There are two Hebrew words employed in the Old Testament, which our translators have rendered "cieled." The first, צֶפֶה *chepha*, signifies to overlay, and occurs in 2Chronicles 3. 5, where it is said, "He cieled the greater house with fir-tree." The second, סָפַן *saphan*, means to wainscot, to plank, and occurs in Jeremiah 22. 14: "It is cieled with cedar, and painted with vermilion." Houses finished in this manner were called בֵּתֵי סָפִינִים *betem sephunim*, "cieled houses." (Haggai 1. 4.) They were adorned with ornaments in stucco, with gold, silver, gems, and ivory. Oriental houses appear to have been the reverse of such as we inhabit, the cieeling being of wood richly ornamented and painted, and the floor, plaster or stucco, the walls being generally wainscoted. Sir John Gardner Wilkinson gives some elegant specimens of Egyptian painted



Ornamented Cieulings. From the Monuments.

cielings, and as these no doubt much resembled similar decorations in the palaces and houses of the Hebrews, we give a few of them.

CILICIA, Κιλικία, a country of Asia Minor, on the sea-coast, lying south of Cappadocia and Lycania, and bounded by Syria on the east, and Pamphylia on the west. Bochart derives its name from the Phœnician word *challekim*, signifying a stone, a designation well suited to part of it, which the Turks call Tis-Wileiten, or the stony province. Cilicia Proper is described as an extensive plain, well cultivated, and producing great quantities of timber. Tarsus, the birth-place of St. Paul, was its capital, and near to it is the tomb of Julian the Apostate. The Cilicians enriched themselves by piratical excursions, and are represented as having been cruel, dishonest, and barbarous in their manners. They were subdued by Pompey, and the country was reduced to the state of a province by Vespasian.

Cilicia is frequently mentioned in the Acts of the Apostles, and it is probable that St. Paul himself introduced the Gospel into his native country. We find the Cilicians, among others, disputing with St. Stephen; (Acts 6. 9,) and we find St. Paul, in company with Silas, proceeding "through Syria and Cilicia, confirming the churches." (Acts 15. 41.) Christianity continued to flourish here until the eighth century, when the country fell into the hands of the Saracens, by whom, and by their successors, the Turks, the light of true religion has been almost extinguished.

CINNAMON, קַיְנָמוֹן *kinnamon*, Gr. *κινναμων*, is mentioned in Exodus 30. 23, as among the materials in the composition of the holy anointing oil, and, in Proverbs 7. 17, Canticles 4. 14, as among the richest perfumes. The cinnamon of commerce is the *Laurus cinnamomum*, a species of laurel, or sweet bay, chiefly found in Ceylon. The tree is about twenty feet in height, and spreads into numerous branches; the fruit is about the size of a damson, and when ripe is of a black colour. Our present appellation of this production being originally Hebrew, gives rise to an interesting inquiry as to how this product of the far East found its



Cinnamon.

way at so early a period to the shores of the Mediterranean; and it may be fairly assumed that a commercial intercourse with Ceylon, or continental India, even then existed. Herodotus asserts that the Greeks obtained their cinnamon from the Phœnicians; consequently the word may be considered as derived from the Semitic dialects. It would be no improbable supposition that the products of India might be found among the spices which the Arabians, to whom Joseph was sold by his brethren, were conveying to Egypt: that instance is sufficient to prove that a spice trade was then in the hands of the Arabians. The Arabian caravan, in Genesis, appears to indicate a land journey from Persia; for if the goods came by sea from India, they would doubtless have been taken to Egypt by way of the Red Sea; and Gilead and Dothan were so much out of their way, in a land journey to Egypt, if they had come from Arabia, that we seem under the necessity of considering them as coming from the East. But it also appears that

the Arabians had an early traffic at sea; for Dr. Vincent informs us, "That the Arabians were the first navigators of the Indian Ocean, and the first carriers of Indian produce, is evident from all history, as far as history goes back; and antecedent to history, from analogy, from necessity, and from local situation." "The Arabians have a sea-coast round three sides of their vast peninsula; they had no prejudice against navigation, either from habits or religion. There is no history which treats of them, which does not notice them as pirates, or merchants by sea,—as robbers, or traders by land. We can scarcely touch upon them accidentally in an author, without finding that they were the carriers of the Indian Ocean; Sabea, Hadramaut, and Oman, were the residence of navigators in all ages from the time that history begins to speak of them; and there is reason to imagine that they were equally so before the historians acquired a knowledge of them, as they have since continued down to the present age. The monopoly of the trade with India was enjoyed much longer by the Arabs than it has been by any other nation; and to this source we may probably attribute the glowing descriptions which the ancient writers give of the wealth and prosperity of Arabia Felix. Indeed, all the nations of Egypt, Mesopotamia, Arabia, and the Phœnician coast of the Mediterranean, appears to have been given to traffic. Overland trade was carried on in co-operation with that of the sea. The many remarkable coincidences between the Egyptian and Hindoo mythology is another proof that there must have been an early and frequent intercourse with India; to name one instance only, the sacred asp of Egypt is the *Cobra di capello* of India."

CINNERETH or **CINNEROTH**, one of the "fenced cities" belonging to the tribe of Naphtali, (Josh. 19. 35). It is supposed to have stood on the site afterwards occupied by Tiberias, and to have originated the name Gennesareth, by which the sea of Tiberias, or of Galilee, is often designated in the New Testament. In the Old Testament the lake is styled the sea of Cinnereth.

CIRCLE, **חֹמֶה** *hug*, a circle, or any part of a curve, an arch; the word is applied, (Job 22. 14,) to the heavens, which the ancients supposed to be a hollow sphere. They imagined that the sky was solid, and extended like an arch over the earth. The word is also referred to the earth in Isaiah 40. 22, and to the surface of the ocean in the margin of Proverbs 8. 27.

CIRCUIT, **תְּקוּפָה** *tekuphah*. This word signifies the act of going round, a circuit, as, for example, that of the sun, (Psalm 19. 6;) it is also used in reference to the completion of a year in the original of 2Chron. 24. 23; but the Scriptures afford us very little information as to the astronomical knowledge of the Jews. See **ASTRONOMY**.

CIRCUMCISION, **מִלָּה** *mulah*. The history of Abraham proves that circumcision was an ante-Mosaic rite, for the command is expressed in such terms as to make it evident that the rite was known previous to the time of that patriarch. (Gen. 17. 10, 11.) It was practised in Egypt and Ethiopia from the earliest times, and was in use among the African Troglodytes, the Colchi, the Arabs, and several other Eastern nations, whence it assumed legendary forms in mythology, which in different places assigned a different origin to it. Herodotus and other authors acquaint us that among the Egyptians all were not obliged to submit to the operation; the priests only were compelled to undergo it, or those desirous to be initiated into the mysteries, or to obtain a

knowledge of the sacred sciences. We shall not enter into the argument as to the origin of this rite; with some of the nations it had reference, no doubt, to physical and moral reasons, and we may presume that there was a particular difference in the ordinance among the Israelites. The notion of such distinction may be suggested by an observation in the writings of St. Paul, who appears to denominate the form that was adopted by the Gentiles, "concision," whereas "circumcision" is, in his epistles, applicable to the Jews only. "Beware of the concision, for we are the circumcision, which worship God in the spirit." (Phil. 3. 2, 3.) The different senses of the original words support the argument that there was a variation in the manner of the thing itself; the former was an idolatrous ordinance contradistinguished from circumcision, and the Jew regarded the rite as heterodox, and different from his own law.

In reference to Abraham, we read that circumcision was a seal of the covenant which God made with him and his posterity. Afterwards, when God delivered his Law to the children of Israel, He renewed his ordinance of circumcision; hence the proto-martyr Stephen calls it, the covenant of circumcision. (Acts 7. 8.) The design which God proposed to Himself in establishing this ceremony, appears to have been in some circumstances suited to the Israelites, a brief consideration of which will illustrate many important passages in Scripture. In the first place, it included in it so solemn and indispensable an obligation to observe the whole law, that circumcision did not profit those who transgressed. (Rom. 2. 25.) Hence the Jews, are in the Scriptures frequently termed "the circumcision," that is, persons circumcised, as opposed to the uncircumcised Gentiles, who are styled the "uncircumcision." (Rom. 3. 30; 4. 12; Gal. 2. 7-9.) Thus Our Saviour is called the minister of circumcision; and therefore St. Paul says, that whoever is circumcised is bound to keep the whole law. (Gal. 5. 3.) For the same reason Jesus Christ was circumcised, that He might be made under the law, to fulfil the promise of the Messiah, and redeem those who were under the law. (Gal. 4. 4.) Secondly. As only circumcised persons were deemed to be visible members of the Jewish church, so none but these were permitted to celebrate the great festivals, particularly the Passover. On this account it was that Joshua commanded all the Israelites who having been born in the wilderness remained uncircumcised, to undergo the rite of circumcision, previously to their entering the land of Canaan, (Josh. 5. 2-9;) on which occasion God told them that He had removed or rolled away the reproach of Egypt from them; in other words, that they should thenceforth be regarded as his peculiar people and no longer as the slaves of Egypt. This circumstance appears to illustrate Ephesians 2. 11-13, where Paul, describing the wretched state of the Gentiles before their conversion, represents them as aliens from the commonwealth of Israel, and, consequently, excluded from all its privileges and blessings. Thirdly. Circumcision was an open profession of the worship of the true God, and consequently an abjuration of idolatry; on this account we are told, that, during the persecution of Antiochus, the heathens put to death those Jewish women who had caused their children to be circumcised; and such few as apostatised to heathenism took away as much as possible, every vestige of circumcision. As this rite was an open profession of the Jewish religion, some zealous converts from that faith to Christianity strenuously urged its continuance, especially among those who were of Jewish origin; but this was expressly prohibited by St. Paul. (1Cor. 7. 18.)

Circumcision was enjoined to be observed on the

eighth day, (Gen. 17. 12,) including the day when the child was born, and that on which it was performed; and so scrupulous were the Jews in obeying the letter of the law, that they never neglected it, even though it happened on the sabbath day. (John 7. 22, 23.) St. Paul accounted it no small privilege to have been circumcised on the eighth day, and John the Baptist and Our Saviour were circumcised exactly on that day. At the same time that the child was circumcised, we learn from the Gospel, that it was usual for the father, or some near relative, to give him a name. Thus, John the Baptist and Jesus Christ both received their names on that day. (Luke 1. 59; 2. 21.) It appears, however, that the Jews had several names during the period comprised in the evangelical history. Thus it was customary for them when travelling into foreign countries, or familiarly conversing with the Greeks and Romans, to assume a Greek or Latin name of great affinity, and sometimes of the very same signification with that of their own country, by which name they were usually called among the Gentiles. So Thomas was called Didymus, (John 11. 16;) the one a Syriac, and the other a Greek word, signifying, a twin. See also Acts 1. 23; 12. 12; Colossians 4. 11; 2Peter 1. 1. Sometimes the name was added from their country, as Simon the Canaanite, and Judas Iscariot, (Matt. 10. 4;) but more frequently from their assuming or receiving a new and different name upon particular occurrences in life. (2Kings 24. 17; 2Chron. 36. 4; John 1. 42.)

The ceremony of circumcision as practised by the Jews in our own times is thus:—If the eighth day happens to be on the sabbath, the ceremony must be performed on that day, notwithstanding its sanctity. When a male child is born, the godfather is chosen from amongst his relations, or near friends; and if the party is not in circumstances to bear the expenses, which are considerable, (for after the ceremony is performed, a breakfast is provided, even amongst the poor, in a luxurious manner,) it is usual for the poor, to get one amongst the richer, who accepts the office, and becomes a godfather. There are also societies formed amongst them for the purpose of defraying the expenses, and every Jew receives the benefit if his child is born in wedlock. The ceremony is performed in the following manner.

The circumcisor being provided with a very sharp instrument, called the circumcising knife, plasters, cummin-seed to dress the wound, proper bandages, &c., the child is brought to the door of the synagogue by the godmother, when the godfather receives it from her, and carries it into the synagogue, where a large chair with two seats is placed; the one is for the godfather to sit upon; the other, is called the seat of Elijah the prophet, who is called the angel or messenger of the covenant. As soon as the godfather enters with the child, the congregation say, "Blessed is he that cometh to be circumcised, and enter into the covenant on the eighth day." The godfather being seated, and the child placed on a cushion in his lap, the circumcisor performs the operation, and, holding the child in his arms, takes a glass of wine into his right hand, and says as follows: "Blessed be those, O Lord, Our God, King of the Universe, Creator of the fruit of the vine. Blessed art thou, O Lord, Our God! who hath sanctified his beloved from the womb, and ordained an ordinance for his kindred, and sealed his descendants with the mark of his holy covenant; therefore for the merits of this, O living God! our rock and inheritance, command the deliverance of the beloved of our kindred from the pit, for the sake of the covenant which he hath put in our flesh. Blessed art thou, O Lord, the Maker of the Covenant! Our God, and the God of our fathers! pre-

serve this child to his father and mother, and his name shall be called in Israel, A, the son of B. Let the father rejoice in those that go forth from his loins, and let his mother be glad in the fruit of her womb; as it is written, 'Thy father and mother shall rejoice, and they that begat thee shall be glad.'

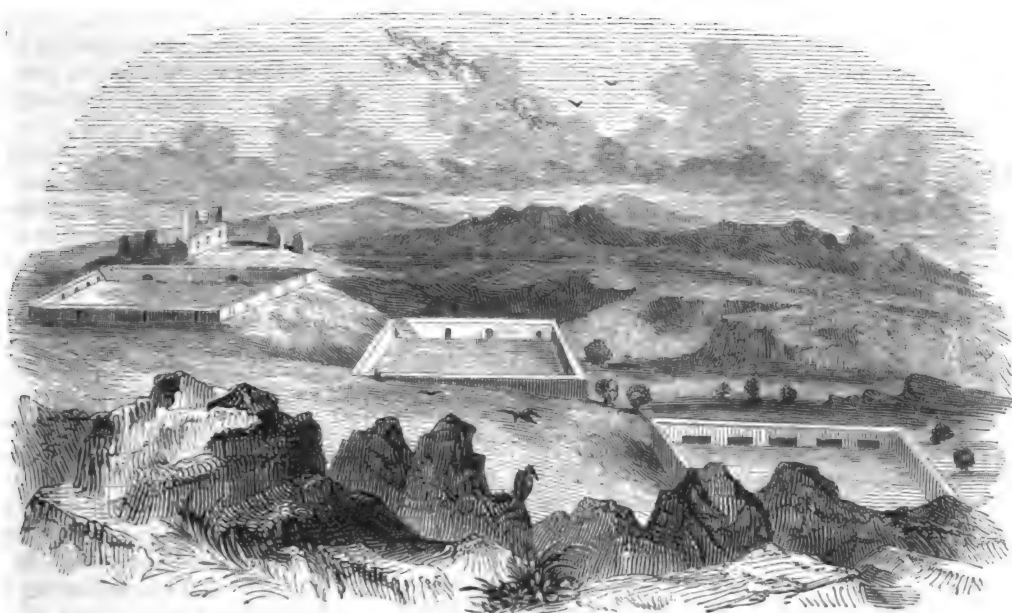
The father of the child says the following grace: "Blessed art thou, O Lord, Our God, King of the Universe! who hath sanctified us with his commandments and commanded us to enter into the covenant of our father Abraham." The congregation answer, "As he hath entered into the law, the canopy, and the good and virtuous deeds."

CISLEU. See CHISLEU.

CISTERN. The cities of Palestine were generally erected on eminences, and as the rains fall only in spring and autumn, the inhabitants constructed cisterns or reservoirs for water, both in cities and in private houses; allusions to the latter are found in 2Kings 18. 31; Proverbs 5. 15; Isaiah 36. 16. Uziah, king of Judah, appears also to have cut out many cisterns for the supply of cattle, (2Chron. 26. 10,) and cisterns of very large dimensions are to be met with in Palestine at this day. In the vicinity of Bethlehem there are in particular three capacious pools, known as the cisterns of Solomon. Mr. Buckingham says, "They are seated in a valley, and are three in number, each occupying a different level, and placed in a right line with each other, so that the waters of the one may descend into the next below it. Their figures are quadrangular: the first or southern one being about three hundred feet long; the second four hundred; and, the third five hundred; the breadth of each being about two hundred feet. They are all lined with masonry, and descended to by narrow flights of steps at one of the corners; the whole depth, when empty, not exceeding twenty or thirty feet. Near these reservoirs are two small fountains, of whose waters we drank, and thought them good. These are said to have originally supplied the cisterns through subterranean aqueducts; but they are now fallen into decay from neglect, and merely serve as a watering-place for cattle, and a washing stream for the females of the neighbouring country."

Dr. Richardson observes, "The antiquity of their appearance entitles these cisterns to be considered as the work of the Jewish monarch; but like everything Jewish, they are more remarkable for strength than beauty. They are lined with a thick coat of plaster, and are capable of containing a great quantity of water, which they discharge into a small aqueduct that conveys it to Jerusalem. This aqueduct is built on a foundation of stone: the water runs through round earthen pipes, hewn out so as to fit them, and they are covered over with rough stones, well cemented together. The whole is so much sunk into the ground on the side of the hills, round which it is carried, that in many places nothing is to be seen of it; in time of war, however, this aqueduct could be of no service to Jerusalem, as the communication could be easily cut off. The fountain which supplies these pools, is about the distance of one hundred and forty paces."

"This fountain," says Maundrell, "the friars will have to be that sealed fountain to which the holy spouse is compared." (Cant. 4. 12.) And he represents it to have been by no means difficult to seal up these springs, as they rise underground, and have no other avenue than a little hole, "like to the mouth of a narrow well." "Through this hole you descend directly down, but not without some difficulty, for about four yards; and then



Cisterns of Solomon

arrive in a vaulted room, fifteen paces long and eight broad; joining to this is another room of the same fashion, but somewhat less. Both these rooms are covered with handsome stone arches, very ancient, and perhaps the work of Solomon himself. You find here four places at which the water rises. From these separate sources it is conveyed by little rivulets into a kind of basin, and from thence is carried by a large subterranean passage down into the pools. In the way, before it arrives at the pools, there is an aqueduct of brick pipes, which receives part of the stream, and carries it by many turnings and windings to Jerusalem. Below the pools, runs down a narrow rocky valley, inclosed on both sides by high mountains. This the friars will have to be 'the enclosed garden,' alluded to in the same place in the Canticles. As to the pools, it is probable enough they may be the same with Solomon's; there not being the like store of excellent spring water to be met with anywhere else throughout Palestine. But for the gardens, one may safely affirm that if Solomon made them in the rocky ground which is now assigned for them, he demonstrated greater power and wealth in finishing his design, than wisdom in choosing the place for it."

Stephens says, "You can scarcely believe your eyes when you reflect that these cisterns have been formed in the flanks of the rock, without the aid of gunpowder, which was then unknown. Not far off my attention was directed to a little spring, which, I was assured, supplies all the water in those ponds. This assertion appeared to me ridiculous; without abundant rains it is not possible that they should ever be full."

"To the north-west of the upper pool is a large fortified khan, or caravanserai, the windows of which look into an interior court. From the solidity of its construction, and its great capaciousness, it was evidently built at a time when the intercourse with the countries lying south of Jerusalem was much greater than what it is at present." Robinson.

In Jeremiah 2. 13, worldly enjoyments are called "broken cisterns that can hold no water," upon which Mr. Roberts observes: "In Eastern language, 'living water' signifies springing water, that which bubbles up. The people had forsaken Jehovah, the never-failing spring, for the small quantity which could be contained

in a cistern; nay, in broken cisterns, which would let out the water as fast as they received it. When people forsake a good situation for that which is bad, it is said, 'Yes, the stork which lived on the borders of the lake, where there was a never-failing supply of water, and constant food, has gone to dwell on the brink of a well; that is, where there is no fish, and where the water cannot be had.'"

CITIES OF REFUGE. In the East, from the earliest times, the punishment of murder, or manslaughter, was, to a great extent, a matter not of public justice, but of private, and often of precipitate violent and cruel revenge. To provide security, therefore, for those who should undesignedly kill a man, Moses was commanded to appoint six cities of refuge, that whoever should have thus spilt blood, might retire thither, and have time to prepare his defence before the judges; and that the kinsmen of the deceased might not pursue and kill him. (Exod. 21. 13; Numb. 35. 11-15; Josh. 20. 7,8.) Those on the eastern side of the Jordan were Bezer, in the tribe of Reuben; Ramoth Gilcad, in that of Gad; and Galan, in the half-tribe of Manasseh. Those on the western side were Hebron, in the tribe of Judah; Shechem, in that of Ephraim; and Kadesh-Naphtali, in that of Naphtali. These cities were to be well supplied with water and provisions; and no one was allowed to make any weapons there, in order that the relations of the deceased might not procure arms to gratify their revenge.

But though the manslayer had fled to the city of refuge, he was not exempt from the power of justice, (Numb. 35. 12.) It appears that an information was lodged against him; and he was summoned before the judges and the people, to prove that the shedding of blood was truly casual and involuntary. If found guilty, he was put to death according to the law; but if declared innocent, he dwelt safely in the city to which he had retired, and which he might quit at the death of the high priest. (Josh. 20. 6.) It is not quite clear from the Scriptures whether the affair came under the cognizance of the judges of the place where the murder was committed, or of the judge of the city of refuge to which the murderer had fled. (Comp. Deut. 19. 11,12; Josh. 20. 4,5,6.)

Maimonides says, that if the goël, or avenger of blood, should slay at the altar the unintentional manslayer, he would himself be put to death. According to Homer, the altars of the gods were the primitive court of judicature, and as the congregation (Numb. 35. 24,) was appointed to judge between the murderer and the goël, and as in Exodus 21. 14, a direction is given to snatch him from the altar for death, if found guilty of premeditated malice, so we have every reason to believe that this was the precise practice in the days of the Patriarchs. Xenophon says that if thieves and known bad men claimed the protection of the gods by fleeing to their temples, refuge was denied them, and they were torn from the altar to undergo the punishment of their crimes. Precisely the same is the opinion of the Rabbins, who, whilst they denominate the altar a place of refuge, declare that whether it is such or not, depends on the circumstances of the offender, whether the murder was designed or undesigned.

The roads to the cities of refuge were directed to be always kept in good order; and Hottinger remarks, "From this custom of preparing the way for the refugee, the prophet Isaiah represented the Baptist preparing it for the Messiah, who being about to pay the goëlic satisfaction, was prophetically designated by that name; since by abolishing the atrocities of the office, and fulfilling the purport of the cities of refuge, He is said to have revealed to all mankind the salvation of God." (Luke 3. 4, 6.)

Adair, in his *History of the North American Indians*, states that most of these nations had places of refuge, (either a house or a town,) which afforded a safe asylum to a manslayer, who fled to it from the avenger of blood. See ASYLUM; AVENGER OF BLOOD.

CITIZENSHIP. This term does not occur in the Sacred Writings, but the privileges of a Roman citizen are frequently mentioned in the Acts of the Apostles. Thus when Paul and Silas had been scourged and imprisoned by the magistrates of Philippi, they refused the offer of their liberation, and the magistrates "feared when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city." (Acts 16. 19-24; 37-39.) So also when Paul was seized at Jerusalem, the Roman officer "bade that he should be examined by scourging," but "was afraid, after he knew that he was a Roman, and because he had bound him." (Acts 22. 24-29.)

It appears from a variety of passages in the classic writers that a Roman citizen could not be legally scourged; this punishment being deemed to the last degree dishonourable, and the most daring indignity and insult upon the Roman name. "A Roman citizen, judges," exclaims Cicero, in his oration against Verres, "was publicly beaten with rods in the forum of Messina; during this public dishonour, no groan, no other expression of the unhappy wretch was heard amidst the cruelties he suffered, and the sound of the strokes that were inflicted, but this: 'I am a Roman citizen!'"

Neither was it lawful for a Roman citizen to be bound, or be examined by the question, or torture, to extort a confession from him. These punishments were deemed servile; torture was only exercised upon slaves; freemen were privileged from this inhumanity and ignominy.

"It was," says Mr. Melmoth, "one of the privileges of a Roman citizen, secured by the Sempronian law, that he could not be capitally convicted but by the suffrage of the people. If a freeman of Rome, in any of the provinces, deemed himself and his cause to be treated by the president with dishonour and injustice, he

could, by appeal, remove it to Rome to the determination of the emperor. Suetonius informs us that Augustus delegated a number of consular persons at Rome to receive the appeals of the people in the provinces, and that he appointed one person to superintend the affairs of each province. A passage in Pliny's epistle to Trajan confirms this right and privilege which Roman freemen enjoyed of appealing from provincial courts to Rome; and, in consequence of such an appeal, being removed, as St. Paul was, to the capital to take their trial in the supreme court of judicature: 'There were others also brought before me, possessed with the same infatuation, but being citizens of Rome, I directed them to be carried thither.'"

CITRON. See APPLE.

CITY, CITIES, עִיר עָרִים, ar, arim. The cities of Palestine, in the time of Joshua, it appears were very populous, since 12,000 men were slain in the city of Ai, which is said to have been a small city; and the Hebrews, in after times, must have had large cities. Jerusalem in particular must have been very extensive, since such myriads of people assembled there on the appointed festivals; for though many dwelt in tents, and many met with a hospitable reception in the neighbouring villages, yet vast multitudes were accommodated within the city. The extent of the cities in Galilee, in the time of Our Saviour, is made known to us by Josephus; and at that period Professor Jahn thinks, from the number of paschal lambs slain at one time, three millions of people were wont to assemble at Jerusalem at the feast of the Passover.

The principal strength of the cities in Palestine consisted in their situation; they were, for the most part, erected on mountains, or other eminences, which were difficult of access; and the weakest places were strengthened by fortifications and walls of extraordinary thickness. (See *Fenced Cities*, in ARMS AND ARMOUR.)

The gate of the city was the seat of justice, where conveyances of titles and estates were made, complaints heard, and all public business was transacted. Thus Abraham made the purchase of his sepulchre in the presence of all those who entered in at the gate of the city of Hebron. (Gen. 23. 10-18.) When Hamor and his son Shechem proposed to make an alliance with Jacob and his sons, they spake of it to the people at the gate of the city. (Gen. 34. 24.) In later times, Boaz having declared his intention of marrying Ruth, caused her kinsman to resign his pretensions, and give him the proper conveyance to the estate, at the gate of Bethlehem. (Ruth 4. 1-10.) From the circumstance of the gates of cities being the seat of justice, the judges appear to have been termed the "elders in the gate." (Deut. 22. 15; 25. 7.) During the Arabian monarchy in Spain, the same practice obtained; and the magnificent gate of entrance to the Moorish palace of Alhambra at Granada, to this day retains the appellation of the "Gate of Justice," or of "Judgment."

The gates of cities, or rather the vacant places adjoining them, must have been of considerable size; for we read that Ahab, king of Israel, assembled four hundred false prophets before himself and Jehoshaphat, king of Judah, in the gate of Samaria, (1 Kings 22. 6;) and besides these prophets, we may conclude that each of the monarchs had numerous attendants in waiting.

Over or by the side of many gates there were towers in which watchmen were stationed to observe what was going on at a distance. (2 Sam. 18. 25.) The Orientals employed watchmen to patrol the city during the night, to suppress any disorders in the streets, or to guard the

walls against the attempts of a foreign enemy. To this custom Solomon refers in Canticles 5. 7: "The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the wall took away my veil from me." So early as the departure of Israel from the land of Egypt, the morning watch is mentioned, indicating the time when the watchmen were commonly relieved. In Persia, the watchmen were anciently obliged to indemnify those who were robbed in the streets, which accounts for the vigilance and severity which they displayed in the discharge of their office, and illustrates the character of watchman given to Ezekiel, and the duties he was required to perform: if the wicked perished in his iniquities without warning, the prophet was to be accountable for his blood; but if he duly pointed out his danger, he delivered his own soul. (Ezek. 33. 2.) They were also charged to announce the progress of the night to the slumbering city. "He calleth to me out of Seir, 'Watchman, what of the night? watchman, what of the night?' The watchman said, 'The morning cometh, and also the night.'" (Isai. 21. 11, 12.) Chardin says, that as the people of the East have no clocks, the several parts of the day and of the night, which are eight in all, are announced by a loud cry by the watchmen, from time to time, and that frequently, in order to show that they are attentive to their duty. "The watchmen in the camp of the caravans go their rounds, crying one after another, 'God is one, He is merciful,' and often add, 'Take heed to yourselves.'" In some of the Eastern cities, the parts of the night are made known by instruments of music, and small drums, as well as by cries. It is evident from several passages of Scripture, that the ancient Jews knew by some public notice how the night watches passed away; but whether they simply announced the termination of the watch, or made use of trumpets or other sonorous instruments, is not easy to determine. The probability is, that the watches were announced by the sound of a trumpet; for the prophet Ezekiel makes it a part of a watchman's duty, at least in time of war, to blow the trumpet and warn the people.

In early periods, markets were held at or near the gates of the cities, generally within the walls, though sometimes without them. Here commodities were exposed for sale, either in the open air, or in tents. (2Kings 7. 18.) But in the time of our Saviour, as we learn from Josephus, the markets were enclosed in the same manner as the modern Eastern bazaars, which are shut at night, and where the traders' shops are disposed in rows or streets.

A city and its inhabitants are frequently described in the Sacred Writings under the similitude of a mother and her children: hence the phrase "children of Zion." (Joel 2. 23.) Cities are also characterized as virgins, wives, widows, and harlots, according to their different conditions. Thus Jerusalem is called a virgin in Isaiah 37. 22; and the term harlot is used of Jerusalem, (Isai. 1. 21,) also of Tyre, (Isai. 23. 16,) of Nineveh, (Nahum 3. 4,) and of Samaria, (Ezek. 23. 5.)

CLAUDA, called Cauda in the Vulgate; a small island near the south-west coast of Crete, which St. Paul passed in his tempestuous voyage to Italy. (Acts 27. 16.) It is now called Gozo.

CLAUDIA, a Roman lady converted by St. Paul. (2Tim. 4. 21.) Some are of opinion she was the wife of Prudens, who is named immediately before her; others conjecture that she was a British lady, the sister of Lysias.

I. CLAUDIUS, the fifth emperor, or Cæsar, of Rome, mentioned in the New Testament, succeeded Caius Caligula, A.D. 41, and reigned upwards of thirteen years. He was the son of Nero Drusus, and obtained the imperial dignity principally through the influence of Herod Agrippa. In the fourth year of his reign occurred the famine predicted by Agabus. (Acts 11. 28.) In the first part of his reign he was favourable to the Jews; but in his ninth year, he banished by edict all those who had taken up their residence at Rome. (Acts 18. 2.) He died A.D. 54, of poison administered by his wife Agrippina, who wished to raise her son Nero to the throne.

II. Claudius Lysias was the name of a Roman tribune, who preserved St. Paul from a conspiracy of the Jews. (Acts 23. 23-35; 24. 1-9.)

CLAY is frequently mentioned in the Scriptures, both in reference to making bricks and the art of pottery. The formation of a beautiful vessel from the plain clay is used by the Hebrew prophets as a symbol of creation. Thus Isaiah: "O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand." (Isai. 64. 8.) The same image is still more forcibly used by the prophet Jeremiah 18. 1-6. The same illustration is also employed by St. Paul: "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" (Rom. 9. 21.)

The Egyptians were celebrated for their pottery, in which art they acquired great perfection, and that of the Hebrews must doubtless have been very similar. See POTTERY.

Clay was also used for sealing doors. Norden and Pococke observe, that the inspectors of the granaries in Egypt, after closing the door put their seal upon a handful of clay, with which they cover the lock. This may probably explain the passage in Job 38. 14, in which the earth is represented as assuming a form from the brightness of the rising sun, as rude clay receives a figure from the impression of a seal or signet.

CLEAN, CLEANSE. See PURIFICATION.

CLEAN and UNCLEAN. "The Mosaic ordinances respecting clean and unclean animals established, as has been well observed, not only a political and sacred, but also a physical separation of the Jews from other people, thus making it next to impossible for one to mix with the other in any familiar connexion. Their opposite customs in the article of diet not only precluded a friendly and comfortable intimacy, but generated mutual contempt and abhorrence. The Jews religiously abhorred the society, manners, and institutions of the Gentiles, because they viewed their own abstinence from forbidden meats, as a token of peculiar sanctity; and, of course, regarded other nations who wanted this sanctity, as vile and detestable. They considered themselves as secluded by God himself from the profane world by a peculiar worship, government, law, mode of living, and country."

The regulations concerning clean and unclean animals are chiefly recorded in Leviticus, ch. 11, and Deuteronomy, ch. 14, where the following animals are pronounced unclean, and are consequently interdicted to be used as food.

1. Quadrupeds which do not ruminate or which have cloven feet. 2. Serpents and creeping insects; also certain insects which sometimes fly and sometimes advance upon their feet; but locusts, in all their four stages of existence, are accounted clean. 3. Certain species of birds; but no particular characters are given

for dividing them into classes, as "clean" or "unclean." Judging from those that are specified, as far as the obscure character of the Hebrew names will admit, it will be found that birds of prey generally are rejected, whether they prey on lesser fowls, or on animals, or on fish; while those which eat vegetables are admitted as lawful; so that the same principle is observed in a certain degree, as in distinguishing quadrupeds. 4. Fish without scales, and also those without fins. 5. Animals of any kind which had either died of disease, or had been torn by wild beasts. (Exod. 22. 31.)

The animal substances interdicted to the Hebrews, were, 1. Blood. (Levit. 17. 10; 19. 26; Deut. 12. 16, 23; 15. 23.) 2. The fat covering of the intestines, termed the net or caul. 3. The fat upon the intestines, called the mesentery, &c.. 4. The fat of the kidney. 5. The fat tail or rump of certain sheep. (Exod. 29. 13, 22; Levit. 3. 4-9; 9. 19.) See **FOOD**.

CLEFTS. See **CAVE**; **ROCK**.

CLEMENT. St. Paul in his Epistle to the Philippians (4. 3) names among his fellow labourers, Clement, and it is the opinion of many commentators that this person was the Clement who was one of the early bishops of Rome, and who is noted as the author of an Epistle to the Corinthians, much valued by the primitive church. Neither the date of his appointment to the superintendence of the church, nor the time of his death, can be exactly ascertained; but it is probable that he succeeded two former bishops, Linus and Anacletus (or Cletus), perhaps about the year 91 or 92, and that he died about A.D. 100.

Some disorders having arisen in the church at Corinth, in consequence of opposition offered by certain members of that church to their presbyters or teachers, Clement wrote an epistle to that community, with a view to allay these dissensions. This Epistle to the Corinthians, written probably about the year 96, was addressed in the name of the Church of Rome to that of Corinth; nor does the writer in any part of it speak of himself by name. It was so highly esteemed by the early Christians, that it was publicly read in their religious assemblies, in the same manner as the apostoline epistles. It contains gentle and brotherly exhortations to peace, expressed in a simple style, resembling that of the Apostles in the practical or hortatory parts of their epistles. The writer frequently quotes and refers to the Books of the New Testament, which at the time he wrote were generally known to Christians, although not collected into one volume. The First Epistle of St. Paul to the Corinthians is mentioned by name, quotations are made from other epistles of that Apostle, from the Epistle to the Hebrews, and from the Epistles of St. Peter and St. James, but without name. The epistle displays no assumption of authority on the part of the bishop or Church of Rome; it contains incidentally some remarkable allusions to the true and proper divinity of Our Saviour; but it consists for the most part of exhortations to concord, humility, and other Christian virtues.

There is a fragment of a Second Epistle to the Corinthians attributed to Clement, which, however, is usually regarded as spurious. It is supposed by some writers to have been forged about the middle of the third century. Other writings have been attributed to Clement which are undoubtedly spurious. These are the Recognitions, which may have been written as early as the middle of the second century; an Epistle to James, Our Lord's brother; Clementines (Homilies), and the Apostolical Constitutions and Canons. Riddle's *Christian Antiquities*.

CLEOPAS, Κλεοπας, one of the two disciples to whom Our Lord appeared on the way to Emmaus. (Luke 24. 18.) This Cleopas is stated by some of the ancient Fathers to be the same with Cleopas, or Alpheus, the husband of Mary, the mother of James the Less, (Matt. 27. 26; Mark 3. 18; John 19. 25;) although in the original of the latter passage the name is Clopas, Κλωπας. See **ALPHEUS**.

CLERK, γραμματευς, a writer, or scribe, rendered in our version, (Acts 19. 35,) "town-clerk." This was a public officer in the cities of Asia Minor, whose duty it seems to have been to preside in the Senate, to enrol and have charge of the laws and decrees, and to read what was to be made known to the people: he was thus a sort of public clerk or secretary. Others suppose, from a coin struck during the triumvirate of Augustus, Anthony, and Lepidus, that this was a sacred officer, who officiated under the presidency of the Asiarchs when the Ephesians solemnized games in honour of Diana. See **SCRIBE**.

CLIFT. See **ROCK**.

CLOAK, מִעַל miel. This word is variously rendered in our version "robe," "mantle," and "cloak." The miel was an upper garment or robe of cotton, which extended below the knees, open at the top, so as to be drawn over the head and having arm-holes. It was worn by the high-priest under the Ephod; (Exod. 28. 31;) also by kings and persons of distinction, (1Sam. 15. 27; Job 1. 20; 2. 12,) and by women, (2Sam. 13. 18.)

So in the New Testament the word *ματιον*, rendered "cloak" in Matthew 5. 40, is in its plural form taken for garments in general in other places. (Matt. 17. 2; 26. 65; Acts 7. 58; 9. 39.) The cloak was the outer garment, different from the "coat," *χιτων*, (Acts 9. 39,) and it seems to have been a large piece of woollen cloth nearly square, which was wrapped round the body, or fastened about the shoulders, and served also to wrap the wearer in at night. It might not be taken by a creditor, (Exod. 22. 26, 27,) though the tunic could, (Matt. 5. 40,) which fact gives peculiar force to the injunction of Our Lord. See **CLOTHES**; **CLOTHING**.

CLOSET, חֻפָּה chuphah. This word, signifying a bridal chamber, is in Psalm 19. 5 rendered by our translators "chamber," and in Joel 2. 16, "closet." The Jews still employ the word *chuphah*, to designate the canopy under which, among them, the marriage ceremony is performed.

The word in the New Testament rendered "closet," is *ταμειον*, signifying any place of privacy and retirement. (Matt. 6. 6; Luke 12. 3.)

CLOTHES; CLOTHING. The dress of the Oriental nations known to the inspired writers, has undergone very little change from the earliest times to the present, either as to materials or fashion. We learn from the Scriptures that their stuffs were fabricated of various materials, but wool was often used in their finer fabrics, and the hair of goats and camels were manufactured for coarser purposes, especially for sack-cloth, which they wore in times of mourning and distress. We read of the manufacture of woollen and linen garments, (Levit. 13. 47; Prov. 31. 13,) also of fine linen and silk dyed with purple, scarlet, and crimson. (2Sam. 1. 24; Prov. 31. 22.) In the more early ages garments of various colours were in great esteem; such was Joseph's robe of which his brethren stripped him, when they resolved to sell him. (Gen. 37. 23.) Robes of various colours were likewise appropriated to the virgin daughters of kings, (2Sam. 13. 18,) who also

wore richly embroidered vests. Solomon, in the 45th Psalm, thus describes the daughter of Pharaoh: "The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needle-work."

Their clothes appear to have been made by the women in general, as well as the material, which is still customary in the East, as it was also among the Greeks and Romans. In King Lemuel's description of a virtuous woman, (Prov. 31. 21-24,) we read, "She is not afraid of the snow for her household; for all her household are clothed with scarlet;" or, as in the margin, "with double garments." "She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant." These girdles were frequently richly embroidered, and in almost every example of embroidery on the paintings in the Egyptian monuments, we find the mistress of the house either superintending the work, or actually engaged in it.

The prophet Isaiah alludes to the cotton manufacture of Egypt, which has been often confounded with linen, both by ancient and modern writers. The linen and cotton were exported in the shape of yarn. We are told that "Solomon had horses brought out of Egypt, and linen yarn; the king's merchants received the linen yarn at a price." (1 Kings 10. 28.) The linen of Egypt was highly valued in Palestine, for the woman in Proverbs 7. 16 says, "I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt." The prophet Ezekiel also declares that the export of the textile fabrics was an important branch of Phœnician commerce; for in his enumeration of the articles of traffic in Tyre, he says, "Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee." (Ezek. 27. 7.)

The Egyptian ladies appear to have delighted in fabrics of thin and light texture, as we see on the monuments that their muslins were extremely fine and delicate. "The glasses," mentioned in our version (Isai. 3. 23), is supposed by Bishop Lowth to refer more properly to those transparent garments, which were worn by women of rank, and also by those who dressed themselves to appear in public, as musicians and dancers. They were subsequently worn both by the Grecian and Roman ladies.

The mummy-cloth forming the bandages with which the body is swathed, affords us an opportunity of ascertaining the nature and quality of the fabrics woven by the Egyptians from the earliest times. These bandages have hitherto been considered as composed of cotton; but linen has been mentioned by many travellers, although no satisfactory evidence had been offered on the subject until the mummy-cloth from Mr. Pettigrew's Greco-Egyptian mummy was examined by Dr. Ure. To this gentleman is due the discovery of their proper texture by the aid of the microscope. Dr. Ure and Mr. Pettigrew made a precise and accurate examination of the nature of the Egyptian cloth, and thus state the result of their researches. "The filaments of cotton are rarely true cylinders, but are more or less flattened and tortuous, so that when viewed under the microscope, they appear, in one part, like a riband, from the one-thousandth to the twelve-hundredth part of an inch broad, and in another, like a sharp edge or narrow line. They have a pearly translucency in the middle space, with a dark narrow border at each side, like a hem. When broken across, the fracture is fibrous or pointed. Mummy-cloth tried by these criteria in the

microscope appears to be composed, both in its warp and woof yarns, of flax, and not of cotton. A great variety of the swathing fillets have been examined with an excellent achromatic microscope, and they have all evinced the absence of cotton filaments. In order to illustrate this subject, Mr. Pettigrew, in his lecture upon the unrolling of a mummy, showed several diagrams: first he exhibited the cotton fibre penetrated with Canada balsam. This highly refractive medium makes the edges of the riband-form filaments appear thicker, and the middle part thinner, than they really are; but it thereby displays more plainly the twisted or tortuous structure of cotton. Another view represented filaments of Smyrna cotton without balsam, viewed in contact with a micromatic glass scale, divided by parallel lines one-thousandth of an inch apart. The taper-like filaments of this cotton are fit only for making candlewicks, being very irregular in form and breadth. Another diagram exhibited the fine sea island Georgian cotton, with its regular corkscrew fibres, one-half the breadth of the Smyrna cotton, and capable of being spun into threads so fine, that one pound of cotton may reach two hundred and ten miles, or from London to Paris in a straight line. Along the middle of the flat filaments of cotton, beautiful veins like embroidery run; and the substance has a pearly lustre in the microscope. The edges have always the appearance of a thickened list. Filaments of flax viewed in air, and also in balsam, were represented. These filaments have a glassy, not a pearly lustre, and they are regular cylinders, like capillary glass tubes. When broken across, the fracture is smooth; where the cross rupture of cotton is ragged. When flax is viewed in balsam, it appears to have a great many irregular transverse lines, a few of which go round the circumference; but most of them are only partial markings. These appearances, then, enable us to distinguish flax from cotton with perfect precision, and to detect a single pearly-riband of cotton among a multitude of flaxen cylinders. Not one filament of cotton has hitherto been detected in any of the mummy-cloths unrolled from the Egyptian mummies."

The various colours of cloths, white, yellow, red, blue, and green, are met with in the highest perfection on the Egyptian monuments, for the art of dyeing had made a great progress, as had that of weaving, among that people, but without intermixture of colours, as it seems that they did not know how to produce a variety of shades by mixing and blending the colours. No one can look at the number and richness of the colours in Rosellini's plates without being compelled to inquire whether their dye stuffs were indigenous or imported. There is reason to believe that the blue was derived from indigo, which neither the monuments nor the historians notice among the productions of Egypt. It was most probably obtained from India, as it is evident that an early intercourse was maintained with that country. In a naval combat on the Red Sea, forming a compartment in one of the pictures supposed to represent the wars of Sesostris, we find Hindoos, or a nation nearly identical with them, engaged in combat with the Egyptians, and if there was a warlike, the probability is there may have been also a commercial, intercourse between the two nations. It is probable that dye stuffs were obtained from the Tyrians; their scarlet and purple colours were always celebrated, and their trade with Egypt was so extensive that they established a factory at Memphis under the protection of their national goddess Astarte, the Ashtaroth of the Scriptures.

Among the Jews white was esteemed the most appropriate colour for cotton cloth, and purple for the others. On festival days, the rich and powerful robed themselves

in white cotton, which was considered the most splendid dress. It was denominated, in the earlier Hebrew, by the synonymous words שֵׁשׁ *shish*, and בָּד *bad*. It was called by the Egyptians *schensch*, and the Hebrews perhaps adopted the Egyptian name, though with a reference to the Hebrew etymology from the verb שָׁשׂ *shush*, to be white. After the captivity, it was denominated בּוּץ *butz*, the Greek *byssos*. The fullers had discovered the art of communicating a very splendid white to cloth by the aid of alkali, and hence we find, lest their shops should communicate a fetid odour to the atmosphere, where it might be injurious to health, they lived out of the city. (Isai. 7. 3.) Cotton cloth dyed purple was denominated in Hebrew אֲרָמָן *argaman*. (Exod. 25. 26, 27.) The dye was derived from the sea shells, *purpura*, which are plentiful on the Syrian coast, and is to be distinguished from the violet or blue purple תְּכֵלֶת *techeleth*. This latter colour was much esteemed, and was very bright, and is supposed to be nearly the same with the celebrated Tyrian purple with which kings and princes were clothed. (Ezek. 23. 6.)

The scarlet colour, so called, first mentioned in Genesis 38. 28, and occurring frequently afterwards, was very much admired. It was a different colour from the shell-fish purple, and was extracted from the insects or their eggs found on a species of oak; and thence in Hebrew it is called תוֹלַע *tola*, which Gesenius says is the Kermeze worm. The cotton cloth was dipped into this colour twice; hence the application of the Hebrew words תוֹלַעַת שְׁנִי *tolaath shane*, "twice dyed." (Isai. 1. 18; Lam. 4. 5.) Black, or sackcloth, was chiefly used on occasions of mourning, and was the distinguishing colour of the dress of the priests of Baal. See CHEMARIMS.

That the arts of weaving and embroidery were acquired by the Israelites during their bondage in Egypt, is evident from their having become hereditary in certain families; which we learn from the genealogical tables at the beginning of the Chronicles: "The sons of Shelah the son of Judah were, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea." (1Chron. 4. 21.)

Garments woven of various colours were termed רִקְמוֹת *rekmoth*, and in Psalm 45. 14, the Hebrew word occurs in the plural form, which means garments of divers colours*, and combined with צָבַע *tsaba*, means double-woven, or worked on both sides, as in Judges 5. 30.

Surcoats ornamented with needlework formed no small part of the ancient warrior's pride. An allusion is made to this custom in a very striking passage of the triumphal song of Deborah: "The mother of Sisera looked out at a window and cried through the lattice, 'Why is his chariot so long in coming? why tarry the wheels of his chariot?' Her wise ladies answered her, yea, she returned answer to herself, 'Have they not sped? have they not divided the prey? to every man a damsel or two; to Sisera a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil.'" (Judges 5. 28-30.) The repetition of the "divers colours" in this passage is a strong proof of the value that was anciently set on this embroidered work, of which we have another proof in the minute directions given for the preparation of the robes to be worn by the high priest. (Exod. 28. 4-8.) See AARON; HIGH PRIEST.

Embroidered garments at the present day are much esteemed in the East; and that such was also the case formerly we have abundant testimony. Moses mentions the preparation of gold in threads to be interwoven with the more precious cloths: "And they did beat the gold

* Rendered in our version, "raiment of needlework."

into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work." (Exod. 39. 3.) Cloth of golden tissue is also seen on the Egyptian monuments, and specimens of it have been found rolled about the mummies, but it is not easy to determine whether the gold thread was originally interwoven, or subsequently inserted by the embroiderer.

With respect to many of the articles of Jewish dress, their counterpart is still to be found in use among the nations of the East, and for others we may make reference to the dresses of the Egyptians depicted on the monuments which have survived to our times, and which were probably, in many respects, very similar, an opinion which an attentive examination of the Scripture statements will serve to strengthen.

THE TUNIC. The simplest and most ancient of all was the tunic, כְּתֹנֶת *ketoneth*, (Gen. 37. 3,) or inner garment, which was worn next the body. At first it seems to have been a large linen cloth which reached to the knees, but which was afterwards better adapted to the form of the body, and was sometimes furnished with sleeves*. Another under garment, called in Hebrew מֵעֵינָם *mechnasem*, was worn, which in the time of Moses, reached only from the loins to the knees, (Exod. 28. 42,) but in progress of time it was extended down to the ankles. Moses commands the priests to wear under garments of this description when engaged in performing the sacrifices. We find this article of dress common on the monuments. In the British Museum Egyptian Room, Case H, there is a figure of a Pharaoh, who has a collar round the neck, short garment round the loins, and fringed apron. In the Scriptures those who are clothed only with a tunic, are sometimes said to be naked. (Job 24. 7, 10.) Ordinarily the tunic was composed of two pieces of cloth sewn together; hence, those which were woven whole, or without seam in the sides or shoulders, were greatly esteemed. Such was the garment of Our Lord mentioned in John 19. 23, and a similar tunic, according to Josephus, was worn by the high-priest. The scribes among the Egyptians had the tunic fluted and gathered from the loins downwards; and high officers of state wore a long garment with full sleeves, plaited from the loins downwards, formed into an apron in front. The short garment round the loins is termed shenti, which was sometimes belted.

The tunic of the Hebrews, when it was not girded, impeded the person who wore it in walking; it was therefore fastened round the loins, whenever activity was required, by a girdle. (2Kings 4. 29; John 21. 7.) Prophets and the poorer class of people wore leathern girdles; but the girdles of the rich, especially those worn by women of quality, were composed of more precious materials, and were more skilfully wrought. (Prov. 31. 24; Isai. 3. 24; Ezek. 16. 10.) The girdle was bound round the loins, and the Hebrews carried a knife or poniard there, (2Sam. 20. 8;) it also answered the purpose of a pouch to carry money and other things, (1Sam. 25. 13; Matt. 10. 9;) being folded several times about the body, and one end folded back and sewn along the edge. The scribes suspended here their inkhorns, as the prophet Ezekiel mentions (9. 2,) "a person clothed in white linen, with an inkhorn upon his loins," or as in our version, "a writer's inkhorn by his side."

UPPER GARMENTS. Over the tunic was worn a larger vest or upper garment, which was called שָׂרָט *sharat*

* In the Egyptian Room of the British Museum, Case M, there is an Egyptian tunic of linen-cloth, without sleeves, sewn together by the selva, which is blue. The bottom terminates in a kind of fringe; the length is four feet three inches.

shemlah, also שֵׁמֶל *beged*. It was a piece of cloth nearly square, like the hykes or blankets worn by the women of Barbary; it was about six yards long, and five or six feet broad. When the weather was serene, it was more conveniently worn over the shoulders than by being wrapped round the body. The two corners which were drawn over the shoulders were called the skirts, or as it is termed in the Hebrew, the wings of the garment. (Haggai 2. 12; Zech. 8. 23.) Frequently this garment was hung over the left shoulder, and was fastened by the two corners under the right cheek. While it answered the purpose of a cloak, it was at the same time so large, that burdens were frequently carried in it. (Exod. 12. 34.) The poor wrapt themselves up entirely in this garment at night, and therefore Moses enacted as a law, what had before existed as a custom, that the upper garment, when given as a pledge, should not be retained over night. (Exod. 22. 25; 26. 27; Deut. 24. 13; Job 22. 6.)

"The clothes which the Orientals wear by day serve them as bed-clothes for the night. Does a man wish to retire to rest he throws a mat on the floor, places his little travelling-bag or turban for a pillow, takes off his cloth, which is generally about nine yards long, puts one end under him, then covers his feet, and folds the rest round his body, leaving the upper end to cover his face. Thus may be seen Coolies in the morning, stretched side by side, having during the night defied all the stings of their foes, the mosquitoes." Roberts.

This garment also serves the Kabyles or Arabs for a complete dress at the present day, and in which they also sleep. It is a loose and troublesome kind of garment, frequently falling to the ground, unless tucked up, and it therefore required to be girded whenever the wearer engaged in any active employment. Roberts says, in India, "when men are about to enter upon any arduous undertaking, they remark to the person, 'Tie your loins well up.'" The outer fold served frequently instead of an apron, wherein they carried herbs, corn, &c., and may illustrate several passages in Scripture, such as gathering the lap full of wild gourds, (2Kings 4. 39,) rendering seven-fold, giving good measure into the bosom. (Psalm 129. 7; Luke 6. 38.) It was these upper garments which the Jewish populace strewed in the road during Our Lord's triumphant progress to Jerusalem. (Matt. 21. 8.) By the Mosaic constitution, given in Numbers 15. 37-40, the Israelites were enjoined to put fringes in their upper garments, that they might "remember all the commandments of the Lord to do them."

The *Miel* we have already described under CLOAK.

The *Ephod* we shall describe more particularly under HIGH PRIEST. See also AARON.

The garments of men among the Jews were sack-cloth and hair-cloth, and the last kind was the usual clothing of the prophets, inasmuch as they were continual penitents by profession; and therefore Zechariah speaks of the rough garments of the false prophets, which they wore in order to deceive the people.

It will be observed, that the articles of dress already described, were in common use both by the Jews and by the only nations with which in early times they had any intercourse—the nations of the East. But during the reign of the Asmonean princes, the Jews became familiar with both the Greeks and the Romans, and among other usages, derived several of their articles of dress from them, as is evident from the New Testament, where most of the garments mentioned are of classical origin.

Of these, we may notice the *χλαμυς* or scarlet robe, which was worn by the Roman soldiers, and with which

Our Saviour was arrayed in mock majesty. (Matt. 27. 28-31.) The *στολή*, termed "long clothing" in our version, was a flowing robe, reaching to the feet, and worn by persons of distinction. (Mark 12. 38; 16. 5; Rev. 6. 11.) The *σινδων* or "linen cloth," was a linen upper garment, worn by the Orientals in summer and by night, instead of the usual cloak, (Mark 14. 51, 52;) it was also used as a covering for dead bodies. (Matt. 27. 59; Mark 15. 46; Luke 23. 53.) The *φαιλονη* or "cloak," (2Tim. 4. 13) was the same as the penula of the Romans, a travelling cloak with a hood to protect the wearer against the weather. The *σουδαριον* or "handkerchief," corresponded to the *καψιδρωπιον* of the Greeks, the *sudarium* of the Romans, from whom the term passed to the Chaldeans and Syrians with greater latitude of signification, and by whom it was used to denote any linen cloth, (John 11. 44; 20. 7; Acts 19. 12,) and corresponded nearly to the *περιζωμα* of the Greeks.

It is evident from the prohibition against changing the dresses of the two sexes, that in the time of Moses there was a difference between the garments worn respectively by the men and the women; although it would not appear to have been very broadly marked, but to have consisted chiefly in the fineness of the materials and in the length of the garments. The arrangement of the hair in the two sexes, was likewise different, and another peculiar mark of distinction was, that the women wore a veil. All females, except maid-servants and those in a very humble condition in life, wore the veil, nor did they ever lay it aside, except in the presence of servants and those relations with whom nuptials were interdicted. (Levit. 18.) When journeying they threw the veil over the hinder part of the head, but if they saw a man approaching, they restored it to its original position. (Gen. 24. 65.) When at home they did not dare to speak to a guest, without being veiled and in the presence of maids. They never entered the guest's chamber, but standing at the door made known to the servants what they wanted. (2Kings 4. 15.)

Like the matrons of the East at the present day, those of antiquity used veils of several kinds and divers names.

Of the first of these, called *רדד* *raded*, (Cantic. 5. 7; Isai. 3. 23,) Professor Jahn thinks that it somewhat resembled the hood of the French countrywomen, covering the top of the head, and extending down behind the back. Gesenius says, it was a wide and fine upper garment, and thrown over their other clothes when they went out.

The second, called *צמח* *tsammah*, (Cantic. 4. 1, 3; 6. 7; Isai. 47. 2,) rendered in our version "locks," covered the breast, neck, and lower part of the face.

The third, called *רעלה* *rialah*, (Isai. 3. 19,) termed in our version "mufflers," hung down from the eyes over the face, and probably derived its name from its trembling motion in hanging down.

The fourth kind of veil received different names. That for the summer, called *מטפחה* *metpachah*, (Ruth 3. 15,) was the large back veil into which Boaz measured six measures of barley; it covered the body from the top of the head to the sole of the foot. The one worn in winter, was called *מעטפה* *maatapfeh*, (Isai. 3. 22,) rendered in our version "mantle." Of this kind, there was also the *צעיף* *tsaeph*, or "double veil," of which one part hung down in front before the eyes, while another part was thrown back. (Gen. 24. 65; 38. 14.) This is so large, that in many countries the women who wear it dispense with any other.

The phrase *כסות עינים* *kisuth ainayim*, "covering of

the eyes," (Gen. 20. 16,) is thought by Gesenius to mean a sort of veil, in which opinion Schroeder coincides. The שֵׁבֶסֶם *shebesem*, rendered in our version, (Isai. 3. 18,) "cauls," or as in the margin "net-work," Professor Jahn thinks was a thin gauze-like fabric, which was used as a veil; but Gesenius is of opinion, that it was a kind of spangle worn on the hair, referring the name to an Arabic root, signifying little suns.

To change habits and wash their clothes were ceremonies used by the Jews, in order to dispose them for some holy action which required particular purity. Jacob after his return from Mesopotamia required his household to change their garments, and go with him to sacrifice at Bethel. (Gen. 35. 2,3.) Moses commanded the people to prepare themselves for the reception of the Law, by purifying and washing their clothes. (Exod. 19. 10.) See PURIFICATION.

To rend the clothes, was an action expressive of the highest grief. Reuben, to denote his great sorrow for Joseph, rent his clothes, (Gen. 37. 29,) and Ezra, to express the concern and uneasiness of his mind, and the apprehensions he entertained of the Divine displeasure on account of the unlawful marriages of the people, is said to have rent his garments and his mantle. (Ezra 9. 3.)

A number of sumptuous and magnificent habits was, in ancient times, regarded as an indispensable part of the treasures of a rich man. Thus the patriarch Job, speaking of the riches of the wicked, says, "Though he heap up silver as the dust, and prepare raiment as the clay." (Job 27. 16.) Joseph gave his brethren changes of raiment, but to Benjamin he gave "three hundred pieces of silver, and five changes of raiment." (Gen. 45. 22.) Naaman carried for a present to the prophet Elisha ten changes of raiment. (2Kings 5. 5.) In allusion to this custom, Our Lord, when describing the short duration and perishing nature of earthly treasures, represents them as subject to the depredations of the moth, from which the inhabitants of the East find it exceedingly difficult to preserve their stores of garments: "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt." (Matt. 6. 19.) St. Paul, when appealing to the integrity and fidelity with which he had discharged his sacred office, mentions apparel with other treasures: he says, "I have coveted no man's gold, or silver, or apparel." (Acts 20. 33.) The Apostle James likewise, (as do the Greek and Roman writers, when they particularize the opulence of those times,) specifies gold, silver, and garments as the constituents of riches: "Go to now, ye rich men; weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments moth-eaten." (James 5. 1,2.) We find that the custom of hoarding up splendid dresses still exists in Palestine and the East. D'Herbelot mentions a celebrated poet of Cufah who had so many presents made him in the course of his life, apparel usually forming a part of such gifts, that when he died he was found possessed of a hundred complete suits of clothes, two hundred shirts, and five hundred turbans. See APPAREL.

CLOUD, a collection of vapours suspended in the atmosphere. When the Israelites left Egypt, we read, (Exod. 13. 21,) "the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." We shall not enter upon a discussion of the various hypotheses that have been offered by German and other writers as to the עמוד ענן *ammood anan*, the Pillar of Cloud, and the עמוד אש *ammood ish*, the Pillar of Fire, which are all unsatisfactory. It is sufficient for

us to take the representation of the inspired writer in its plain and obvious meaning, which is, that the Israelites were led through the desert in a miraculous manner: "The angel of God which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them." (Exod. 14. 19.) Here we may observe that the angel and the cloud made the same motion. The cloud, by its motion, gave the signal to the Israelites to encamp or to march forward. Wherever, therefore, it rested, the people remained till it rose again; then they broke up their camp, and continued following it till it stopped.

In the Scriptures, a cloud is, in general, the symbol of protection, because it preserves from the scorching heat of the sun, and because it likewise distils rain, or imparts a cool and benign influence. Clouds are frequently represented as symbols of the power of God, thus Psalm 68. 34, "His strength is in the clouds." (Psalm 104. 3; Nehem. 1. 3.) They are also more especially the symbols of multitudes and armies, as in Jeremiah 4. 13; Isaiah 60. 8; Hebrews 12. 1. St. Peter compares false teachers to clouds carried about with a tempest. (2Pet. 2. 17.) Solomon compares the infirmities of old age which arise successively one after another, to "clouds returning after rain." (Eccles. 12. 2.) The favour of a king is compared to "a cloud of the latter rain," refreshing and fertilizing the earth. (Prov. 16. 15.) The sudden disappearance of threatening clouds from the sky is employed by Isaiah as a figure for the blotting out of transgressions. (44. 22.) "Clouds and darkness" appear to be put as representing the mysterious nature of the Divine operations in the government of the world. (Psalm 97. 2.) A day of clouds is taken for a season of calamity, in Ezekiel 30. 3; 34. 12. The majesty of Christ's appearance is described by saying, "Behold he cometh with clouds." (Revel. 1. 7.) To come in the clouds, or with the clouds of heaven, was among the Jews a known symbol of Divine power and majesty; and Grotius observes that a similar notion obtained among the heathen, who represented their deities appearing covered with a cloud.

CLUSTER. See ESHCOL; GRAPE.

CNIDUS, a city standing on a promontory of the same name in the province of Caria, more properly called Doris, in Asia Minor, mentioned in the account of St. Paul's voyage to Rome. (Acts 27. 7.) It was noted for the worship of Venus, and especially for the celebrated statue of that goddess executed by Praxiteles. It was the birth-place of Ctesias the historian, but is now a heap of ruins.

COAT. See CLOTHES, CLOTHING.

COCK, COCK-CROWING. The cock is a domestic fowl, well known in our own country. The word occurs in the New Testament in reference to a division of time termed "cock-crowing," (αλεκτοροφωνία) which in the New Testament is to be understood of the third watch in the night, about equidistant from midnight and dawn. (Matt. 26. 34; Mark 13. 35.) This watch was termed by the Romans gallicinium, and it has been supposed that Jerusalem being a military station of the Romans, the custom of that nation concerning the placing and relieving of the guard was in force there. The night was divided into four watches of three hours each, that is, from six in the evening to nine, from nine to twelve, from twelve to three, and from three to six. These watches, or guards, were declared by the sound of

a trumpet; and whenever one guard relieved another, it was always done by the military signal. The whole four watches were closed by the blowing of a shrill horn. Drakenborch says, the last trumpet, which blew at three in the morning, was sounded three times to imitate the crowing of a cock. The two last watches were both of them called cock-crowings, because cocks usually crowed in that space of time; hence the opinion that Our Lord did not refer to the crowing of a cock, but to the sounding of a shrill horn. This is supposed to agree with the declaration of the Rabbins, that cocks were not permitted to be kept in Jerusalem on account of the holiness of the place, and lest their habit of turning over dung-hills, where they might find creeping things, should expose to pollution the holy food, the peace-offerings and thank-offerings which were eaten in that city.

Lightfoot says, "It is not disputed that such a regulation existed; but it was on some account or other dispensed with;" for cocks were actually kept at Jerusalem, as in other places, and to strengthen this opinion, he instances the story in the Jerusalem Talmud, of a cock which was stoned by the sentence of the council for having killed a little child.

Roberts says, "In India it is very common for the people to regulate their time in the night by the crowing of the cock. They attach a high value to those birds which crow with the greatest regularity; and some of them keep the time with astonishing precision." See DAY; HOURS.

COCKATRICE, צִפְּהָ *tzepha*, and צִפְּפוֹנִי *tziphoni*, (Prov. 23. 32; Isai. 11. 8; 14. 29; 59. 5.) These words, rendered by our version in the first place "adder," in the others "cockatrice" or "cockatrices," doubtless refer to some creature of the serpent kind, and more probably to the naja or cobra di capello than any other. The Greek version of Aquila gives the basilisk, which is also the opinion of Bochart, but Gesenius thinks the cerastes, or horned viper, to be the one intended.

The basilisk is the name, in modern days, of a small and harmless lizard; but among the ancients, it denotes a fabulous animal of monstrous production. They considered it as the king of the serpent race, whence its name, and gravely asserted that all other species of serpents acknowledged the superiority of the basilisk by flying from its presence. It was also supposed to live longer than any other serpent; they therefore pronounced it to be immortal, and placed it in the number of their deities; and because they attributed to it the power of killing with its breath the strongest animals, it seemed to them invested with the power of life and death. It became, therefore, the favourite symbol of kings, as we find in Egypt that a serpent was significant of a powerful monarch, and in accordance with this notion, was embroidered on their robes. That it was the cobra di capello that was thus deified, we have abundant evidence on the monuments, and in the Egyptian Room of the British Museum may be seen a small figure of this species of serpent in light blue porcelain found at Thebes.

Of all serpents the cobra di capello inflicts the most deadly and incurable wounds; there are several kinds, but they are all equally dangerous, and their bite is followed by certain and speedy death. It is from three to eight feet long, with two long fangs hanging out of the upper jaw. It has a broad neck, and a mark of dark brown on the forehead, which, when viewed in front, looks like a pair of spectacles, but behind the head is like that of a cat. The eyes are fierce, and full of fire, the head small and covered with large scales of a yellowish ash colour, the large tumour on the neck is flat, and covered with oblong smooth scales.

Roberts remarks on Isaiah 59. 5, "They hatch cockatrice eggs," "So far as the strength of the poison is concerned, I believe there is scarcely any difference betwixt the oviparous and viviparous serpents. The eggs of the former are generally deposited in heaps of stones, in old walls, or holes in dry places; and under some circumstances, are soft and yielding to the touch. The pliability of the shell may be the result of being newly laid, as I have seen some shells as hard as those of other eggs. It is said of the plans of a decidedly wicked and talented man, 'That wretch! he hatches serpents' eggs.'" See SERPENT.

COCKLE, בַּאשָׁה *baashah*, (Job 31. 40); the plural form occurs also in Isaiah 5. 2, 4. In the former passage our version renders the word "cockle," in the latter "wild grapes." Ancient and modern authorities differ considerably as to what is intended. The Septuagint renders it *βάρτος*, "the blackberry bush;" the Chaldee, "noxious herbs;" Bishop Stock and Dr. Mason Good, "the nightshade." The most probable explanation seems that of Gesenius, who says it is the *Aconitum napellus*, or wolf's bane, or monk's hood, a well-known poisonous plant, of tall growth, bearing berries in the form of grapes.

COELE-SYRIA, a term which means hollow or depressed Syria, or properly speaking, Syria in the Vale. (1 Macc. 13. 10.) This name, therefore, imports the hollow land or region situated between two long ridges of mountains, being Libanus and Anti-Libanus, forming the great valley of Baalbec. These ridges run parallel for many leagues, and contain between them an extensive and extremely fruitful valley. See SYRIA.

COFFER, אֲרָגָז *argaz*. This word occurs only in the sixth chapter of the First Book of Samuel, (8, 11, 15,) in reference to the removal of the Ark of the Lord to Bethshemesh. Gesenius supposes it to have been a sort of chest, which was placed at the side of the wagon, and derives the name from the Hebrew root *ragaz*, to shake or swing, a nearly similar word being still used in Arabic, signifying a sack with stones hung at the side of a camel to keep the equilibrium.

COFFIN, אֲרוֹן *aron*, a mummy chest or coffin, (Gen. 50. 26;) the same word being also employed for the Ark in the Tabernacle, wherein the tables of the Law were preserved. We can have no doubt that the body of Joseph was placed in a mummy chest, after the process of embalming had taken place, very similar in most respects to those deposited in our Museums. We shall therefore describe some of the peculiar characteristics of these coffins, which were chiefly prepared for persons of wealth or distinction, the poorer classes being compelled to dispense with them.

In reference to the etymology of this word, which Gesenius thinks comes from אָרָה *arah*, "to pluck off," "to gather," we may adduce an example of what the Hebrews, as well as the Egyptians practised, the hieroglyphical application of one object to express a different idea, or an object having a similar initial syllable. On the mummy cases, and in many of the papyri, we find the representation of a dead body or mummy lying upon a couch or bier, shaped like a lion, with the limbs of that animal for its legs, which we may infer has some relation to the preparation of the body for interment. One of the names of the lion in Hebrew, is אֲרִיָּה *ariah*. We have here, then, one object placed for another, denoting a different idea, whose initial syllable must be אֲרָ *ar*; to which kind of paranomasia we have already

alluded. (See ALMOND-TREE.) The sacred writer informs us that the bodies of Jacob and Joseph were embalmed in Egypt, and that Joseph was put in an ארון *aron*, a word derived from the same root as אריה *ariah*, and having the same initial syllable; consequently, the placing the body upon the lion couch by the embalmer



Egyptian Coffin and Mummy, in the British Museum.

is a typical representation of the depositing the body in the coffin. It may also have some symbolic reference to אור *Oir*, the sun, and this conjecture gains strength when we find that the lion is the emblem of Pthah or Horus, the giver of life; another type of which deity was the beetle, emblematical of the sun, and significant of a burying in the earth and reappearance after a time, a proof of the popular belief of the Egyptians, that after having passed a portion of time in the grave they should again appear on the earth. There are porcelain figures in the British Museum of lions couchant, emblems of Horus and Pthah, and also the anterior parts of two lions, supporting between them the disk of the sun, which was supposed to be the abode of the soul, as may be seen from the line of hieroglyphics copied in the article CAKE.

The cases in which the mummies are enclosed are of various kinds, as has been described under CARPENTER. The colours of the paintings on these cases are sometimes extremely vivid; the green is the only colour that appears to have faded, and it is sometimes confounded with the blue; the blue is metallic; the yellow, vegetable; the nature of the white has not yet been discovered; the red is very brilliant. The drawings on these cases are in profile, the Egyptians being ignorant of perspective; their reliefs are, notwithstanding, full of vigour, life, and expression.

An opinion formerly prevailed, that the subject of the representation on the cases, is a history of the life of the person embalmed within, but this is evidently a mistake. They are very similar in most instances, usually commencing with the same symbols, and have been considered as a collection of images offered by the deceased to Osiris; the deceased sometimes taking to himself the name of the god. Mr. Pettigrew thinks there can be no doubt that an attentive examination of the subjects and characters will satisfactorily convince any one, that the subject bears relation to the trial which the soul was to undergo, and the deities through whose intervention, or by whose intercession, it was to pass through the different stages of its progress towards another scene of

existence. If a proof were required to show that these inscriptions in general followed a particular formula, it would be afforded by an example Mr. Pettigrew had an opportunity of seeing in the collection of Mr. James Burton, where a blank was left for the insertion of the name of the deceased, the other parts being complete.

Some mummies are without any painted case, but placed in a sarcophagus, generally of sycamore-wood, formed out of the trunk of a tree, the inside of which is scooped out to receive the body, and the surface covered with pitch. Sometimes the painted cartonage is placed in a coffin of cedar, or sycamore, or deal wood; also of the wood of the *Cordia myxa* of Linnæus, the *Cordia sebestena* of Forskal, or of the *Sebestena domestica* of Prosper Alpinus, which are all three of great hardness. These cases are generally marked with the name of the deceased, and the ordinary inscription. The human face carved upon these cases, or formed of composition, (with portions of bronze for the eyebrows and eyelids,) is often of very excellent workmanship. This exterior coffin very often contains not only the cartonage, but also a wooden one painted, and gives representations of many of the deities belonging to the Egyptian mythology, and is sometimes itself enclosed within a sarcophagus.

COHORT, a military term used by the Romans, to denote a company, generally composed of six hundred foot soldiers; a legion consisted of ten cohorts, every cohort being composed of three maniples, and every manipule of two hundred; a legion consequently contained in all, six thousand men. Others allow but five hundred men to a cohort, which would make five thousand in a legion; but it is probable, that cohorts among the Romans, as companies among the moderns, often varied as to their number. Besides the regular legionary cohorts, there were certain others separate and distinct from any legion, as the Cohortes Urbane, and Pretoriæ. Such appears to have been the "Italian band," mentioned in Acts 10. 1, which was in attendance on the Roman governor, who at that time was residing at Cesarea. Of the same description also was the "Augustan band or cohort," σπειρα Σεβαστε, (Acts 26. 1,) which most probably derived its name from Sebaste, the capital of Samaria. The commanding officer of an ordinary cohort was called Tribunus Cohortis, if it was composed of Roman citizens; or Præfectus Cohortis, if composed of auxiliary troops.

COIN. Although the Scriptures frequently mention gold, silver, brass, certain sums of money, and purchases made with money, yet the use of coin or stamped money is not very clear, although it is undoubtedly of high antiquity. The primitive race of men being shepherds, and their wealth consisting in their cattle, for greater convenience, metals were substituted for the commodity itself, and it was natural enough for the representative sign to bear impressed the object which it represented; thus, accordingly, the earliest coins were stamped with the figure of an ox or a sheep. The word קשטרה *kesetrah*, translated in our version "money," is by the Septuagint rendered "sheep" or "lambs;" and according to Rabbi Akiba it was in Africa still the name of a certain coin, in his time (A.D. 130) stamped with the figure of this animal. No money has yet been found in mummies, or in any of the tombs of Egypt. Their commerce was probably partly conducted by exchange, but it is also evident from the monuments, that they settled the price of commodities by weight; for Captains Irby and Mangles inform us, that at El Cab in Egypt, on a piece of sculpture, there was represented a pair of scales; at one end was a man writing an account, while

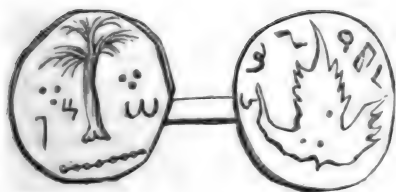
another was weighing some small articles, probably leaves of bread. The weight was in the form of a cow couchant. Other instances have been found of a similar figure being employed as a weight. The greater commercial transactions and payments of tribute, appear to have been made in rings of pure gold, of a certain weight and size, or in rings of silver, having a name and weight equally fixed.

It is very probable that coins originally served both as weights and as money. The Attic *mina*, and the Roman *libra*, equally signify a pound, and the *stater* of the Greeks, known to be so called from weighing, strongly confirms the opinion that coins served this double purpose. The Jewish shekel was also a weight as well as a coin; the word being derived from שָׁקַל *shakal*, "to weigh." This seems to be the oldest coin of which we anywhere read, (Gen. 23. 16,) and exhibits direct evidence against those who date the first coinage of money so late as the time of Cræsus or Darius. A modern traveller states that, in considerable payments in Syria, an agent of exchange is sent for, who counts paras by thousands, rejects pieces of false money, and weighs all the sequins, either separately or together. This may serve to illustrate the phrase in the passage above cited, "current money with the merchant."

The practice of weighing money is still general in Syria, Egypt, and Turkey; no piece, however effaced, is there refused. The merchant draws out his scales and weighs it, as in the days of Abraham. (Gen. 23. 16.)

Herodotus tells us, that the Lydians were the first people who coined gold and silver for their use; Servius Tullius made copper money about the year B.C. 560, and impressed upon it the figure of a sheep, *pecus*, whence it obtained the name *pecunia*. According to Aristotle, silver was coined at Athens B.C. 512, and at Rome, as Pliny states, five years before the first Punic war, or B.C. 269. Some authorities suppose Phidon, king of Argos, to have invented weights and measures, and silver coinage, B.C. 895.

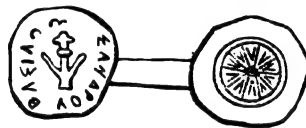
During the captivity, and after their return from it, the Jews made use of the weights and coins of other nations. Ezekiel, accordingly, mentions foreign manahs of different weight, of fifteen, twenty, and twenty-five shekels. (45. 12.) The coin which the Jews used at this period was the Persian, Grecian, and Roman, and it was not until the time of the Maccabæan princes, that they had a mint of their own, and coined gold and silver for themselves. The Jewish prince Simon struck off a currency under the denomination of shekels, (1 Macc. 15. 16,) which weighed a stater each, or, as it has been estimated, 268 grains; this shekel was of silver, and its value in English money was two shillings, three pence, three farthings; when it was coined in gold, its value was one pound, sixteen shillings, six-pence. Of those shekels which remain to our times, such only are considered genuine which have inscriptions upon them in the Samaritan character, and some that have such inscriptions may have been struck off at a comparatively recent period, in imitation of those that were really ancient. The inscriptions on them are various, as the accompanying specimens will show.



A Hebrew Samaritan Brass Coin, in the Museo-Borgian Museum.

On one side of the preceding, is the figure of a balsam-tree, and an inscription partly obliterated; the letter *W schin*, on one side of the tree, denotes the year. On the other side is the figure of a vine-leaf, with the inscription לְחֹרֶת יִשְׂרָאֵל for לְחֹרֶת יִשְׂרָאֵל *Lecharoth Yesrael*, "The Deliverance of Israel." The characters are Samaritan.

The next coin is one of Jonathan Maccabæus, with the inscriptions, in Samaritan on one side, and in Greek on the other, "Jonathan King."



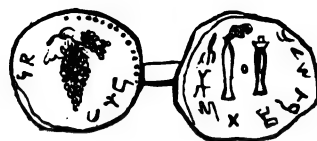
The following coin has on one side, in Samaritan, the name of Simon, and some emblems, upon which it is very difficult to pronounce, and on the other, "The Deliverance of Jerusalem," with the palm-tree and two vases.



There are other coins, bearing on one side the inscription, in Samaritan, "Simon," on the other, "Deliverance of Jerusalem," which are supposed to have been

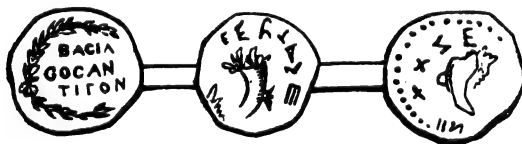


struck by Simon Barcochab, not by Simon Maccabæus. There are marks on these coins of their having been struck twice, once by the Roman authorities, and again



by the Jews; there are also examples of Greek and Roman coins of these double types applied one upon the other.

A leaf and vase appear to be the general symbols of the coins struck in Judæa during the dominion of the high priests, and the coins themselves are for the most part indifferently executed. Those of Alexander Jannæus are all of bronze, as are also the coins of Antigonus; these last bear the symbol of a cornucopia, the type invariably found upon the coins of this prince.



From the inscriptions on the above coins, it is supposed that Antigonus wished to declare that it was in the capacity of descendant of Mattathias that he was high priest.

The coins of the Judæan kings, from Herod the First, are all of bronze, with the exception of a silver one assigned

to Herod the Third, which is supposed to be unique. Of Agrippa the Second, there are many coins, struck after the destruction of Jerusalem, which present on their reverses portraits of the reigning emperors. The dates on these coins denote the year of the prince's reign.

The coins in use among the Jews at the time of Our Saviour, were the shekel and daric of gold; the shekel, stater, bekah, didrachma, denarius, and drachma, of silver; the as, gerah, quadrans, and lepton, of brass or bronze.

A shekel of gold, as we have before stated, was of the value of one pound, sixteen shillings, six-pence, and a talent of gold consisted of three thousand shekels. The daric was a Persian coin, variously estimated as to value. See ADARCONIM.

The shekel of silver, or "silverling," (Isai. 7. 23,) originally weighed three hundred and twenty barleycorns, but it was afterwards increased to three hundred and eighty-four barleycorns; it being considered equal to four Roman denarii, its value was two shillings and seven pence, or, according to Bishop Cumberland, two shillings and four-pence farthing. It is said to have had Aaron's rod on the one side, and the pot of manna on the other. The bekah was equal to half a shekel. (Gen. 24. 22; Exod. 38. 26.) The gerah (Exod. 30. 13) was the twentieth part of the shekel. The stater, or "piece of money," which Peter found in the mouth of the fish, was equal to two half shekels, and its value was about two shillings and seven-pence English. The drachma was equal to a Roman denarius, or seven-pence three-farthings of our money, and the didrachma, or "tribute-money," (Matt. 17. 24,) was equal to fifteen pence half-penny. It is said to have been stamped with a lyre on one side and a vine on the other, as on the coin of Simon Barcochab before given.

The Roman *as*, *ασσαριον*, termed "farthing" in Matthew 10. 29; Luke 12. 6, weighed nine pennyweights and three grains; its value was three farthings and one-tenth English. It anciently exhibited on one side a figure of Janus, but latterly the head of Cæsar; the representation on the reverse was the stern of a ship. The fourth part of an *as* was called quadrans, *κοδραντης*. The Greek coin called *λεπτον* was of very small value, being the fourth part of a quadrans; it is termed the "uttermost farthing," and a "mite," in Matthew 5. 26 and Mark 12. 42; it was worth about the twenty-sixth part of a penny sterling.

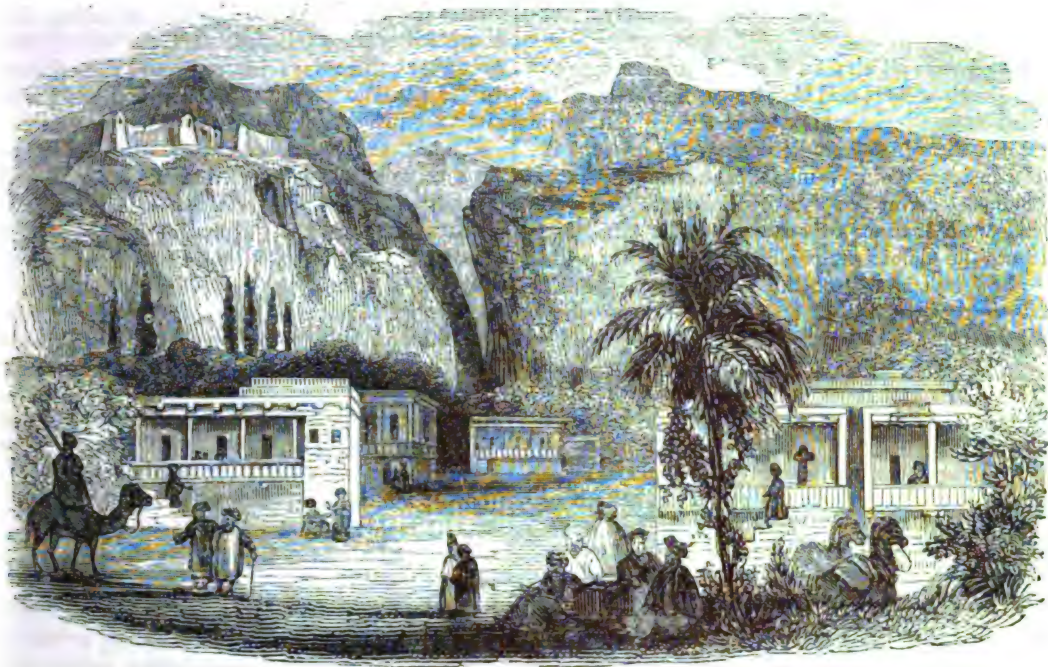
Professor Hug derives a very satisfactory argument for the veracity of the Gospels from the different kinds of money mentioned in them:—"The admixture of foreign manners and constitutions proceeded through numberless circumstances of life. Take, for example, the circulation of coin; at one time it is Greek coin; at another, Roman; at another time, ancient Jewish. But how accurately is even this stated according to history and the arrangement of things. The ancient imposts, which were introduced before the Roman dominion, were valued according to the Greek coinage; for example, the taxes of the temple, the didrachmon. (Matt. 17. 24; Luke 21. 2.) A payment which proceeded from the temple treasury was made according to the ancient national payment by weight, (Matt. 26. 15,) but in common business, trade, wages, sale, &c., the assis, and denarius, and other Roman coin, were usual. (Matt. 10. 29; 20. 10, 13; Mark 14. 5; Luke 12. 6; John 12. 5.) The more modern state taxes are likewise paid in the coin of the nation which exercises at the time the greatest authority. (Matt. 22. 19; Mark 12. 15; Luke 20. 24.) Writers who, in each little circumstance, which otherwise would pass by unnoticed, so accurately describe the period of time, must certainly have had a personal knowledge of it."

COLD. Although from its geographical position Palestine has generally a warm climate, this is greatly modified by local circumstances. In the plain of Jericho, the winter is more genial than the spring of northern countries, while around Jerusalem it is often much more inclement than might be expected, and quite enough so to justify the language of Our Lord, who directs his disciples to pray that "their flight be not in the winter." (Matt. 24. 20.) Jerusalem stands in a mountainous country, and in general the cold is only felt in similar situations; but most furious storms of hail are experienced all over the land in the winter season, the hailstones being very large, and sometimes fatal to large animals, and even to man. Such was the storm of hail that discomfited the Amorites, (Josh. 10. 10;) and such also the "very grievous hail" that destroyed the cattle of the Egyptians. (Exod. 9. 18, 23, 24.) A similar hailstorm fell upon the British fleet in Marmorice Bay, in Asiatic Turkey, in the year 1801, which illustrates the expression of the Psalmist, "He casteth forth his ice like morsels; who can stand before his cold?" (Psalm 147. 17.) Sir Robert Wilson says, "On the 8th of February commenced the most violent thunder and hailstorm ever remembered, and which continued two days and nights intermittingly. The hail, or rather the ice stones, were as big as large walnuts. The camps were deluged with a torrent of them two feet deep, which, pouring from the mountains, swept everything before it. The scene of confusion on shore by the horses breaking loose, and the men being unable to face the storm, or remain still in the freezing deluge, surpasses description. It is not in the power of language to convey an adequate idea of such a tempest."

We read in Jeremiah 36. 22, that "the king (Jehoiakim) sat in the winter house in the ninth month: and there was a fire on the hearth burning before him," into which he threw the roll: and we learn from the Rabbins that the winter season, by them termed *קור* *kor*, comprised the latter half of Sebat, the whole of Adar, and the former half of Nisan, or from the beginning of February to the beginning of April. See PALESTINE.

COLLEGE, *מִשְׁנָה* *mishnah*. This word is rendered "college" in our version, in 2Kings 22. 14, and 2Chron. 34. 22; but in the margin "the second part," or "the school." Its primary meaning appears to refer to the residence of the subordinate priests, to which it is supposed schools were attached. The term *Mishnah*, in the sense of "second part," or repetition, was applied at a later period to a part of the Talmud, it being the text of that work, and the Gemara, the gloss, or commentary upon it. See TALMUD.

COLONY. This word occurs only in Acts 16. 12, and does not imply that any considerable body of citizens from Rome had left their native city, and had founded a new town where there had been none, as the colonies in America were founded. No doubt a settlement of Romans might give rise to Roman colonies; and many bodies of their troops, after they were dismissed from military service, received lands in distant provinces upon which they settled, but most of the "colonies" mentioned by classical authors were of a different description. Many cities were by a decree of the senate, formally declared colonies, by which their inhabitants became entitled to the privileges of Roman citizens, and were considered as being in a manner Roman, in reward for services which they had rendered to the government of Rome, or to the emperors. Such, no doubt, was the case with Philippi.



Colosse.

COLOSSE, a city of Phrygia, in Asia Minor, situated near the conflux of the Lycus and the Mæander, was nearly equidistant from Laodicea and Hierapolis. According to Eusebius, all these cities were destroyed by an earthquake in the tenth year of the Emperor Nero, about a year after the writing of St. Paul's Epistle to the Colossians. Herodotus informs us that it was "a great city of Phrygia, standing where the river Lycus running underground disappears; but rising up again above ground, at the distance of about five stadia or furlongs, empties itself into the river Mæander;" from which it would appear that the ancient city of Colosse is represented by the modern village of Khonas, and we learn also from the Greek historian and emperor Constantine Porphyrogenetus, that in his time, the tenth century, Colosse was called *Xonas*. A few ruins are all that now remain of the ancient city. Mr. Arundell describes the village as being situated "most picturesquely under the immense range of Mount Cadmus, which rises to a very lofty and perpendicular height behind the village, and which is, in some parts, clothed with pines, and in others bare of soil, with vast chasms and caverns. The immense perpendicular chasm seen in the view, affords an outlet to a wide mountain torrent, the bed of which is dry in summer. The approach to Khonas, as well as the village itself, is beautiful, abounding in tall trees, from which vines of most luxuriant growth are suspended. In the immediate neighbourhood of the village are several vestiges of an ancient city, consisting of arches, vaults, squared stones, while the ground is strewn with broken pottery, which so generally and so remarkably indicates the site of ancient towns in the East. These ruins, together with the apostolical epistle sent by St. Paul to the church, are now the only memorials of this once noted town."

It has been alleged by some commentators that St. Paul never was at Colosse, and that consequently he was personally unacquainted with the Christian church there. This opinion is founded on what the Apostle says in the first verse of the second chapter:—"For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh." On the other hand Dr. Lardner, arguing from the testimony of Theodoret, who lived in the fifth century, alleges a variety of reasons to prove that the

church of Colosse was planted by St. Paul himself, and that the Christians there were his own converts, which view is also taken by Bishop Tomline, Boehmer, and others; but the question admits of no positive solution.

COLOSSIANS, EPISTLE TO THE. By whom or at what particular time Christianity was first planted at Colosse, we have no certain information; but it must have been prior to A.D. 62, the date usually assigned to this epistle.

The immediate occasion of writing this epistle was partly from some difficulties that had arisen among the Colossians, in consequence of which they sent Epaphras to Rome, to acquaint the Apostle with the state of their affairs; and partly the letter (Col. 4. 16,) sent to him by the Laodiceans, who seem to have written to him concerning the errors of the false teachers, and to have asked his advice. St. Paul therefore replies in the present epistle, which he sent to the Colossians as being the larger church, and also because the false teachers had probably caused greater disturbances among the Colossians; but desired that they would send the same epistle to the Laodiceans, and ask them for a copy of their letter to St. Paul, in order that they might the better understand his answer.

Who the false teachers were is a point not satisfactorily determined. Michaëlis is of opinion that this epistle was directed against the tenets and practices of the Essenes, of which sect we shall more particularly speak in another place. But it is more probable that they were partly superstitious judaizing teachers, who diligently inculcated not only the Mosaic law, but also the absurd notions of the Rabbins, and partial converts from Gentilism, who blended Platonic notions with the doctrines of the Gospel. It is well known that the Platonists entertained singular ideas concerning demons, whom they represented as carrying men's prayers to God, from whom they brought back the blessings supplicated; and the doctrines of the Jews concerning angels were nearly the same as that of the Platonists concerning demons. It appears from Colossians 2. 16, 23, that the false teachers inculcated the worship of angels, abstinence from animal food, the observance of the Jewish festivals, new moons and sabbaths, the mortification of the body by long-continued fastings, and, in short, the

observance of the Mosaic ritual law, as absolutely necessary to salvation.

"Whoever," says Michaëlis, "would understand the Epistles to the Ephesians and Colossians, must read them together. The one is, in most places, a commentary on the other; the meaning of single passages in one epistle, which, if considered alone, might be variously interpreted, being determined by the parallel passages in the other epistle. Yet though there is a great similarity, the Epistle to the Colossians contains many things which are not to be found in that of the Ephesians; especially in regard to the worship of angels, and many single points, which appear to be Essene, and might prevail at Colosse."

COLUMN. See PILLAR.

COMING OF CHRIST. This phrase is employed both literally and metaphorically. Literally it is used in reference to Our Lord's first appearance in the flesh, (1John 5. 20; 2John 7;) or to his future appearance at the last day to fulfil his promises, to raise the dead, and judge the world in righteousness. (Acts 1. 11; 3. 20, 21; 1Thess. 4. 15; 2Tim. 4. 1; Heb. 9. 28.)

Metaphorically, Christ is said to come when his Gospel is introduced or preached in any place by his ministers, (John 15. 22; Ephes. 2. 17;) when his church or kingdom is visibly or powerfully established in the world, (Matt. 16. 28;) when He bestows upon believers the influence of his Spirit, and the peculiar tokens of his love, (John 14. 18, 23, 28;) when He executes his judgments on wicked communities who reject or corrupt his Gospel, (2Thess. 2. 8;) and when his providence calls us away from the world by death, as preparatory to the judgment of the last day. (Matt. 24. 42.)

The basis of this metaphorical usage in regard to the coming of Christ, is the same as in relation to the coming of God; that as He governs the world, every specific act of his providence and authority indicates his presence in a more striking manner to human conception; on the principle that no agent can act where He is not.

COMFORTER, *παράκλητος*, signifies literally an advocate, intercessor, one who pleads the cause of any one before a judge. (1John 2. 1.) It is one of the titles by which the Holy Spirit is designated in the New Testament. (John 14. 16, 26; 15. 26.) The name has doubtless a reference to his peculiar office in the economy of redemption, that of imparting consolation to the hearts of believers. The word has also been rendered "advocate," (1John 2. 1,) as striving and pleading with the unconverted world, and especially as convicting of sin. (John 16. 8, 11.) See HOLY GHOST.

COMMANDMENTS. See LAW.

COMMERCE. From the frequent mention made of public roads, fords, bridges, and beasts of burden, also of ships, and of weights, measures, and coin, in the oldest books of the Bible, we learn the great antiquity of the commercial intercourse of distant nations, and the notice of the caravan of Ishmaelites to whom Joseph was sold by his brethren, (Gen. ch. 37,) shows that the mode of trading most common at this day in the East, is also the most ancient. The Ishmaelites appear to have been crossing Palestine on their return from Gilead, with their camels laden with spices, and other rich articles of merchandize which they were carrying into Egypt; where doubtless they produced a great return, from the quantity consumed in that country for the purpose of embalming. There were two principal

routes from Palestine to Egypt; one along the coast of the Mediterranean Sea, from Gaza to Pelusium, which was about three days' journey; and the other from Gaza to the Elanitic branch of the Arabian gulf, which passed near Mount Sinai, and occupied nearly a month.

The inhabitants of Arabia Felix seem to have carried on a commerce by sea with India, as probably did the Egyptians, but the Phœnicians were the most celebrated traders of antiquity. They purchased the choicest productions of the East, which they carried to Africa and Europe, whence they took in return silver, and other articles of merchandize, which they again circulated in the East. The first metropolis of the Phœnicians was Sidon, and afterwards Tyre; and wherever they went they appear to have established commercial settlements, the most distinguished of which were Carthage and Tarshish. The commerce of Tyre is particularly described by the prophets Isaiah (ch. 23,) and Ezekiel (ch. 27 and 28).

Although the land of Canaan was, from its abundant produce, admirably adapted to the purposes of commerce, yet the laws of Moses give no encouragement to such pursuits, because the Hebrews being specially set apart for the preservation of true religion, could not be dispersed among idolatrous nations without danger of becoming contaminated with their abominable worship. He, therefore, only inculcated the strictest justice in weights and measures, (Levit. 19. 36, 37; Deut. 25. 13, 14;) and left the rest to future ages and governors. By the establishment, however, of the three great festivals, he gave occasion for some commercial intercourse, which the individuals of the twelve tribes would carry on with each other, either for money or produce. From Judges 5. 17, it should seem that the tribes of Dan and Asher had some commercial dealings with the neighbouring maritime nations; but the earliest direct notice contained in the Scriptures of the commerce of the Hebrews, occurs in the reign of David, who subdued the kingdom of Edom, (which he reduced to a province,) and made himself master of the two ports of Elath and Ezion-geber on the Red Sea. Part of the wealth acquired by his conquests, he employed in purchasing cedar timber from Hiram, king of Tyre; and he likewise hired Tyrian masons and carpenters for carrying on his works. This prince collected for the building of the Temple a very large sum of money, though Dr. Arbuthnot is unquestionably in error in estimating it at eight hundred millions sterling. On the death of David, his successor Solomon, cultivated the arts of peace, and was thereby enabled to indulge his taste for magnificence and luxury. He employed the vast wealth amassed by his father in works of architecture, and in strengthening and beautifying his kingdom. Finding his own subjects but ill qualified for such undertakings, he applied to Hiram, the second king of Tyre, the son of his father's friend Hiram, who furnished him with cedar and fir (or cypress) timber, and large stones properly cut and prepared for building. Hiram also sent a great number of workmen to assist and instruct the Jews, none of whom had "skill to hew timber like unto the Sidonians," (1Kings 5. 5, 6,) as the Israelites then called the Tyrians, from their having been originally a colony from Sidon. Solomon, in return, furnished the Tyrians with corn, wine, and oil. (1Kings 5. 9-11; 2Chron. 2. 10.) The intercourse which Solomon carried on with the first commercial people in the Western world, inspired him with a strong desire to participate in the advantages of trade. His father's conquests, as we have seen, had extended his territories to the Red Sea or Arabian gulf, and had given him the possession of a good harbour, whence ships might be dispatched to the

rich countries of the South and East. But his own subjects being unacquainted with the art of building and navigating vessels, he again had recourse to the assistance of Hiram. Accordingly, Tyrian carpenters were sent to build vessels at Ezion-geber on the Red Sea; whither Solomon himself also repaired to animate the workmen by his presence.

The ships of Solomon, conducted by Tyrian navigators, sailed in company with those of Hiram to some rich countries, called Ophir (probably Sofala on the eastern coast of Africa,) and Tarshish, a place by some supposed to be on the same coast, though by Bishop Lowth and others, Tartessus in Spain. The voyage required three years to accomplish, yet notwithstanding the length of time the returns were extremely profitable, consisting of gold, silver, precious stones, valuable woods, and some exotic animals, as apes and peacocks. We have no particular information of the articles exported in this trade, but in all probability the manufactures of the Tyrians, together with the commodities imported by them from other countries, were added to the corn and wine and oil of Solomon's dominions; and his ships, like the Spanish galleons, imported the bullion partly for the benefit of his commercial neighbours. Solomon also had commercial transactions with Egypt, whence he imported horses, chariots, and fine linen yarn: the chariots it appears cost six hundred, and the horses one hundred and fifty, shekels of silver each. (1 Kings 10. 28, 29; 2 Chron. 1. 16, 17.)

After the division of the kingdom, Edom being in that portion which remained to the house of David, the Jews appear to have carried on the Oriental trade from the two ports of Elath and Ezion-geber, especially the latter, until the time of Jehoshaphat, whose fleet was there wrecked. (1 Kings 22. 48; 2 Chron. 20. 36, 37.) During the reign of Jehoram, the wicked successor of Jehoshaphat, the Edomites shook off the yoke of the Jewish sovereigns, and recovered their ports. From this time the Jewish traffic through the Red Sea ceased till the reign of Uzziah; who having recovered Elath soon after his accession, expelled the Edomites thence, and having fortified the place, peopled it with his own subjects, who renewed their former commerce. This appears to have continued till the reign of Ahaz, when Rezin, king of Damascus, having oppressed and weakened Judah in conjunction with Pekah, king of Israel, took advantage of this circumstance to seize Elath; whence he expelled the Jews, and planted it with Syrians. In the following year, however, Elath fell into the hands of Tiglathpileser, king of Assyria, who conquered Rezin, but did not restore it to his friend and ally, King Ahaz. Thus terminated the commercial prosperity of the kingdom of Judah.

During the Babylonish captivity, the Jews appear to have applied themselves much more than they had previously done to commercial pursuits; for though some of them cultivated the soil, (Jerem. 29. 4, 5,) yet most others appear to have gained their subsistence by buying and selling. Hence, immediately after their restoration, there were Jewish traders, who, regardless of the Sabbath, not only bought and sold on that sacred day, (Nehem. 13. 15,) but also practised usury. (Nehem. 5. 1.)

Under the Asmonean princes, the Jews became foreign traders by sea and even pirates, but this latter practice was checked by the Romans under Pompey. Simon Maccabeus made Joppa a commodious port, (1 Macc. 14. 5,) and Herod the Great enlarged and fortified Cesarea, constructing a magnificent mole to form a harbour. During the period of the New Testament history, these ports are often mentioned, and it was most probably from them that the corn, which continued to be a

staple article of commerce with Tyre, was exported. (Acts 12. 20.)

COMMON signifies that which is profane or ceremonially unclean, (Mark 7. 2; Acts 10. 14, 15,) as also that which is ordinary or usual, as a "common death," (Numb. 16. 29,) a common evil, (Eccles. 6. 1.) It is said in Acts 2. 44, that such as believed "had all things common," that is, as to use, but not as to title.

COMMUNICANT; COMMUNICATE; COMMUNION. See EUCHARIST; LORD'S SUPPER.

COMPENSATION. This was not commanded, but only allowed by the Mosaic law to be given to a person injured, that he might depart from his suit, and not insist on the legal punishment, whether corporal or capital. It is termed either כֹּפֶר *copher*, "compensation," or פְּדְיוֹן נֶפֶשׁ *pedyon nephesh*, "ransom of life." In one case it is expressly permitted, (Exod. 21. 30;) but it is prohibited in the case of murder, and also in homicide. (Numb. 35. 31, 32.) The highest fine that could be levied was one hundred shekels of silver, a large sum at that time, on account of the scarcity of the precious metals.

CONCISION. For the apostolic use of this term, see CIRCUMCISION.

The word "concision" occurs in Joel 3. 14, as the marginal reading of "decision," making the place of God's judgment "the valley of concision," or "threshing," instead of "the valley of decision," or "valley of Jehoshaphat," as in the text.

CONCUBINE. The word concubine with most Latin authors, and even with us at this day, signifies a woman, who, though she be not married to a man, yet lives with him as his wife; but in the Sacred Writings it is understood in another sense. There it means a lawful wife, but of a lower order, and of an inferior rank to the mistress of the family. Their issue was reputed legitimate; but in all other respects, these concubines were inferior to the primary wife; for they had no authority in the family, nor any share in household government. If they had been servants in the family before they came to be concubines, they continued to be so afterwards, and in the same subjection to their mistress as before. The father commonly provided for the children by these concubines in his own lifetime, by bestowing upon them a portion of his cattle and goods, which the Scripture calls gifts. (Gen. 25. 5, 6.) If a woman were made captive in war, she was allowed a month in which she was at liberty to mourn the loss of her parents and friends; and neither father nor son were permitted to take her as a concubine, until the expiration of that time. (Deut. 20. 10, 14.)

CONEY, כִּנֹּז *shaphan*. The coney is joined in Leviticus 11. 5, and Deuteronomy 14. 7, with the hare, and described as chewing the cud; in Psalm 104. 18, it is spoken of as an inhabitant of the mountains and rocks; and in Proverbs 30. 26, it is represented as a gregarious and cunning animal. These descriptions Gesenius thinks agree best with the different species of the jerboa or bear mouse, the *Mus jaculus* of Linnæus. It is on the authority of Rabbinical writers that the word has, by our translators, been rendered "coney," or rabbit, which cannot be sustained, as the rabbit is not an Asiatic animal, and does not seek a rocky habitation, which is the leading characteristic by which the shaphan is distinguished. We therefore adopt the opinion of Bruce and other eminent travellers, who conceive the shaphan to be the daman, or *Hyrad Syriacus*, termed

by some the ashkoko. Mr. Bruce says, "It does not burrow and make holes as the rat or rabbit, nature having interdicted it this practice by furnishing it with feet which are round, and of a soft, pulpy, tender substance; the fleshy parts of the toes project beyond the nails, which are rather broad than sharp, much similar to a man's nails ill grown, and these appear rather given for defence of the soft toes than for any active use in digging, to which they are by no means adapted. The total length of the animal as it sits is seventeen inches. It has no tail; and gives, at first sight, the idea of a rat rather than any other creature. The colour is gray, mixed with reddish brown, and the belly white. All over the body are scattered hairs, strong and polished, like mustachios; these are, for the most part, two inches and a quarter in length. The ears are round, not pointed; the upper jaw is longer than the other. It lives upon grain, fruit, and roots; and certainly chews the cud. They do not appear to have any cry, nor do they stand upright in walking, but seem to steal along as if in fear, advancing a few steps at a time, and then pausing. They have something very mild, feeble-like, and timid in their deportment; are gentle, and easily tamed, though when roughly handled at first they will bite."

The flesh of the shaphan was forbidden the Hebrews, and it appears that the Mohammedans and Christians of the East, at the present day, abstain from the flesh of the daman.

CONFECTION, CONFECTIONER, רֹקַח *rokach*.

This word appears to have been used to denote a preparer of ointments, a perfumer, an apothecary, as well as a confectioner. These various arts were probably practised by the same person among the Hebrews in early times, but sometimes confectionary was made by females. (1Sam. 8. 13.)

In the paintings on the Egyptian monuments we find persons engaged in the preparation of confectionary of various sorts, particularly piped sweetmeats, which are still highly esteemed by the Hindoos; and we also observe that at entertainments some light confections with wine were served up before dinner. See APOTHECARY.

CONFESSION, the open and penitential acknowledgment which a person makes of his sins. Among the Jews it was the custom on the annual feast of expiation, for the high priest to make confession of sins to God in the name of the whole people; besides this general confession, the Jews were enjoined, if their sins were a breach of the first table of the law, to make confession of them to God; but violations of the second table were to be acknowledged to their brethren. Among the modern Jews some scourge one another at the confession. Confession may be considered as a part of prayer, and includes, 1. A confession of our subjection to, and constant dependence on God. 2. A confession of our sins both original and actual, in thought, life, omission, and commission. 3. A confession of our desert of punishment, and our unworthiness of mercy. 4. A confession or humble representation of our wants and sorrows of any kind.

Confession may also be considered as a relative duty, or the acknowledgment of any offence we have been guilty of against a fellow-creature.

The private or auricular confession of later centuries in the Romish church is quite different from the confession made to penitentiary presbyters in earlier times. Confession was not made to them with a view of obtaining forgiveness from God; but in order to procure resto-

ration to the forfeited privileges of the offended church. It was considered, indeed, useful and necessary to seek for both kinds of forgiveness at the same time; but no Christian minister claimed the power of pronouncing pardon in the name of God.

The regular establishment of the system of private confession and absolution is usually ascribed to Leo the Great, who represented not merely any particular penitentiary priests, but every priest as possessing the power and authority to receive confession, to act as an intercessor with God on behalf of the penitent, and to declare forgiveness of sins in the name of God. But even the system introduced by this pontiff differed from that which has prevailed since the thirteenth century in the Roman church, inasmuch as the confession of sins was left to every one's own conscience; nor was the priest supposed to possess in himself any (delegated) power of forgiving sins. And subsequently to the age of Leo, it was considered as a matter quite at the option of an offender, either to confess his sins to a priest or to God alone. Riddle.

CONFIRMATION is a rite of the church whereby a person arrived at years of discretion undertakes the performance of the baptismal vow made for him by his godfathers and godmothers. It is administered only by bishops, and consists in the imposition of hands on the head of the person confirmed. This rite of confirmation or imposition of hands with prayer, for the full admission of baptized persons into the church, is observed by nearly all the churches of Christendom at the present day, in imitation (to say the least) of an apostolical practice recorded in the New Testament. It appears from the sacred history that the Apostles conferred imposition of hands upon persons previously baptized, and no other. Thus when the Samaritans had been converted and baptized by Philip the deacon, the Apostles who were at Jerusalem sent unto them Peter and John, "who when they were come down, prayed for them, that they might receive the Holy Ghost, (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus;) then they laid their hands on them, and they received the Holy Ghost." (Acts 8. 14-17.) Thus also it is said of the Ephesian disciples that when they heard what the Apostle Paul said, "they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." (Acts 19. 5,6.) It is, however, evident that, in these passages, allusion is made to the extraordinary or miraculous gifts of the Spirit imparted by the Apostles, as the narratives are explained by Grotius and other interpreters, (see Acts 5. 12-16.) Hence it is said, immediately after the former of these accounts, "When Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, 'Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.'" (8. 18,19.) And hence, also, we may, perhaps, rightly account for the fact that in many other histories of baptism during the time of the Apostles, no mention whatever is made of a subsequent imposition of hands. Thus in the history of baptism of three thousand men on the day of Pentecost after the preaching of Peter, although the Apostle promised them that they should receive the gift of the Holy Ghost upon their baptism, yet nothing is said respecting any laying on of hands. (Acts 2. 38-42.) Nor does this ceremony appear to have taken place at the baptism of Lydia and her household, (Acts 16. 15,) or of the Philippine jailor and his family. (Acts 16. 31-33.) In Hebrews 6. 2, mention is

made of "the doctrine of laying on of hands" immediately after that of "the doctrine of baptism;" but there is nothing in the passage to prove that these two ceremonies were immediately connected with each other; and many expositors understand the imposition of hands to be that practised in healing the sick, or in ordination to the ministry. (Mark 16. 18; Acts 6. 6; 9. 12, 17.)

In Acts 15. 41, we read that St. Paul "went through Syria and Cilicia confirming the churches," upon which Dr. Burton remarks, "The great Apostle travelled through Syria and Cilicia; and the expression used by St. Luke of his confirming the churches in those countries, proves that he must have planted these churches at an earlier period. He now confirmed them; that is, he gave them such regulations as were necessary for their welfare. Wherever deacons were wanted, he ordained them; he appointed others to the office of elders; and there can be little doubt, that to some or all of these ministers he imparted those miraculous gifts of the Spirit, which were so useful for the instruction of the converts, and furnished such convincing evidence of the Gospel." We have no proof, however, that the ordination of ministers was included in this act of "confirming the churches;" nor have we any reason to suppose that the ordination or appointment of deacons or presbyters would have waited for an apostolical visit. When St. Paul found a deficiency of ministers in any of the churches which he visited, he, doubtless, recommended those churches to nominate some persons fit for the office, and then probably assisted at their ordination or solemn designation to it, before he proceeded on his journey. But, in the absence of the Apostle, the officiating presbyters would themselves have supplied the deficiency with the consent of their respective churches.

At an early period of ecclesiastical history, we find confirmation administered in immediate connexion with baptism. Throughout the East it still accompanies baptism; but the Romanists make it a distinct independent Sacrament. The age of the person to be confirmed does not appear to be fixed in the Church of England, unless implied in the term "years of discretion." Riddle.

CONGREGATION. See **ASSEMBLY**.

CONQUER; CONQUEROR. See **ARMS, ARMY, ARMOUR**.

CONSCIENCE, the moral sense, or that capacity of our mental constitution, by which we irresistibly feel the difference between right and wrong. As South observes, "It implies a double or joint knowledge, namely, one of a divine law or rule, and the other of a man's own action. The peculiar office of conscience is to arbitrate and direct all our other powers and propensities according to the will of God; and there is a certain feeling of violence and disorder when its dictates in this capacity are not obeyed. Its legitimate business is to prescribe that man shall be as he ought, and do as he ought. And its existence within us is an evidence for the righteousness of God, which keeps its ground amid all the disorders and aberrations to which human nature is liable. For as the existence of a regulator in a disordered watch shows the design of its maker, that its movement should harmonize with time; so conscience shows the design of our Creator that all our movements should harmonize with truth and righteousness."

Conscience has also been defined as that natural or common principle, which instructs men of all countries and religions in the duties to which they are all alike obliged. There seems to be something of this in the minds of all men. Even in the darkest regions of the

earth, and among the rudest tribes of men, a distinction has ever been made between just and unjust, a duty and a crime.

CONSECRATION, the act of devoting or setting apart anything to the worship or service of God. The Mosaic Law ordained that all the first-born, both of man and beast, should be sanctified or consecrated to God. The whole race of Abraham, was, in a peculiar manner, consecrated to his worship; and the tribe of Levi, and family of Aaron, were more immediately consecrated to the service of God. (Exod. 13. 2; 12. 15; Numb. 3. 12; 1 Peter 2. 9.) Besides these consecrations ordained by God, there were others which depended on the will of men, and were either to continue for ever or for a time only. Hannah, the mother of Samuel, offered her son to the Lord, to serve all his life-time in the tabernacle. (1 Sam. 1. 11; Luke 1. 15.) David and Solomon devoted the Nethinims to the service of the Temple for ever. (Ezra 8. 20.) The Hebrews sometimes devoted their fields and cattle to the Lord, and sometimes the spoils taken in war. (Levit. 27. 28, 29.)

The New Testament also furnishes us with examples of consecration. Christians in general are esteemed as consecrated to the Lord, and are a holy race, a chosen people. (1 Peter 2. 9.) Ministers are in a peculiar manner consecrated or set apart, and so are places of worship; the forms of dedication varying, according to the views of different bodies of Christians. It does not appear that we have any particular accounts of the formal consecration of churches, earlier than the fourth century; a fact which may be easily accounted for, by considering the circumstances of the times before Constantine.

CONSTELLATION, a cluster of stars. Considerable doubt and uncertainty must ever attend our efforts to determine the exact meaning of the astronomical terms used in the Book of Job and other parts of the Sacred Writings; for though many ingenious hypotheses have been formed by learned men, we are not sufficiently acquainted with the origin of the terms in question, to trust with any confidence to their conjectures, however plausible they may appear. We know sufficiently well that the worship of the host of heaven, was one of the earliest forms of idolatry, and that the worshipping and deifying of early kings and heroes was mixed up with it, by giving them an imaginary place amongst the stars; but this knowledge avails us little when we have to ascertain what particular star or constellation is referred to by the inspired writers.

The mention of stars or constellations in such a way as to give any reasonable hope of identification, occurs chiefly in the Book of Job; and we shall therefore borrow from the Rev. Professor Lee some observations on the subject, which seem well considered, and as near the truth as the nature of the question will admit.

"The Hebrew words *עֵשׂ* *Ish*, *כִּסֵּל* *Kisel*, and *כִּימָה* *Kimah*, which occur in Job 9. 9; 38. 31, 32, and which our translators have rendered, respectively, Arcturus, Orion, and the Pleiades, have given great trouble to commentators, and still stand in need of elucidation. Schultens is of opinion, that heathen fable ought not to be had recourse to, for the purpose of explaining the sacred writers generally. This is, perhaps, saying too much, as heathen practices certainly are occasionally mentioned by name; nevertheless, I cannot help holding with him to a certain extent. I mean, we must not make heathen principles, nor yet heathen practices, the criterion by which we measure either the sentiments or the expressions of holy men. But I think we may, when we

find that certain customs or modes of expression have a common origin—adduce the one in illustration of the other; but not to direct and overrule it. In the present case, our patriarch lived in a country bordering on Chaldaea; a place in which astronomy was certainly cultivated in very ancient times. It would be necessary in Job's country, and actually was the practice, in travelling over the deserts, to observe certain fixed stars. Now, supposing astronomy to have been highly cultivated in Chaldaea, and the constellations to have received certain names there; what impropriety could there be in Job's using those names? or, indeed, in our using, perhaps, the same names at this day?

שׁוּ Ish, the Professor thinks is Arcturus, taken in an extended sense for the constellations of Boötes and the Great Bear, four of the stars of which latter are termed by the author of an Arabic work, entitled the "Kamooa," the sons; and the remaining three constitute the daughters. See ARCTURUS.

כִּסִּיל *Kisel*, appears to signify, according to Proverbs 14. 16; 19. 1, compared with 15. 20; 21. 20; 28. 6, a confident self-sufficient insolent rich man, or something very nearly like this. Such in all probability was Nimrod; who, as many of the ancients have thought, was deified after his death, and placed among the stars under the name of Orion, from the Hebrew or Chaldee אֹר Or, and perhaps so called, on account of his wealth and splendour. In the Hebrew Scriptures, Nimrod is spoken of as a fierce and warlike king, (Gen. 10. 8-10,) so much so, that his character is there proverbial. Much the same is said of Orion, by heathen authors. This constellation is occasionally termed Aljerzá by the Arabs; who, like Homer, give him a dog for a companion; which seems to identify him with the great hunter of Scripture. A passage in an Arabic author reads thus: 'And it' (i. e. Sirius) 'is in its rising opposite Aljerzá; and they call it the dog of the Giant.' They represent Sirius as a dog to it, following his master.

כִּמָּה *Kemah*. This word occurs in Job 9. 9; 38. 31; and Amos 5. 8. The passage in Amos is apparently a citation from the passage in Job 9. 9. The same word is found both in the Syriac and Chaldee, and has been taken to signify the same constellation, the Pleiades. The etymology of the word receives some light from the Arabic root, signifying a heap or an accumulation; so called, perhaps, from the cluster of stars which the constellation exhibits. As it is said to announce by its rising the season of sowing, of the production of fruits, of the harvest, and ingathering of these, it was fabled by the poets, as employed in carrying ambrosia to Jupiter. Hence, perhaps, 'the sweet influences' ascribed to them. The 'bands of Orion' are supposed to indicate the influences supposed to be exercised by this constellation in bringing on the winter season, and so binding up nature as it were in a state of sterility. Because, just as the Pleiades by rising early in the spring, brought on the fruitful seasons, so Orion by rising in the autumn, was said to bring on the winter.

מִזְרֹת *Mizaroth*, (Job 38. 32,) and מַזְלֹת *Mazzaloth*, (2Kings 23. 5,) where it occurs in connexion with Baal, sun, moon, and all the host of heaven. It is extremely probable that this word denotes either a star or a constellation. From its occurring immediately after the mention of the moon in the latter passage, one would suppose it to be a general name for the planets; and as some of these, such as Jupiter, Saturn, and others, have attendant moons, this might account for its being found in connexion with שׁוּ Ish, in Job 9. 9. The attempts of Michaëlis, and others, to ascertain what precise star is meant, have proved unavailing. It is most probable a con-

stellation was intended, but whether northern or southern, cannot be determined." The opinion that Mazzaloth denotes Sirius, or the dog-star, deserves further consideration. There is no doubt that the heliacal rising of this star was observed in Egypt from an early period, and was blended with their mythological system. Belzoni was asked, when he visited the pyramids, what he saw? He replied that, when he looked up, he observed Sirius, or the dog-star. We may, from this remark, obtain some further glimmering of light as to the object of these stupendous structures, and find that they were built for the observance of rites in connexion with some very ancient astronomical notions.

The Greeks and Latins, whose notions of astronomy were derived from the East, represent Arctus, Ἀρκτος, the Bear, as originally a daughter of Lycaon, and named Callisto; who, being pregnant by Jupiter, was changed into a bear by Juno, and was, with her son, finally translated to the heavens. Boötes, this son, was termed Arctophylax; while Arcturus, who is said to have been the father of Erigone, is the name of another star, situated near the tail of the Great Bear. Whether Callisto may have been said by the Chaldeans hence to have consoled her sons, taking this Arcturus for one of them; or whether some other such story as that of the Hyades bemoaning the fate of their brother Hyas, or that of the Pleiades weeping for their father Atlas, may be referred to, cannot be determined; but some such generally current story seems to be connected with the phraseology in Job 38. 32. See ASTRONOMY AND ASTROLOGY.

CONTENTMENT is a disposition of mind, in which our desires are confined to what we enjoy without murmuring at our lot, or wishing ardently for more. It stands opposed to envy, (James 3. 16,) to avarice, (Heb. 13. 5,) to pride and ambition, (Prov. 13. 10,) to anxiety of mind, (Matt. 6. 25, 34,) to murmurings and repinings. (1Cor. 10. 10.) Contentment does not imply unconcern about our welfare, or that we should not have a sense of anything uneasy or distressing; nor does it give any countenance to idleness, or prevent diligent endeavours to improve our circumstances. It implies, however, that our desires of worldly good be moderate; that we do not indulge unnecessary care, or use unlawful efforts to better ourselves; but that we acquiesce with, and make the best of our condition, whatever it be. Contentment arises, not from a man's outward condition, but from his inward disposition, and is the genuine offspring of humility, attendant with a deep sense of the particular providence of God, the recollection of past mercies, and a just estimate of the true nature of all earthly things. Motives to contentment arise from the consideration of the rectitude of the Divine government, (Psalm 97. 1, 2,) the benignity of the Divine Providence, (Psalm 145,) the greatness of the Divine promises, (2Peter 1. 4,) our own unworthiness, (Gen. 32. 10,) the punishments we deserve, (Lam. 3. 39, 40,) the reward which contentment brings with it, (1Tim. 6. 6,) the speedy termination of all our troubles here, and the prospect of eternal felicity in a future state. (Rom. 5. 2.)

CONTRACTS AND COVENANTS. Various solemnities were used in the conclusion of contracts or covenants among the ancient Hebrews. Sometimes it was done by a simple joining of hands, (Prov. 11. 21; Ezek. 17. 18,) and thus the Hindoos, to this day, ratify an engagement, by one person laying his right hand upon that of the other. Sometimes, also, a covenant was ratified by erecting a heap of stones, to which an appro-

priate name was given; (Gen. 31. 44-54;) that made between Abraham and the king of Gerar was ratified by the oath of both parties, also by a present from Abraham to the latter of seven ewe lambs, and by giving a name to the well which had occasioned the transaction. Festivities appear to have accompanied the ceremonies attending covenants, for Isaac and Abimelech made a feast on concluding their covenant. (Gen. 26. 30; 31. 54.) A similar practice also obtained among the heathen nations. The Scythians are said to have first poured wine into an earthen vessel, and then the contracting parties, cutting their arms with a knife, let some of the blood run into the wine, with which they stained their armour; after which they themselves, together with the other persons present, drank of the mixture, uttering the direst maledictions on the party who should violate the treaty. Another mode of ratifying covenants was by the superior contracting party presenting to the other some article of his own dress or arms. Thus, "Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle;" (1Sam. 18. 4;) and at the present day, the highest honour which a king of Persia can bestow upon a subject, is to cause himself to be disapparelled, and to give his robe to the favoured individual. In Numbers 18. 19, mention is made of a covenant of salt. The expression appears to be borrowed from the practice of ratifying federal engagements by salt; which, as it not only imparted a relish to various kinds of viands, but also preserved them from putrefaction and decay, became the emblem of incorruptibility and permanence. It is well known that the Asiatics deem the eating together as a bond of perpetual friendship; and as the salt is now, as it was anciently, a common article in all their repasts, it may be in reference to this circumstance that a perpetual covenant is termed a covenant of salt; because the contracting parties ate together of the sacrifice offered on the occasion, the whole transaction was considered as a league of perpetual friendship. See OATHS.

Among the Hebrews, and, long before them, among the Canaanites, the purchase of anything of consequence was concluded, and the price paid, at the gate of the city, as the seat of judgment, before all who went out and came in. (Gen. 23. 16,20; Ruth 4. 1,2.) From the latter book, we also learn that on some occasions of purchase and exchange, the transfer was confirmed by the proprietor plucking off his shoe at the city gate, in the presence of the elders and other witnesses, and handing it over to the new owner.

The earliest notice of written instruments, sealed and delivered, for ratifying the disposal and transfer of property, occurs in Jeremiah 32. 10-15, which the prophet commanded Baruch to bury in an earthen vessel, in order to be preserved for production at a future period as evidence of the purchase. No mention is particularly made as to the manner in which deeds were anciently cancelled. Some expositors have imagined that in Colossians 2. 14, St. Paul refers to the cancelling of them by blotting or drawing a line across them, or by striking them through with a nail; but we have no information whatever, from antiquity, to authorize such a conclusion.

The term covenant, in a higher sense, is employed in the Scriptures to denote a transaction between God and man, according to which the Divine favour is dispensed to those with whom it is made. It is represented, not as a contract or bargain, in virtue of which, on the ground of something done by man, its blessings are to be communicated; but as a free and voluntary constitution on the part of God. The Scriptures exhibit two primary covenants or dispensations, (Heb. 8. 7,13,) which

are denominated the first and second, and the old and new covenants. Of these, the first or old covenant is expressly stated to be that which God made with the children of Israel, and is the same that is sometimes called the Mosaic covenant, or covenant at Sinai, because it was there given to Moses. The great moral code which is binding on all mankind, at all times, and under all circumstances, and the specific enactments of which are only so many expressions of that love to God and man which is essential to the well-being of the latter, was laid as the basis of this constitution; and on this account it is frequently called the Law; regular forms of Divine worship were appointed; a regular priesthood separated for its performance; and the requisite civil and political institutes ordained. The whole, while admirably adapted to answer every purpose of existing legislation and government, had a prospective reference to a future and superior dispensation, or the second and new covenant, which was instituted by Our Lord, ratified by the shedding of His blood, (Matt. 26. 28,) and is the charter or instrument according to which God has revealed it to be his pleasure to dispense the blessings of his mercy to sinners of all nations under heaven. Between these two dispensations, there are several striking and important points of contrast. The former was national and peculiar; the latter does not regard any one nation more than another: the former was typical; the latter is anti-typical: the former was temporary; the latter is eternal: the former could only secure the enjoyment of Canaan; the latter secures the heavenly inheritance: the former could not bestow justification or eternal life; this the latter was especially intended to effect. The former did not preserve from apostasy, or render obedience certain; but the latter does. (Heb. 8. 6-13.)

CONVERSATION. The Orientals are little in the habit of repairing to each other's houses for the purpose of social intercourse; but rather prefer to resort to some spot out of doors, where friends can meet together, and for this purpose the gate of the city is generally chosen. Such was the custom of old, and accordingly we find that to each city among the Jews there was an open space near the gate, which was fitted up with seats for the accommodation of the people. (Gen. 19. 1; Psalm 69. 12.) Those who were at leisure occupied a position on these seats, and either amused themselves with witnessing those who came in and went out, and with any trifling occurrences that might present themselves to their notice, or attended to the judicial trials, which were commonly investigated at public places of this kind. (Gen. 34. 20; Ruth 4. 11; Psalm 26. 4,5; 127. 5.) Promenading, so agreeable in colder latitudes, was wearisome and unpleasant in the warm climates of the East, and this is probably one reason why the inhabitants of those climates preferred holding intercourse with one another while sitting near the gate of the city, or beneath the shade of the fig-tree and the vine. (1Sam. 22. 6; Micah 4. 4.)

This mode of passing the time is still customary in the East. "It is no uncommon thing," says the Rev. Mr. Jowett, "to see an individual, or a group of persons, even when very well dressed, sitting with their feet drawn under them, upon the bare earth, passing whole hours in idle conversation. Europeans would require a chair; but the natives here (Syria) prefer the ground: in the heat of summer and autumn, it is pleasant to them to wile away their time in this manner, under the shade of a tree. Richly-adorned females, as well as men, may be often seen thus amusing themselves."

The Orientals, when engaged in conversation, are, in

general, very mild in their demeanour, and do not feel themselves at liberty directly to contradict the person with whom they are conversing, although they may at the same time be conscious that he is telling them falsehoods. The ancient Hebrews, in particular, very rarely used any terms of reproach more severe than those of שָׂטָן *satán*, meaning "adversary," or "opposer;" רָקָה *arakah*, "contemptible;" and, sometimes, נָבֵל *nabal*, "fool," an expression which means "a wicked man," or "an atheist," not, as with us, a person deficient in understanding. (Job 2. 10; Psalm 14. 1; Isai. 32. 6; Matt. 5. 22; 16. 23.) When anything was said which was not acceptable, the dissatisfied person replied, "Let it suffice thee;" (Deut. 3. 26;) or, "It is enough." (Luke 22. 38.) In addressing a superior, the Hebrews did not commonly use the pronouns of the first and second person; but instead of "I," they said, "thy servant;" and, instead of "thou," they employed the words "my lord." Instances of this mode of expression repeatedly occur in Scripture, as in Genesis 32. 4; 44. 16, 19; 46. 34; Dan. 10. 17; Luke 1. 38.

The form of assent, or affirmation, was, "Thou hast said," or "Thou hast rightly said;" and modern travellers inform us, that this is the prevailing mode of a person's expressing his assent or affirmation to this day in some parts of the East, especially when they do not wish to assert anything in express terms. This may explain the answer of Our Saviour to the high priest Caiaphas, in Matthew 26. 64, when He was asked whether He was the Christ the son of God, and replied, "Thou hast said."

CONVERSION, signifies a change, which consists in the renovation of the heart and life, or a turning from the power of sin and Satan unto God, (Acts 26. 18,) and is produced by the influence of Divine grace on the soul. Sometimes it is put for restoration, as in the case of St. Peter. (Luke 22. 32.) Conversion manifests itself by ardent love to God, (Psalm 73. 25,) delight in his people, (John 13. 35,) attendance on his ordinances, (Psalm 27. 4,) confidence in his promises, (Psalm 9. 10,) renunciation of the world, (James 4. 4,) submission to his authority, and obedience to his word. (Matt. 7. 20.) The conversion of St. Paul was in all respects a miraculous interposition; he was called by a heavenly vision to be the apostle of Jesus Christ, whom, but a moment before, he deemed an impostor and a blasphemer, that had been justly put to death upon the cross. (Acts 22. 6-9.)

CONVOCATION, an assembly of persons for the worship of God, (Levit. 23. 4; Numb. 28. 25,) also an assembly, a congregation. "From various passages of the Pentateuch, we find that Moses, at making known any laws, had to convene the whole congregation of Israel; and, in like manner, in the Book of Joshua, we observe that when diets were held, the whole congregation were assembled. If on such occasions every individual had to give his vote, it would have been democratical in the highest degree; but it is scarcely conceivable how, without very particular regulations made for the purpose (which we nowhere find), order could have been preserved in an assembly of 600,000 men, their votes accurately numbered, and acts of violence prevented. If, however, we consider that while Moses is said to have spoken to the whole congregation, he could not possibly be heard by 600,000 people, (for what human voice could be sufficiently strong?) all our difficulties will vanish; for this circumstance alone must convince any one that Moses could only have addressed himself to a certain number of persons deputed to represent the rest

of the Israelites. Accordingly, in Numbers 1. 16, we find mention made of such persons. They are there denominated *kerue haeda*, in contradistinction to the common Israelites, that is, 'those wont to be called to the convention.' In chap. 16. 2, they are styled in the original, 'chiefs of the community that are called to the convention.' This passage deserves notice from the circumstance that two hundred and fifty of these chiefs, who rose up against Moses, became to him objects of dread, which they could not have been if their voices had not at the same time been the voices of their families and tribes. Still more explicit is the passage, (Deut. 29. 10,) where Moses in a speech to the whole people says, 'Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, &c. Now as Moses could not possibly speak loud enough to be heard by two millions and a half of people, it must be evident that the first-named persons represented the people, to whom they again repeated the words of Moses. Whether these representatives were on every occasion obliged to collect and declare the sense of their constituents, or whether they acted in the plenitude of their own power for the general good, is nowhere expressly determined, but from a careful consideration of the subject, we can scarcely doubt that the latter was the case.' Michaëlis.

COOKERY. Cooking among the Hebrews was generally done by the matron of the family, even though she were a princess. (Gen. 18. 2-6; Judges 6. 19.) The process of cooking seems to have been very expeditiously performed, (Gen. 27. 3, 4, 9, 10,) and all the flesh of the slain animal, owing to the difficulty of preserving it in a warm climate, was commonly cooked at once, which is the custom of the East at the present day. Roberts observes, "The heat of the climate certainly prevents flesh from being kept many hours, but there is no need to put the animal on the fire while its flesh is still warm. The people affect to be disgusted with us for keeping fowls six or eight hours before they are cooked, and say we are fond of eating dead flesh. There are some Englishmen who become so accustomed to these things, that they have the chicken grilled and on their table, which a very short time before was running in the yard."

Vegetables, especially lentils, were the principal food of the Jews, and they are still greatly esteemed among the Orientals. (Gen. 25. 30, 34.) The pottage of lentils and bread which Jacob had prepared, and which was so tempting to the impatient Esau as to make him sell his birthright, shows the simplicity of the ordinary diet of the patriarchs. The same diet is in use among the modern Arabs, and also in the Levant. In the island of Santorin, Mr. Emerson saw soup made of lentils, which when stewed are of a reddish tinge, and so far agree with the red pottage of Jacob. Cakes mixed with honey were frequently used, (Ezek. 16. 13;) but flesh was not served up except when a stranger was present, and on the occasion of a feast. (Gen. 18. 7; Deut. 15. 20.) Buckingham states that "A young kid seethed in milk is, to this day, a delicacy set before strangers by the Bedouin Arabs." As luxury increased, the flesh of animals began to be more used for food; venison and the meat of the "fatted calf" were peculiarly esteemed, also of fatted oxen. (Gen. 18. 7; 41. 2; 1Sam. 16. 20; 28. 24.) The flesh of the sheep and the goat kind, particularly of lambs and kids, was esteemed the choicest dish of any. The flesh, when cooked, was divided into small pieces, and a sauce was prepared for it of broth and vegetables, called in Hebrew מֶרֶק *marak*. (Judges 6. 19, 20.)

We may fairly infer that the usual modes of cookery, as practised by the Egyptians and Hebrews, nearly resembled each other in many respects; and from the monuments of Egypt, and the paintings in the tombs, we find that the culinary preparations were conducted on the ground-floor of their houses, and included not only cooking, but baking, of which the greater part of the various processes employed consisted. The viands were generally brought to table in baskets, and consisted of bakemeats and poultry of various kinds. In the British Museum may be seen a rectangular stand of two stages, composed of papyrus, supported at each corner by a column of cane. On each is a small duck trussed, and on the bottom circular cakes of bread, such as we read of in Genesis 18. 6; they were found in a private tomb at Thebes. We have in the trussed duck a specimen of the cookery of perhaps three thousand years ago. There are also in the same collection a variety of flat, circular, square, or triangular cakes of bread; the top of one is stamped; some of these appear to be made of barley. See BREAD; BROTH; FOOD.

COOS, an island of the Archipelago, in the Ægean Sea, near the south-west part of Asia Minor, in which was a city of the same name, from which Hippocrates the celebrated physician, and Apelles the painter, were called Coi. The inhabitants were a Dorian colony. Here was a large temple of Æsculapius, and another of Juno. It abounded in rich wines, and here were made those Coæ vestes, which were the transparent garments so often noticed by the classic poets. St. Paul, it appears, merely sailed by the island, (Acts 21. 1,) and Christianity was not professed in it until a considerable period afterwards. The present town, Kos, is said to contain about eight thousand inhabitants. Mr. Turner in his *Tour of the Levant*, informs us that the Greek religion is professed, and that the Bishop of Kos pays three thousand three hundred piastres a year for his post to the patriarch of Constantinople, for which he takes a tenth of the corn of all the island.

COPPER, נְשֹׁשֶׁת *nechosheth*. This word is frequently rendered "brass," by our translators, but often erroneously, as copper was anciently employed for many of the purposes for which we now use iron and other metals. Thus Job (ch. 20. 24,) speaks of "bows of copper," rendered in our version "steel;" and in Ezra 8. 27, "two vessels of copper, precious as gold," are mentioned; the margin terms it "yellow or shining brass;" the Syriac renders it "vases of Corinthian brass." It is more probable, however, that this brass was not from Corinth, but a metal from Persia or India, which is thus described by Aristotle: "It is said that there is in India a brass so shining, so pure, so free from tarnish, that its colour differs not from that of gold. It is even said that among the vessels of Darius there were some respecting which the sense of smelling might determine whether they were gold or brass."

Sir J. Chardin refers to a mixed metal now used in the East, and highly esteemed there; and suggests that this composition might have been as old as the time of Ezra, and brought from those more remote countries into Persia, where these two basins were given to be conveyed to Jerusalem. The Syriac version alludes to the vessels which Hiram gave Solomon for the Temple, as being made of this shining brass. Josephus also mentions Eadras as delivering up to the priests among other treasures, vessels of brass that were more valuable than gold.

Corinthian brass was for ages held in the highest estimation. It became hence a proverb, that those who would appear more perfect than others in the arts, had

smelted the purity of Corinthian brass. Its rarity seems to have been the principal cause of its exorbitant value.

The prophet Ezekiel (27. 13), speaks of the merchants of Javan, Jubal, and Meshech, as bringing vessels of brass (or copper) to the markets of Tyre; according to Bochart and Michaëlis, these were people situated towards Mount Caucasus, where copper-mines are still worked.

Bochart is of opinion that the כַּשְׁמַל *chashmal* of Ezekiel 1. 27, was this bright shining metal, the χαλκολιβανον of Rev. 1. 15, and the *electrum* of the ancients. In the British Museum may be seen numerous articles of bronze made by the Egyptians, such as vases, lamps, agricultural implements, knives, weapons, &c. See BRASS; METALS.

COPTIC VERSION. The Coptic language is a compound of the old Egyptian and Greek; into which the Old Testament was translated from the Septuagint, perhaps in the second or third century, and certainly before the fifth century. Of this version the Pentateuch was published by Wilkins in 1731; and a Psalter, with an Arabic translation, by the Congregation de Propagandâ Fide at Rome in 1744 and 1749.

The Coptic version of the New Testament was published at Oxford in 1716 in quarto by Daniel Wilkins, a learned Prussian, who has endeavoured to prove that it must have been executed prior to the third century. This opinion, however, has been controverted by many learned men, particularly by Louis Picques, who refers it to the fifth century, and by Professor Hug, who shows that it could not have been composed before the time of Hesychius, nor before the middle of the third century. The celebrated passage, 1 John 5. 7, is wanting in this version as well as in the Syriac, Peschito, and Philoxenian translations. From the observations of Dr. Woide, it appears that the Coptic inclines more to the Alexandrian than the Sahidic, (the Upper Egypt dialect of the Coptic,) that no remarkable coincidence is to be found between the Coptic, or Sahidic, and the Vulgate, and that we have no reason to suspect that the former has been altered or made to conform to the latter. The Coptic being no longer a living language, the Copts, who are numerous in Egypt, now use an Arabic translation from the ancient version.

CORAL, רַמְסֵית *ramoth*. This word is rendered in our version "coral," (Job 28. 18; Ezek. 27. 16;) according to the Hebrew interpreters and the Oriental versions, it means "red coral." Pliny informs us that coral was highly esteemed among the ancients: "The Indians value coral as highly as we value pearls. Their priests even attribute to it something sacred, and affirm that it has the virtue of protecting from dangers those who carry it; so that two things contribute to render it valuable, superstition and beauty."

Coral was formerly supposed to be a vegetable substance, but is now known to be composed of a congeries of animals. Coral is red, white, and black, of which the first is the most valued for making ornaments. It is properly the shells of marine animals of the polype kind, consisting of calcareous earth, combined with gelatine and other animal matters. Each individual coral insect appears to consist of a sac, serving for a stomach, and eight tentacula, or arms, disposed around the orifice or mouth, which are employed in conveying food to it, and they also form a calcareous covering into which the animal can withdraw itself from external danger. Corals are generally attached to marine bodies during the whole of their growth, but some few, as the sea-mushroom and the sea-slug, only when young, and

by a short stem; as the coral enlarges, the crown separates from the stem by a natural absorption, and at length is left quite free. The reefs and islands which are constantly forming in certain seas, especially the Pacific Ocean, are the work of the minute animals, which inhabit these kinds of coral.

The Red Sea abounds, in a remarkable degree, with coral masses, reefs of which extend throughout, and in many places rise ten fathoms above the water. As the coral rock is soft and easily cut, most of the houses on the south-western coast of Arabia are built entirely with it.

Dr. John Mason Good observes upon the passage in Job, "It is by no means certain what the words here rendered 'corals and pearls,' and those immediately afterwards rendered 'rubies and topaz,' really signified. Reiske has given up the inquiry as either hopeless or useless; and Schultens has generally introduced the Hebrew words themselves, and left the reader of the translation to determine as he may."

CORBAN, קרבן *korban*; Gr. κορβαν, (Mark 7. 11.) means a gift or oblation, something devoted to God. Money, lands, and houses, which had been made the subject of this vow, became the property of the Tabernacle or the Temple, excepting that the land might be redeemed before the year of Jubilee. (Levit. 27. 1-24.) Among other false doctrines taught by the Pharisees, who were the keepers of the sacred treasury, was this, that as soon as a person had pronounced to his father or mother this form of consecration or offering, "Be it Corban" (*i. e.* devoted) "whatever of mine shall profit thee;" he thereby consecrated all he had spoken of to God, and must not thenceforth do anything for his indigent parents if they solicited support from him. Therefore Our Lord reproaches them with having destroyed by their tradition, not only that commandment of the Law which enjoins children to honour their father and mother, but also another Divine precept, which under the severest penalty forbade that kind of dishonour which consists in contumelious words. (Mark 7. 9; 10. 13.) They, however, proceeded even further than this unnatural gloss; for though the son did not give, or even mean to give, his property to the Temple, yet, if he afterwards should repent of his rashness, and wish to supply his parents with anything, what he had formerly said precluded the possibility of doing so; for, according to the Pharisaic doctrine, the sacred treasury had a claim upon him in preference to his parents; although he was perfectly at liberty to keep it to himself. The words "Be it Corban," consequently implied an imprecation against himself, if he should ever afterwards bestow anything for the relief of his parents; as if he should say to them, "May I incur all the infamy of sacrilege and perjury if ever ye get anything from me;" than which it is not easy to conceive of anything spoken by a son to his parents more contemptuous or more barbarous, and therefore justly denominated *κακολογια*, "opprobrious language," or "cursing," as our version has it. The form of the vow is mentioned in express terms in the Talmud; but to facilitate the practice of these unnatural vows, the Jewish doctors, who are in general so scrupulous as to exact forms, did not require them to be pronounced in a formal manner; it was of little consequence whether the word Corban were mentioned, though this was usual, provided something was said which came near it.

CORD, חבל *hhebel*, "a cord, a rope." (Josh. 2. 15.) To gird one's self with a cord, was considered a token of sorrow and humiliation." (Job 36. 8.) "The

cords of sin," (Prov. 5. 22,) metaphorically speaking, are the consequences of crimes and bad habits. To stretch a line or cord about a city, signifies to ruin it, to destroy it entirely, and to level it with the ground. (Lam. 2. 8.) The cords extended in setting up tents, furnish several metaphors in the prophetic books. (Isai. 33. 20; Jerem. 10. 20.)

CORIANDER, נֶגַד *gad*.

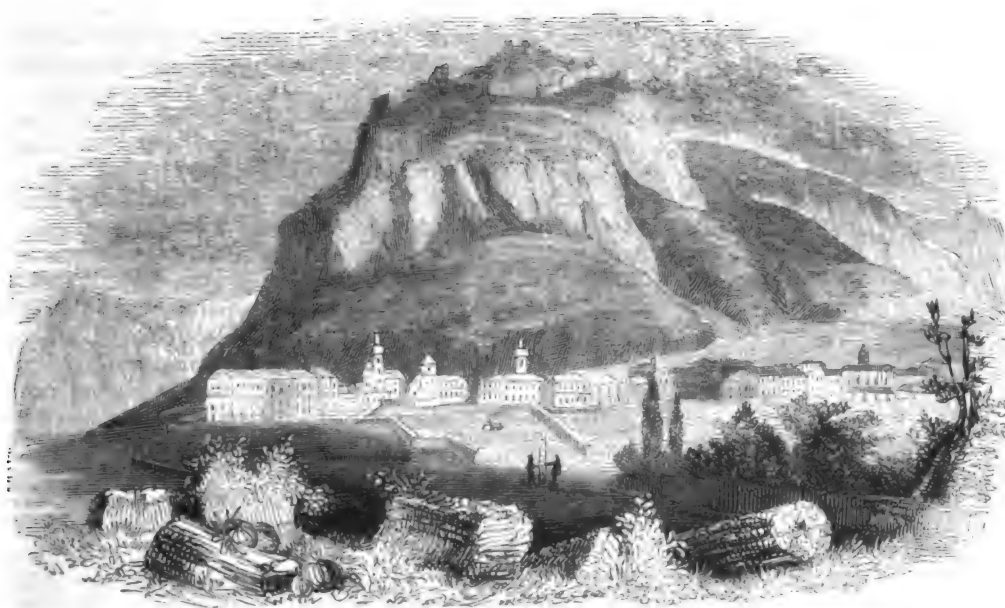
The Syriac, Chaldee, and Arabic, with the Septuagint and Vulgate, render this word, coriander, as does our version in Exod. 16. 31; Numb. 11. 7. The *Coriandrum sativum* is a strongly aromatic plant, bearing a round seed of the size of a pepper-corn, to which the manna is compared; being an umbelliferous plant, it is allied to the parsley in family characteristics. The flowers are small and white, the leaves are much divided and smooth. The seeds are chiefly employed for culinary purposes. It is diffused over all the regions of the old world, and was consequently well known in ancient times.



Coriander.

CORINTH, a city of Peloponnesus, once the capital of a small but wealthy state, and only second to Athens in the splendour of its architecture, while it excelled it in the luxury of its inhabitants. It is now called *Gorhio*, and is a miserable place, almost deserted in consequence of its unhealthiness, and containing nothing comparable to the splendid remains of antiquity existing at Athens.

Corinth stood on the northern side and at the foot of a lofty rock, which was crowned by a citadel believed to be impregnable; it was termed Acro-Corinthus, and as its position commanded the only passage by land in or out of Peloponnesus, it is often styled by ancient writers, one of the gates of Greece. The city was adorned with the most magnificent temples, theatres, and porticoes, enriched with the beautiful columns which are now distinguished in architecture by the designation of Corinthian. In the earlier ages of antiquity, the attempt to sail round Peloponnesus or to double Cape Malea was regarded as an undertaking of the greatest hazard; and to obviate this danger, the usual practice was to land goods coming from the western shores of Greece, Italy, and Sicily, destined for the East, at the harbour of Lechæum, the nearest point to Corinth on the Corinthian gulf, and to convey them across the isthmus to Cenchreæ, on the Saronic gulf, where they were again shipped for their final destination. The city thus very early became the seat of the most important transit trade that we read of in ancient times. In addition to this, Corinth at an early period founded Coreyra, Syracuse, and other important colonies. Various manufactures were established within her walls, particularly those of brass and earthenware, she possessed numerous fleets, and prosecuted an active commerce that extended to the Black Sea, Asia Minor, Phœnicia, Egypt, Sicily, and Italy. Besides the citadel, the works of art which principally displayed the opulence and taste of the Corinthians, were the grottoes raised over the fountain Pyrene, sacred to the Muses, and constructed of white marble; the theatre and stadium, built of the same materials, and decorated in the most magnificent



Corinth.

manner; the temple of Neptune, containing the chariots of that deity and of Amphitrite, drawn by horses covered over with gold, and adorned with ivory hoofs: the avenue which led to this edifice was decorated on the one side with the statues of those that had been victorious in the Isthmian games, and on the other, with rows of tall pine-trees.

Corinth was scarcely less celebrated for the learning and ingenuity of its inhabitants, than for its luxury and magnificence. The arts and sciences were carried to such perfection, that Cicero terms it, "the light of all Greece;" and schools abounded, in which philosophy and rhetoric were taught by able masters, and the number of sophists in particular was very great. Strangers resorted thither from all quarters to be instructed in the sciences, but the luxurious habits that prevailed rendered this very expensive; hence the remark of the Roman poet Horace, "It does not fall to the lot of every one to visit Corinth." The lustre, however, which this renowned city derived from the genius of its inhabitants, was greatly tarnished by their dissolute manners. The knowledge of these circumstances affords a key to St. Paul's exhortations in 1Corinthians 6. 9,10, and also his defence of the Christian doctrine against the sophists, to whom the Fathers attribute all the strifes and contentions that sprang up in this church.

During the republican era, Corinth was frequently involved in war with its more powerful neighbours, but maintained its independence, until in the course of the contests which arose among the successors of Alexander, it was surprised by Demetrius Poliorcetes and annexed to the kingdom of Macedon, in which state it continued till it was liberated by the Romans after the battle of Cynoscephalæ, B.C. 197. It then became the leading member of the Achæan league, and was involved in war with Rome, captured by the consul Mummius, B.C. 146, plundered, and burnt; and remained in ruins until the time of Julius Cæsar, who sent a body of Roman settlers thither, and procured for it the privileges of a colony. It rapidly increased in size and splendour, and soon became the capital of the Roman province of Achaia, which was its condition when it was visited by St. Paul. In the year 268 of the Christian era it was burnt by the Goths, and in 525 it was destroyed by an earthquake.

During the middle ages Corinth shared the fate of many

of the cities of Greece, in being wrested from the emperors of Constantinople, and possessed by a succession of adventurers, and at length formed a part of the Duchy of Athens, ruled first by the French, then by the Arragonese kings of Sicily, and finally by the Accaioli, a family of Florence, from whom it was taken by Mohammed II. in 1460. During a war between the Venetians and the Turks it was captured by the former, in 1687, but recovered by the Turks in 1715, and held by them until the period of the Greek revolution, when it became the seat of the new government, but was taken and retaken more than once during the war.

The present state of Corinth exhibits a melancholy contrast to the splendour of its early days. Some years ago it contained four or five mosques within its castle, and five or six small churches which were mostly ruined. Mr. Turner, who was at Corinth in 1812, says, "Corinth now contains about thirteen hundred houses, of which, including those within the castle, which are wretched huts, three hundred are Turkish. The houses are very much scattered, and corn grows in the spaces between them. It contains six Greek churches and three mosques: within its walls are no remains of antiquity, except some small masses of ruined buildings and columns." Major Keppel, who was at Corinth in 1829, says, "The town of Corinth is one heap of ruins; a few newly-built huts are the only habitations now standing. Bones of men and horses lay scattered amongst the rubbish of fallen houses, and attest the last bloody massacre which visited this once prosperous town." Colonel Leake describes Corinth as being an unhealthy place: "A large proportion of the inhabitants," he says, "now reside in the lower town, and a smaller in the castle; and there are a few Turks. The modern town, like the ancient, is situated on the intermediate level which lies between the foot of the Acro-Corinthus and the range of cliffs. It occupies a large space of ground, being divided into several separate portions with intervals of vineyard and corn land. It is extremely difficult to account for the great unhealthiness of Corinth in the summer and autumn, as the situation seems such as to expose it to the most complete ventilation. The dews are said to be particularly heavy." Latrobe informs us, "The present city is in a wretched condition; a few Bavarian soldiers, with nothing to guard but ruins; a market without articles for sale; inhabitants without apparent means of

subsistence. The present king, Otho, proposes, it is said, when his minority expires, to make Corinth the capital of his dominions, its situation being more favourable than Athens for commerce. The insalubrity of its climate, however, during the summer and autumn, may present an insuperable obstacle."

A late French writer, who had visited this country, observes, "When the *Cæsars* rebuilt the walls of Corinth, and the temples of the gods rose from their ruins more magnificent than ever, an obscure architect was rearing in silence an edifice which still remains standing amidst the ruins of Greece. This man, unknown to the great, despised by the multitude, rejected as the offscouring of the world, at first associated with himself only two companions, Crispus and Gaius, with the family of Stephanas. These were the humble architects of an indestructible temple, and the first believers at Corinth. The traveller surveys the site of this celebrated city; he discovers not a vestige of the altars of paganism, but perceives some Christian chapels rising from among the cottages of the Greeks. The Apostle might still from his celestial abode give the salutation of peace to his children, and address them in the words, 'Paul to the Church of God, which is at Corinth.'"

Mr. Latrobe makes a nearly similar remark:—"It is an interesting consideration, that, amid all the changes to which Corinth has been subjected since St. Paul's sojourn there, it has ever retained a profession of the faith of Christ; and, although 'the Church of God, which is at Corinth,' is at present of smaller extent than it has been at any previous period of its history, the thought is at least gratifying, that the only place of worship now attended by its inhabitants, is dedicated to the service of the same Lord, who appeared by night unto the Apostle and said, 'I have much people in this city.'"

CORINTHIANS (EPISTLES TO THE). The two Epistles to the Corinthians are addressed by St. Paul to the Gentile and Jewish converts of that city; the first of them was written at Ephesus, in A.D. 56, according to Lardner's computation, and in 57 according to that of Pearson. St. Paul, we find, resided at Corinth a year and a-half; (Acts 18. 1-11;) he then took a journey through the Lesser Asia, Syria, and finally to Jerusalem. The immediate occasion of its being written was to answer some questions which the Corinthians had proposed, in a letter addressed to the Apostle; but before he enters on these subjects, he takes notice of the abuses and disorders which then prevailed in the Corinthian church, of which he had received private information, (1 Cor. 1. 11, 12,) and the parties and factions into which they had become divided, all of which he discusses in the first four chapters. Titus was the bearer of the epistle to Corinth, and he was directed to bring an account of the manner in which it had been received. The next topic on which he enters is the case of a notorious offender, who had married his father's wife, while his father was still living; (1 Cor. 5. 1; 2 Cor. 7. 12;) whom he orders to be publicly excommunicated, and enjoins the Corinthians not to associate with persons whose lives are wicked and immoral. He then blames them for their covetous and litigious tempers, which led them, in violation of the rules of Christian prudence and charity, to prosecute their brethren in heathen courts of judicature, while they ought to settle their differences amongst themselves. He also complains of some disorders in their assemblies. He rebukes them for Jewish errors, and also for heathen licentiousness. As the Corinthians, besides being admirers of the sceptical philosophy of their countrymen, were a very licentious

people, and as their city abounded in all the luxuries of life, it was necessary to guard against the numerous temptations to relapse into their former habits, by insisting on temperance, prudence, and a rigid adherence to the Christian principles they professed. How faithfully and fearlessly the Apostle discharged his duty, is proved by the introductory chapters of the First Epistle, which give us a lamentable insight into the state of Corinthian morals, contrasted with the purity and dignity of Christianity.

When St. Paul had been at Corinth, he had observed the obstinacy and opposition of the Jews in particular towards the doctrines of the Gospel, and he had little doubt as to the real originators and leaders of the factions in the church. During the absence of Titus, the tumult, excited by Demetrius, the silversmith at Ephesus, where the Epistle was written, occurred; and the Apostle, leaving that city, went to Troas, and thence into Macedonia, where he met Titus on his return from Corinth. From him St. Paul learnt that the Epistle had been well received by the Corinthian church; that the greater part of them had expressed much contrition for their past behaviour; that they had declared the utmost attachment and dutiful submission to him as their ecclesiastical superior; and that they had, in obedience to his commands, excommunicated the incestuous person whom he had particularly mentioned in his Epistle. Yet it could not be concealed that some of them still adhered to the false teachers who continued to deny his apostolical mission, and used every means in their power to lessen his credit with the Corinthians.

Such was the report of Titus to the Apostle, which, on the whole, was cheering and satisfactory; but, as it was his duty not to be content with the reformation he had already effected, and he found that his former Epistle had produced beneficial effects among them, it appeared to him that they required further advice and instruction, especially as attempts were still making to pervert their faith. The Second Epistle to the Corinthians was accordingly written from Philippi, in Macedonia, within a year after the first, and Titus, who was returning to Corinth, in company with some persons, to promote the collection for the poor Christians of Judæa, was intrusted with this also. "St. Paul," says Bishop Tomline, "writes in his own name, and in that of Timothy, who was now with him in Macedonia, and he addresses not only the Christians of Corinth, but of all Achaia. The leading design of the Second Epistle is interrupted by the occasional introduction of various matters, which can form no reasonable objection to the accuracy and beauty of the composition itself, for the transitions arise from some obvious and important sentiments which render them natural and just. In these discussions there is an admirable wisdom, because they relieve the minds of the Corinthians of that uneasiness which they must have felt from a constant attention to so unpleasant a subject as their unsuitable conduct towards the Apostle himself. In the latter part of the Epistle, he once more vindicates his character as an Apostle, and enumerates the various distresses and persecutions he had undergone in the cause of Christianity; and concludes with general exhortations and the apostolical benediction."

An important question has been much agitated: whether St. Paul wrote any other Epistles to the Corinthians besides those we now have. In 1 Cor. 5. 9, the following words occur, *Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ*, which, in our version, is rendered, "I have written to you in an epistle." From this text it has been inferred that St. Paul had already written to the Corinthians an epistle, which is no longer extant, and to which he alludes; while others contend that, by *τῇ ἐπιστολῇ*, he

means only the epistle which he is writing. The former opinion is advocated by Calvin, Beza, Grotius, Cappel, Witsius, Le Clerc, Heinsius, Mill, Hothoin, Beausobre, Bishop Pearce, Dr. Doddridge, Michaëlis, Storr, Rosenmüller, Hug, Scott, and Schleusner; and the latter opinion by Chrysostom, Theodoret, and other Fathers, is defended by Fabricius, Glassius, Calmet, Dr. Whitby, Stosch, Jones, Edwards, Lardner, Macknight, Purver, Archbishop Newcome, and Bishop Tomline (whose words are adopted by Bishop Mant and Dr. D'Oyley), and Bishop Middleton. A third opinion is that of Dr. Benson, which is acceded to by Dr. Adam Clarke, that St. Paul refers to an epistle which he had written or begun to write, but had not sent; for, on receiving further information from Stephanas, Fortunatus, and Achaicus, he suppressed that, and wrote this, in which he considers the subject more at large. The weight of evidence, however, is most decidedly in favour of the opinion that the Apostle wrote only the two epistles now extant, which bear his name.

CORMORANT, *ἰσὶν shalak*; Sept. *κηρακτῆς*; Vulgate, *mergulus*; rendered in our version "cormorant." (Levit. 11. 17; Deut. 14. 17.) The cormorant is the *Pelicanus bassanus* of Linnaeus, and derives its name from the characteristic habit of watching on high cliffs, and, on perceiving a fish in the water, of darting down like an arrow, and seizing its prey. It is a widely diffused species, and is found in almost every country in the world. The cormorant weighs about seven pounds, and is nearly the same size as the goose; it lives upon fish, is an excellent diver, and has a long, straight, and compressed bill, with the upper mandible hooked at the point, to confine the prey with the greater security; its head and neck are of a sooty blackness, more resembling in figure those of the goose than of the gull. Its distinguishing character, however, consists in its toes being united by membranes, and by the middle toe being notched like a saw, to assist it in holding its fishy prey.

On the approach of winter, these birds are seen dispersed along the sea-shore, and ascending the mouths of rivers; they are remarkably voracious, and have such a quick digestion, that the appetite appears insatiable. They build their nests on the highest parts of the cliffs that overhang the sea; the female usually lays three or four eggs, about the size of those of the goose, and of a pale green colour.

In China, these birds are bred up tame for the purposes of fishing, and one man can easily manage a hundred of them. When a fisherman intends to fish, he carries them out into the lake, perched on the gunwale of his boat, where they continue tranquil, and await his orders patiently. When arrived at the proper place, each flies a different way, on a given signal, to fulfil the task assigned it; and it is very pleasant, on this occasion, to behold with what sagacity they portion out the lake or canal where they are upon duty. They hunt about, they plunge, they rise a hundred times to the surface, until they have at last found their prey. They then seize it with their beak by the middle, and carry it to their master. When weary they are suffered to rest for a while, but they are never fed till their work is over. In this manner they supply a very plentiful table; but still their natural voracity can scarcely be restrained even by education. While they fish, they have always a string fastened round their throats, to prevent them from devouring their prey; as otherwise they would soon satiate themselves, and then discontinue their pursuit. Cormorants were formerly employed in a similar manner in England; and as late as the reign of

Charles I. there was an officer of the household who bore the title of the Master of the Cormorants.

CORN, *יֵטֶן dagan*. The word rendered "corn" in our version, (Gen. 27. 28, 37; Num. 18. 27,) is to be understood as the generic term for grain of all kinds, as wheat, rye, barley, &c.

Parched corn still constitutes a part of the food of the Arabs in Syria, as it did that of the Israelites, which is evident from Ruth 2. 14; 2 Samuel 17. 28, 29.

Dr. Macmichael states, "To-day we crossed the valley of Elassar, and bathed in the hot baths of Solomon, situated on the southern side, nearly at the bottom, near some corn-fields, where one of our Arabs plucked some green ears of corn, parched them for us, by putting them in the fire, and then, when roasted, rubbed out the grain in his hands."

Another traveller states, "We came to a place where the disciples of Our Lord are said to have plucked and eaten ears of corn on the Sabbath-day. The wheat in this country is not different from ours, only the grains are as hard as a stone, from the heat, and therefore not so good to eat as with us. But in Egypt, in the Holy Land, and in all Syria, there grows a kind of beans or peas, which are superior to our peas; the stalk grows almost like the lentil. In the pod, which is very thick, and mostly hangs in bunches, there is generally only one grain. This kind is eaten green in the country, and also in the towns, whither they are brought in bunches; when they are too old, they are roasted over coals, and so eaten when they taste bitter." Another also mentions, "On the road from Acre, we saw a herdsman eating his dinner, consisting of half-ripe ears of wheat, which he roasted and ate with as good an appetite as a Turk does his pillau."

In Proverbs 11. 26, it is said, "He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it." Mr. Morier relates the following circumstance, in his *Travels in Persia*, which may serve to illustrate this subject:—

"Mirza Ahady, in conjunction with the prince's mother, was believed to have monopolized all the corn of the country; and he had no sooner reached Shiraz, than he raised its price, which, of course, produced a corresponding advance in that of bread. 'Ventre affamé n'a point d'oreilles,'—the people became outrageous in their misery. As is usual in all public calamities in the East, they commenced by shutting their shops in the bazaar. They then resorted to the house of the Sheikh-el-Islam, the head of the law, requiring him to issue a fetwah, which might make it lawful to kill Mirza Ahady, and one or two more, whom they knew to be his coadjutors in oppressing them. They then appeared in a body before the gates of the prince's palace, where they expressed their grievances in a tumultuous way, and demanded that Mirza Ahady should be delivered up to them. Mohammed Zeky Khan, our former Mehmandar, was sent out by the prince to appease them, accompanied by Mirza Bauker, the chief baker of the city, who was one of those whose life had been denounced. As soon as the latter appeared, he was overwhelmed with insults and reproaches; but he managed to pacify them by saying, 'What crime have I committed? Mirza Ahady is the man to abuse; if he sells corn at extravagant prices, bread must rise in consequence.' In the mean time Mirza Ahady had secreted himself from the fury of the mob; but being countenanced by the prince's mother, and, consequently, by the prince himself, he let the storm rage, and solaced himself by making fresh plans for raising more money. The price of bread was lowered for a few days, until the

commotion should cease; and as it was necessary that some satisfaction should be given to the people, all the bakers of the town were collected together, and publicly bastinadoed on the soles of their feet." See AGRICULTURE.

CORNELIUS, the centurion of a cohort belonging to the Italian band. (Acts ch. 10.) He was a Gentile; one who feared God, and he was favoured in a miraculous manner with the knowledge of the Gospel through St. Peter, from whom he received instruction. As the Apostle was speaking, the Holy Spirit fell upon Cornelius and his family, and they were added to the Christian church, as the first fruits of the Gentiles. It deserves notice, that Julian the Apostate reckons only two persons of consideration, who were converted to Christianity on its first promulgation:—Sergius Paulus the proconsul, and Cornelius the centurion.

CORNER, פִּנָּה *pennah*. This word with the Hebrews signifies the chief, or the extremity of anything, as in the following passages: "Ye shall not round the corners (פִּעוּת *peath*) of your heads, neither shalt thou mar the corners of thy beard." (Levit. 19. 27.) "Draw ye near hither all the chief (פְּנוֹת *pennoth*) of the people." (1Sam. 14. 38.) "They have also seduced Egypt, even they that are the stay (פִּנֹּת *pennath*) of the tribes thereof." (Isai. 19. 13.) "I have cut off the nations, their corners are desolate." (Zeph. 3. 6.) The "corner" sometimes signifies the most distinguished place, that part of an edifice which is most in sight. Zechariah, speaking of Judah, after the return from captivity, says, "Out of him came forth the corner, out of him the nail," (10. 4.) i. e. this tribe shall afford corners, heads; it shall produce the corner-stone, the Messiah. Corner is taken likewise for the most retired part of a house. (Prov. 21. 9.)

The corner of a bed was generally considered the place of honour, (Amos 3. 12,) and in illustration of this we may quote the following passage from Dr. Hogg's *Visit to Damascus*.

"An attendant came forward to usher us into the august presence of the ruler of Egypt. We proceeded into a large room, lighted by numerous windows, on every side except that by which we entered. The Pacha was standing up, but when he perceived us approach, he hastily took his accustomed seat in the corner with great alertness. Round three sides of the room was a broad scarlet divan, supplied with cushions of gold brocade resting against the walls. The corners were distinguished as places of honour by a square of crimson and gold silk, with a cushion of the same colour and materials at the back of each."

CORNET. See MUSICAL INSTRUMENTS.

CORRUPTION. This term is used in Scripture to signify the putrefaction of dead bodies, (Psalm 16. 10;) the blemishes which rendered an animal unfit for sacrifice, (Levit. 22. 25;) sinful inclinations, habits, and practices, which defile and ruin men, (Rom. 8. 21; 2Peter 2. 12, 19;) everlasting ruin, (Galat. 6. 8;) men in their mortal and imperfect state. (1Cor. 15. 42, 50.) The Mount of Olives is termed the Mount of Corruption, because Solomon built there high places or temples for the worship of idols. (2Kings 23. 13.)

CORSLET. See ARMS AND ARMOUR.

COTES, אָוֶרוֹת *averoth*, "stables" or "mangers." (2Chron. 32. 28.)

COTTAGE, סִכָּה *sukkah*. (Isai. 1. 8.) This was a kind of hut or tabernacle made of boughs interlaced together. There is also another term introduced in the above passage, מֵלוֹנָה *melonah*, translated "lodge," which was a shed or lodge for the watchman in a garden. Both were little temporary huts, covered with boughs, straw, or turf, giving shelter from the heat by day, and the cold dews at night, to the watchman that kept the garden or vineyard while the fruit was ripening. These erections being intended only for the occasion, were of the very slightest fabric, and when the fruits were gathered were either taken down, or left to fall to pieces, or were blown down during the winter. (Job 27. 18.)

A modern traveller observes, "Very often has our travelling party paused, on arriving at such uneven grounds, to bargain with the watchman for a supply of his refreshing fruit; and on such occasions, often seeing no object around to a great distance in the plain but this one man and his solitary shed."

The term כִּרָּה *kirah*, in Zephaniah 2. 6, rendered in our version "cottage," is somewhat obscure and difficult; but it is supposed by some to refer to folds which the shepherds have digged. Archbishop Newcome thinks the words might be rendered, caves for shepherds, which applies to the character of the mountains bordering on the Syrian coast, as they are remarkable for the number of caves in them, where the shepherds could retire from an enemy with their wives and children, their flocks and their herds.

A modern traveller informs us, "In the plain between Ramla and Gaza, we meet with a number of villages badly built of dried mud, and which, like their inhabitants, exhibit every mark of poverty and wretchedness. The houses on a nearer view are only so many huts, sometimes detached and sometimes arranged in the form of cells around a court-yard enclosed by a mud wall. In winter, they and their cattle may be said to live together, the part of the dwelling allotted to them being only raised two feet above that in which they lodge their beasts. The peasants are by this means kept warm without burning wood; a piece of economy indispensable in a country so destitute of fuel."

COUCH, יָצָא *yatsa*, a place for rest or sleep. (Gen. 49. 4; Job 17. 13; Psalm 63. 6.) A couch seems in early times to have served the purposes of a bed, and by referring to the forms of those given by Wilkinson and Rosellini, we frequently find them furnished with oriols or rests for the head, which is a semicircular support upon a column, based upon a plinth. The couches were extremely elegant in their appearance, and not unlike those of the present day. In the British Museum, there are three legs which formed part of one of these couches, representing the fore and hind parts of lions; they are painted of a dark colour. Some specimens will be found in the article CARPENTER. See BED.

COUNCIL. The council referred to in the New Testament, (Matt. 5. 22; Luke 22. 66; Acts 6. 12,) is by the Talmudists denominated Sanhedrin, and was probably instituted in the time of the Maccabees. It was composed of seventy or seventy-two members, under the chief-presidency of the High-Priest, subordinate to whom were two vice-presidents; the first, designated the Father of the Council, sat on the right, the second vice-president, who was called Chokam, or the Wise Man, sat on the left hand of the president. The other assessors or members of this council, comprised three descriptions of persons. 1. The *apxyepai*, or "chief priests," who were partly such priests as had

filled the pontificate, and partly the princes or chiefs of the twenty-four courses or classes of priests, who enjoyed this honourable title. 2. The *πρεσβυτεροι*, or "elders," perhaps the princes of tribes or heads of families. And 3. The *γραμματεες*, "scribes," or men learned in the law. It does not, however, appear that all the elders and scribes were members of this tribunal; and most probably, those only were assessors, who were either elected to the office, or nominated to it by royal authority. They are reported to have sat in a semicircular form; and to this manner of their sitting in judgment, Our Saviour is supposed by Professor Jahn, to refer in Matthew 19. 28, and St. Paul in 1 Corinthians 6. 2.

The Sanhedrin held its daily sittings in the morning, and (according to the Talmudists) in the Temple; but they are contradicted by Josephus, who speaks of a council-house in the immediate vicinity of the Temple, where this council was most likely convened; though, as we see from Matthew 26. 58, on extraordinary occasions it was assembled in the house of the high-priest. The authority of this tribunal was very extensive. It decided all causes which were brought before it by appeal from inferior courts; and also took cognizance of the general affairs of the nation, and, before Judea was rendered subject to the Roman power, had the right of judging in capital cases, but not afterwards.

Besides the Sanhedrin, the Talmudical writers assert that there were two other smaller councils, each consisting of twenty-three persons, to hear and determine petty causes; two of these were established at Jerusalem, and one in every place containing one hundred and twenty inhabitants. Josephus is silent concerning these tribunals, but they appear to have existed in the time of Our Lord, who, "by images taken from these two courts, represents, in a very striking manner, the different degrees of future punishments, to which the impenitently wicked will be doomed, according to the respective heinousness of their crimes. 'But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire.' (Matt. 5. 22.) That is, whosoever shall indulge causeless and unprovoked resentment against his Christian brother, shall be punished with a severity similar to that which is inflicted by the court of judgment; he who shall suffer his passions to transport him to great extravagances, so as to make his brother the object of derision and contempt, shall be exposed to a still more severe punishment, corresponding to that which the council imposes; but he who shall load his fellow-Christian with odious appellations and abusive language, shall incur the severest degree of all punishment, equal to that of being burnt alive in the valley of Hinnom."

Where there were not one hundred and twenty inhabitants in a town or village, according to the Talmudists, there was a tribunal of three judges; and to this tribunal some writers have erroneously imagined that Joseph of Arimathea belonged, rather than to the great Sanhedrin; but both the writers of the New Testament and Josephus are silent concerning the existence of such a tribunal. Jahn is of opinion that this court was merely a session of three arbitrators, which the Roman laws permitted to the Jews in civil causes; as the Talmudists themselves state that one judge was chosen by the accuser, another by the party accused, and a third by both parties; it appears, however, that only petty affairs were brought before this tribunal.

ECCLESIASTICAL COUNCILS. Many writers, Protestants as well as Romanists, have regarded the assembly of the

Apostles and elders of Jerusalem, of which we read in the fifteenth chapter of the Acts, as the first ecclesiastical council, and the model on which others were formed, in accordance, as they suppose, with a Divine command or apostolic institution. But this view of the matter is unsupported by the testimony of antiquity, and is at variance with the opinions of the earliest writers who refer to the councils of the church. Tertullian speaks of the ecclesiastical assemblies of the Asiatic and European Greeks, as a human institution; and, in a letter written by Firmilian, bishop of Cæsarea, to Cyprian, about the middle of the third century, the same custom is referred to merely as a convenient arrangement existing at that time among the churches of Asia Minor, for common deliberation on matters of extraordinary importance. Besides this, it will be found, upon examination, that the councils of the church were assemblages of altogether a different nature from that of the Apostles and elders; the only point in which the alleged model was really imitated being, perhaps, the form of preface to the decree, "It hath seemed good to the Holy Ghost and to us."

By church councils we understand certain solemn assemblies of the representatives of several independent churches, convened for the purpose of deliberating and making laws for the benefit of the whole church, or some considerable section of it. The first traces of such councils are clearly to be found among the Greeks;—they originated in a country which had been accustomed to a federal system, and to the use of public assemblies in matters of legislature and jurisprudence; and they were, doubtless, occasioned by the existing circumstances of the times. The first councils of which history makes mention, were those held between the years 160 and 173, in Asia Minor and Thrace, against the Montanists. It was inconvenient or impossible for all the members of the several churches to meet together, especially during the prevalence of persecution; and hence, doubtless, arose the practice of sending bishops and presbyters as representatives or delegates of the communities to which they belonged. It soon became evident to the politic Greek bishops, that assemblies thus constituted, and regularly held, would tend to establish and increase their influence, and give distinction and power to the whole order of the clergy. Times and places were appointed for the assembling of yearly councils in a province; and it fell naturally to the lot of the chief archbishop, or metropolitan, to convene these periodical assemblies, to appoint his own city as the place of meeting, to act as president, to take the notes, and to draw up the decrees of the council.

The number of Oecumenical, or General Councils, is variously reckoned by different churches. The orthodox Greek church enumerates seven; namely,

	A. D.
The first of Nicæa	325
The first of Constantinople	381
Ephesus	431
Chalcedon	451
The second of Constantinople	553
The third of Constantinople	680
The second of Nicæa	787

The Church of Rome recognises eighteen general councils, sanctioned by the pope, of which the council of Trent is the last; but Romish writers are not quite agreed upon this subject. A list set up in the Vatican, by command of Sixtus V., enumerates the following:—

	A. D.
The first of Nicæa	325
The first of Constantinople	381
The first of Ephesus	431
Chalcedon	451
The second of Constantinople	553

The third of Constantinople	680
The second of Nicæa	787
The fourth of Constantinople	869
The first Lateran	1122
The second Lateran	1139
The third Lateran	1179
The fourth Lateran	1215
The first of Lyons	1245
The second of Lyons	1274
Vienne	1311
Florence	1439
The fifth Lateran	1512
Trent	1545

It appears from this list, that the councils of Pisa, A.D. 1409; of Constance, A.D. 1414; and of Basle, 1431, which are commonly regarded as general councils, are not recognised as such at Rome.

Protestants, for the most part, recognise only four general councils, namely,—

	A.D.
Nicæa	325
Constantinople	381
Ephesus	431
Chalcedon	451

Some receive also—

The second of Constantinople	553
The third of Constantinople	680

Whatever may be said in favour of general councils, their utility has been doubted by some of the wisest men. Dr. Jortin says, "They have been too much extolled by papists, and by some Protestants. They were a collection of men who were frail and fallible. Some of these councils were not assemblies of pious and learned divines, but cabals, the majority of which were quarrelsome, fanatical, domineering, dishonest prelates, who wanted to compel men to approve all their opinions, of which they themselves had no clear conceptions, and to anathematize and oppress those who would not implicitly submit to their determinations." Riddle.

COURT. *חצר chatzar* and *תח tavech* are the names given in Hebrew to the quadrangular area in Eastern houses, denominated in the New Testament *το μεσον*, the centre or "midst." (Luke 5. 19.) This court is sometimes paved with marble of various kinds, and in the centre there is usually a fountain, if the situation of the place admits of it. The court is generally surrounded on all sides, but sometimes only on one side, with a cloister or covered walk called *מוסך musach*, over which, if the house have more than one story, is a gallery of the same dimensions, supported by columns. Large companies were received into the court on particular occasions. (Esth. 1. 5; Luke 5. 19.) At such times, a large veil of thick cloth was extended by ropes over the whole of the court in order to exclude the heat of the sun. The veil or curtain of the area is termed in the New Testament, *στέγη*, covering, or "roof." (Mark 2. 4; Luke 7. 6.) See **HOUSE**.

COURTS OF THE TEMPLE. See **TEMPLE**.

COURTS. The natives of the East have been ever remarkable for a more reverential estimation of the state and dignity of a king than has usually prevailed among other people; and to this fact the language of Scripture bears ample testimony. Although on some special occasions we read of the Jewish monarchs sitting in the gate with their people, (2Sam. 19. 8; Jer. 38. 7,) and the prophets appear to have had easy access to them, (1Kings 20. 13; 2Chron. 25. 15,) yet it is abundantly evident that regal state was, in general, fully maintained, with only that admixture of occasional intercourse and familiarity which may be noticed by every traveller at the present day in the East.

With the Orientals it was accounted the height of human felicity to be admitted into that splendid circle which surrounded the person of the sovereign, and they seem to have considered it a good omen if any one was so fortunate as to behold the face of the king, (Prov. 29. 26;) whence the expression of seeing God, (Matt. 5. 8,) is to be understood as the enjoyment of the highest possible happiness, such as his favour and protection, especially in the life to come. As only a select few were permitted, in the Oriental courts, to behold the face of the monarch, so in reference to this custom, the angel Gabriel replied to Zacharias, (who hesitated to believe his annunciation of the birth of John the Baptist,) that he was Gabriel that stood in the presence of God; thus intimating that he was in a state of high favour and trust. (Luke 1. 19.)

Those who went before the king, such as the principal officers in the government, appeared in his presence with the usual obeisance and ceremony, and stood like servants before their master. Hence, to "stand before the king," is a phrase which intended the same as to be occupied in his service, and to perform some duty for him, (Gen. 41. 46; 1Sam. 22. 6,7,) and imported the most eminent and dignified station at court.

This phraseology appears to illustrate a passage in the New Testament. When the disciples, from their very limited conceptions of the nature of Messiah's kingdom, were contending among themselves who should be the greatest, Our Saviour, in order to dispel their animosities, took a child; and placing him before them, in the most solemn manner assured them, that unless they were converted, and purified their minds from all ambition and worldly thoughts, they should not enter the kingdom of heaven, should not be deemed proper subjects of his spiritual kingdom. "But," continued He, "whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven;" and, after urging various cautions against harshly treating sincere and humble Christians, he added, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." (Matt. 18. 1-10.) Referring to the custom of Oriental courts, where the great men, those who are highest in office and favour, are most frequently in the prince's palace and presence. (Esth. 1. 14; 1Kings 10. 8; 12. 6; 2Kings 25. 19.)

On another occasion, after Our Lord had promised the Apostles that they should sit on twelve thrones to judge the tribes of Israel, still mistaking the spiritual nature of his kingdom, the mother of James and John came to Jesus with her sons, and requested that He would grant that they might sit, the one on his right hand, and the other on his left, in his kingdom. (Matt. 20. 20-23.) This evidently alludes to the custom which then obtained in the courts of princes; where two of the noblest and most dignified personages were respectively seated, one on each side, next the sovereign himself, thus enjoying the most eminent places of dignity. (1Kings 2. 19; Psalm 45. 9; Heb. 1. 3.) In reply to this request, Our Saviour stated that seats of distinguished eminence in his kingdom were not to be given through favour or partiality, but to those only who should be deemed properly prepared for them.

COURTS OF JUDICATURE. See **JUDGE; TRIBUNAL**.

COVERT, *מסתור mestor*. This word several times occurs in its usual sense of a protection, being so applied to Our Lord by Isaiah, (4. 6,) a shady place, and a

thicket for wild beasts, but in 2Kings 16. 18, we read that Ahaz, when spoiling the Temple, "took down the covert (סֹכֶת *musach*) for the Sabbath that they had built in the house;" which Bishop Patrick imagines was "a covered place, where the king sat, in the porch of the Temple, or at the entrance of it, upon the Sabbath, or other great solemnities. Ahaz took this away, intending, probably, not to trouble himself with coming to the Temple any more, but to sacrifice elsewhere." See COURT.

COW, פָּרָה *parah*. This word in Genesis 41. 2, and Numbers 19. 2, signifies a young cow; it is also applied to milch-cows, (1Sam. 6. 7; Job 21. 10;) also to a cow bearing the yoke. (Hos. 4. 16.) The term is metaphorically used in reference to the wanton women of Samaria, (Amos 4. 1;) it is rendered in our version, "kine of Bashan." See HEIFER; SACRIFICE.

CRACKLING OF THORNS. In reference to this expression in Ecclesiastes 7. 6, it may be observed that dried cow-dung was, in Palestine, commonly used for fuel, as it is at the present day, but it is remarkably slow in burning; on this account the Arabs frequently threaten to burn a person with cow-dung as a lingering death. This fuel forms a striking contrast to the short-lived and noisy violence of thorns and furze, which are speedily consumed with the crackling noise alluded to in the passage abovementioned.

"In some places, firewood being very scarce, the people gather cow-dung, make it into cakes, and dry it in the sun, after which it is ready for fuel. This practice is alluded to in Ezekiel 4. 15. Those who are accustomed to have their food prepared in this way, prefer it to any other; they tell you it is sweeter and more holy, as the fuel comes from their sacred animal." Roberts.

CRACKNELS, נֶקֻדִּים *nekuddim*; Septuagint κολλυριδα; Vulg. crustulam. (1Kings 14. 3.) These were little cakes, as the Talmud informs us, of a circular form, about the size of half an egg.

There are in the British Museum some circular biscuits, or small cakes of bread, the top of one of which is stamped; they were brought from the tombs at Thebes, and are probably very similar to those above-mentioned. See CAKE.

CRAFT, CRAFTSMEN. See ARTS and ARTIFICERS.

CRANE. In Isaiah 38. 14, and Jeremiah 8. 7, two birds are mentioned together, the first called סֹס *sus*, and the latter עֶגְרוֹ *agur*; but what particular birds are referred to is uncertain, more than that they are birds of passage. Our translators, like most of the Jewish interpreters, render *sus* "crane," and *agur* "swallow;" but the Septuagint, Theodotion, and Jerome, make *sus* the swallow, in which Gesenius agrees; there appears no possibility of determining the matter, and we shall therefore adopt the view of our authorized version. The prophet Jeremiah (8. 7,) mentions the crane as intelligent of the seasons, by an instinctive and invariable observation of their appointed times. The same thing is noticed by Aristophanes and Hesiod; the latter of whom says, "When thou hearest the voice of the crane clamouring annually from the clouds on high, recollect that this is the signal for ploughing, and indicates the approach of showery winter."

Cranes belong to the Heron tribe, and the varieties are numerous. They are chiefly found in temperate and hot climates, but many of them are migratory. Birds of this species may be mainly distinguished by the length of their legs and bills, the latter of which are possessed of great sensibility near the point, and even furnished

with nerves for the better feeling their food at the bottom of marshes, where it cannot be seen. They have rather a short hind toe, much higher on the leg than the front one, and a strong, hard, rather long and oval beak. The Balearic cranes have large open nostrils, naked cheeks, and throat wattles. The Cariamia and the Trumpeter have short beaks; the former has much the air of a raptorial bird, and the latter is peculiar for the metallic brilliancy of its plumage.

The crane measures upwards of five feet in length and three in height, with a neck proportioned to the length of its legs. The top of the head is covered with black bristles, and the back of it, which is bald and of a red colour, distinguishes it from the stork, to which it would otherwise bear a very near resemblance. The bill is more than four inches long, and somewhat cylindrical. The plumage is generally ash coloured, and from the pinion of each wing grow two large tufts of feathers finely curled at the ends, which the bird can raise or depress at pleasure.

The Arctic regions seem to be the favourite spring abode of these birds; for, although they are found in most parts of Europe, except Great Britain, they may be considered as visitants rather than inhabitants, as they migrate from one part to another, and seem to follow the seasons. In winter, they inhabit the warmer regions of Arabia and Egypt. Though now strangers to England, they are said to have formerly visited the marshes of Lincolnshire and Cambridgeshire in vast flocks. They are seen in France in spring and autumn, but merely as passengers. As they rise from the ground but heavily, they are extremely shy, and seldom let the fowler approach them. Their migratory voyages are generally performed under the cover of darkness, and their depredations are usually made at night, when they will enter a field of corn, and trample it down as if it had been crossed by a regiment of soldiers.

CREATION. The heathens had a variety of traditions among them concerning the Primeval Chaos whence the world arose, and the production of all things by the efficiency of a supreme Mind, which bear a close resemblance to the Mosaic account of the Creation, and prove that they all originated from a common source, while the striking contrast between the unadorned simplicity of the one, and the allegorical turgidity of the others, accurately distinguishes the inspired narrative from the distorted tradition.

The hypotheses of philosophers in relation to the origin of the world have been innumerable; but they may be arranged in three classes, as follows:—

1. That which represents the world as eternal in form as well as substance. Aristotle appears to have embraced this doctrine. His theory is, that not only the heaven and earth, but also animate and inanimate beings in general were without beginning. His opinion rested on the belief, that the universe was necessarily the eternal effort of a cause equally eternal, such as the Divine Spirit, which being at once power and action, could not remain idle. Yet he admitted that a spiritual substance was the cause of the Universe, of its motion and its form. He says positively, in his *Metaphysics*, that God is an intelligent spirit, incorporeal, immovable, indivisible, the mover of all things. According to him, the universe is less a creation than an emanation of the Deity. Plato says, the universe is an eternal image of the immutable idea or Type, united, from eternity, with changeable matter. The followers of this philosopher both developed and distorted this idea. Ammonius, a disciple of Proclus, taught in the sixth century, at Alexandria, the co-eternity of God and the universe.

Several ancient philosophers have gone further (as likewise some moderns) and taught that the universe is one with Deity. Of this opinion, were Xenophanes, Parmenides, Melissus, Zeno of Elea, and the Megaric sect.

2. The theory which considers the *matter* of the universe eternal, but not its *form*, was the prevailing one among the ancients, who, starting from the principle, that out of nothing nothing could be made, could not admit the creation of matter, yet did not believe that the world had always been in its present state. The prior state of the world, subject to a constant succession of uncertain movements, which chance afterwards made regular, they called Chaos. The Phœnicians, Babylonians, and also the Egyptians, seem to have adhered to this theory. The ancient poets, who have handed down to us the old mythological traditions, represent the universe as springing from Chaos without the assistance of the Deity. Hesiod feigns that Chaos was the parent of Erebus and Night, from whose union sprang the Air and the Day; he further relates how the sky and the stars were separated from the earth. Leucippus and Democritus were the inventors of the system of atoms. The atoms or indivisible particles, said they, existed from eternity, moving at hazard, and producing, by their constant meeting, a variety of substances. After having given rise to an immense variety of combinations, they produced the present organization of bodies. This system of cosmogony was that of Epicurus, as described by Lucretius. Democritus attributed to atoms, forms and size; Epicurus added weight. Many other systems have existed, which must be classed under this division. We only mention that of the Stoics, who admitted two principles, God and Matter,—in the abstract both corporeal, for they did not admit spiritual beings; the first was active, the second passive.

3. The third theory of cosmogony makes God the creator of the world out of nothing. This is the doctrine of the Sacred Scriptures, in which it is taught with the greatest simplicity and beauty. From its being more or less held by the Etruscans, Magi, Druids, and Brahmins, it would seem to have found its way as a tradition from the regions in which it was possessed as a Divine revelation. Anaxagoras was the first who taught it among the Greeks; and it was generally adopted by the Romans, notwithstanding the efforts of Lucretius to establish the doctrine of Epicurus. The free-thinkers of our own and former ages have denied the possibility of creation, as being a contradiction to reason; and have, consequently, taken the opportunity from thence to discredit revelation. On the other hand, many defenders of the Sacred Writings have asserted, that creation out of nothing, so far from being a contradiction to reason, is not only probable but demonstrably certain. Nay, some have gone so far as to say, that from the very inspection of the visible system of nature, we are able to infer that it was once in a state of non-existence. We cannot, however, here enter into the numerous arguments on both sides; it is enough for us to know what God has been pleased to reveal, both concerning Himself and the works of his hands. Men, and other animals, that inhabit the earth and the seas; all the immense varieties of herbs and plants of which the vegetable kingdom consists; the globe of the earth, and the expanse of the ocean; these we know to have been produced by his power. Besides the terrestrial world, which we inhabit, we see many other material bodies disposed around it in the wide extent of space. The moon, which is in a particular manner connected with our earth and even dependent upon it; the sun and the planets, with their satellites, which, like the earth, move around the sun, and appear to derive from him light and heat; those

bodies which we call fixed stars, and consider as illuminating and cherishing with heat each its peculiar system of planets; and the comets which, at certain periods, surprise us with their appearance, and the nature of whose connexion with the general system of nature, or with any particular system of planets, we cannot pretend to have fully discovered; these are so many of the works of the Supreme Being, from the contemplation of which we cannot but conceive the most awful ideas of his creative power.

Matter, however, whatever the varieties of form under which it is made to appear, the relative disposition of its parts, or the motions communicated to it, is but an inferior part of the works of creation. We believe ourselves to be animated with a much higher principle than brute matter; and in viewing the manners and economy of the lower animals, we can scarce avoid acknowledging that even they consist of something more than various modifications of matter and motion. The other planetary bodies, which seem to be in circumstances nearly analogous to those of our earth, are surely, as well as it, destined for the habitations of rational intelligent beings. The existence of intelligences of a higher order than man, though infinitely below the Deity, appears extremely probable; of those spiritual beings, called angels, we have express intimation in Scripture. (See ANGEL.) But the limits of the creation we can never pretend to define. How far the regions of space extend, or how they are filled, we know not; how the planetary worlds, the sun and the fixed stars are occupied, we do not pretend to have ascertained: we are even ignorant how wide a diversity of forms, or what an infinity of living animated beings, may inhabit our own globe; so confined is our knowledge of creation, yet so grand, so awful, that part which our narrow understandings can comprehend.

Concerning the periods of time at which the Deity executed his several works, it cannot be supposed that mankind have had opportunities of receiving very particular information. Many have been the conjectures of learned men respecting this point; but after all we must continue indebted to the Sacred Writings for our only real information.

"The structure of the earth," says Professor Jameson, "and the mode of distribution of extraneous fossils or petrifications, are so many direct evidences of the truth of the Scripture account of the formation of the earth; and they might be used as proofs of its author having been inspired, because the mineralogical facts discovered by modern naturalists were unknown to the sacred historian. Even the periods of time, the six days of the Mosaic description, are not inconsistent with our theories of the earth." Nor are the phenomena of the heavenly bodies at all contradictory to the Mosaic history. Modern opposers of revelation have objected that the historian talks of light before there was any such thing as the sun, and calls the moon a great light, when every one knows it to be an opaque body; but Moses seems to have known, what philosophy did not till very lately discover, that the sun is not the original source of light, and therefore he does not call either the sun or the moon a great light, though he represents them both as great luminaries or light-bearers. Had these objectors looked into a Hebrew, Greek or Latin Bible, they would have found that the word which in Genesis 1. 3, our translators have properly rendered "light," is different from that which in the fourteenth verse they have improperly rendered "light" also. In the third verse, the original word is אֵר *oir*; the Greek, *φως*; and the Vulgate Latin, *lux*: in the fourteenth verse, the corresponding words are, מְאוֹרֹת *meoroth*, φωστῆρες, and

luminaria. Each of the former set of words means, that subtle electric matter, to which in English we give the name of "light;" each of the latter, the instruments or means by which light is transmitted to men. But surely the moon is as much an instrument of this kind, as the reflector placed behind the lamp of a light-house, for the purpose of transmitting to the mariner at sea the light of that lamp, which would otherwise have passed in an opposite direction to the land. Though the moon is not a light in itself, yet is that planet a light in its effects, as it reflects the light of the sun to us. And both the sun and moon are with much propriety called "great," not as being absolutely greater than all the other stars and planets, but because they appear greater to us, and are of greater use and consequence to this world. After all our improvements in philosophy and astronomy, we still speak of the light of the moon, as well as of the sun's motion, rising and setting. And the man, who in a moral, theological, or historical discourse should use a different language, would only render himself absurd and unintelligible.

Uncertain as we may be as to the exact time of the creation, we may profitably apply ourselves to the contemplation of this immense fabric. Indeed, the beautiful and multiform works around us, must strike the mind with wonder and admiration. These works proclaim the wisdom, the power, and the goodness of the Creator. Unlike the works of art, the more they are examined, the more they open to us sources of admiration of their great Author; the more they call for our inspection; the more they demand our praise. Here everything is adjusted in the most exact order; all answering the wisest ends, and acting according to appointed laws. Here the Christian is led into the most delightful field of contemplation. Placed in this beautiful temple, and looking round on all its various parts, he cannot help joining with the Psalmist in saying, "O Lord, how manifold are thy works; in wisdom hast thou made them all."

CREED, a form of words in which certain articles of faith are comprehended. The word is derived from the Latin *credo*, "I believe," with which the Apostles' Creed commences. In the Eastern church, a summary of this kind was sometimes called *Mathema*, "the lesson," because it was learned by the catechumens; but the most common name in the Greek church was *Symbolon*, or symbol.

The earliest form of creeds is that known by the name of the Apostles' Creed. Many writers have contended that this creed was composed in its present form by the Apostles themselves; this opinion is now entirely exploded, though there can be no doubt that such a set form of doctrine was in use at a very early period. It is now agreed that, although the Apostles probably used creeds approaching in substance to that which is now called by their name, yet these creeds were not restricted to any precise form, nor did they contain so many articles of belief as the one in question. It is likely that the article of "The Holy Catholic Church" was not inserted at first, but was introduced perhaps about the end of the first, or beginning of the second century; and it appears plainly that the articles, "He descended into Hell," and "The communion of saints," did not form part of any creed during the first three centuries. Many early creeds omit also the article of "The life everlasting," the belief in that truth being implied in the foregoing words, "The resurrection of the body." These are plain demonstrations, without any other argument, that the creed, as it stands in its present form, could not be composed, in the manner as is pretended, by the

Apostles. The silence of the Acts of the Apostles about any such composition, is a collateral evidence against it; and the silence of ecclesiastical writers for above three whole centuries, is a further confirmation. The variety of creeds, in so many different forms, used by the ancients, yet extant in their writings, some with omissions, others with additions, and all in a different phrase, are no less evident proofs that one universal form had not been pitched upon, and prescribed to the whole church by the Apostles.

Upon the whole, after a full examination, Dr. Græbe, in his *Prolegomena* to the Septuagint, concludes that all the articles of the Creed, except these three,—the communion—of saints, the church, and the descent of Christ into hell, were solemnly professed by the first Christians in their confessions of faith in the Apostles' days, by their authority, or, at least, their approbation; for which reason the creed, as to those parts of it, may properly be called apostolical. And it could hardly be, that all the churches in the world should so unanimously agree in the common confession of so many articles of it, unless it had proceeded from some such authority as they all acknowledged. But the reason why the confessions of particular churches differed in words and phrases, he thinks was from hence, that the creed which the Apostles delivered was not written with paper and ink, but in the fleshy tablets of the heart, as St. Jerome expresses it, whence every church was at liberty to express their sense in their own terms. Bingham.

The great antiquity of the Apostles' Creed may be inferred from hence, that the whole form, as it now stands in our Liturgy, is to be found in the works of Ambrose and Rufinus; the former of whom flourished in the third, and the latter in the fourth century. Christians did not publicly recite the creed, except at baptisms, which, unless in cases of necessity, were then only at Easter and Whitsuntide. The constant repeating of it was not introduced into the church until the end of the fifth century; about which time Peter Gnaphius, bishop of Antioch, prescribed the recital of it every time divine service was performed.

Besides this, there are several other ancient forms and scattered remains of creeds to be met with in the primitive records of the church, as, the form of apostolical doctrine collected by Origen; a fragment of a creed preserved by Tertullian; a remnant of a creed in the works of Cyprian; a creed composed by Gregory Thaumaturgus, for the use of his own church; the creed of Lucian the martyr; the creed of the *Apostolical Constitutions*. There are also some perfect forms, as those of Jerusalem, Cesarea, Antioch, &c.

The Nicene Creed is so called, because it is a paraphrase of that creed which was made at the first general council of Nice, and was admitted into the church as a barrier against Arius and his followers. This latter was drawn up by the second general council of Constantinople, A.D. 381, and therefore might be more properly styled the Constantinopolitan Creed. This creed was generally used by the Eastern churches, in the administration of baptism from the time of its publication, and was inserted in the daily service of the Oriental churches about the middle of the fifth century. It appears to have been partially introduced into the daily service of the Western churches about the latter end of the sixth century; but this use of it was not fully admitted into the Roman church until the year 1014, when, to use the words of Lupus, quoted by Bingham, "The Roman church, since she could not bring over the French and Spanish churches to her own way, resolved at last to comply with their custom, that there might be no disagreement between them."

For an account of the Athanasian Creed, see that article.

The three creeds above mentioned are used in the public services of our national church, and subscription to them is required of all the clergy of its communion.

CRESCENS, a companion of St. Paul, mentioned in 2Timothy 4. 10. He is thought by Eusebius and others to have preached in Gaul, and to have founded the church of Vienne in Dauphiny.

CRETE, one of the finest islands of the Mediterranean, now called Candia, celebrated for its early legislative code, its civilization, its superstitions, and its natural productions in wine, oil, and fruit. It lies south-east of Peloponnesus and west of Asia Minor, is about 180 miles long and 20 broad, and has nearly 300,000 inhabitants, who, as of old, bear a very indifferent character. Formerly there were about equal numbers of Greeks and Mohammedans, but since the transfer of the country about twelve years since to the Pacha of Egypt, the number of Mohammedans has considerably increased. Candia, the capital of the island, contains about 12,000 inhabitants. It possesses fourteen mosques, a Greek cathedral and church, an Armenian church, and a Roman Catholic monastery with its chapel.

Crete was formerly called Hecatompolis, from its possessing a hundred considerable cities or towns; also Macarios or Macaronesus, the happy island, from the fertility of its soil, and the mildness of its atmosphere. A lofty chain of mountains traverses the island, but it contains no lakes, and the rivers are for the most part mere mountain torrents, which dry up during the summer season. Its inhabitants were anciently excellent sailors, and were much esteemed as light troops, in which capacity they were frequently engaged in the wars of the neighbouring nations; but they were also, as a people, notorious for their falsehood and licentiousness. St. Paul, quoting a character given of them by one of their own poets, who is supposed to be Epimenides, says, "The Cretans are always liars, evil beasts, slow bellies." And Mr. Hartley, in his *Researches in Greece*, says "The Cretans of the present day are precisely what they were in the days of the Apostle Paul; they are notoriously, whether Turks or Greeks, the worst characters in the Levant."

Crete was an independent state, with some variations of government, until it was conquered by the Romans B.C. 67; it formed part of the Eastern Empire until taken by the Saracens in 823, and was recovered from them by the emperor Nicephorus Phocas in 981. On the establishment of the Latin empire of Constantinople in 1204, it came by purchase into the hands of the Venetians, and was retained by them until the year 1669, when, after a twenty-four years' siege of the capital, the conquest of the whole island was effected by the Turks, to whose empire it still nominally belongs.

A Christian church was early planted in Crete, and Titus was appointed its first bishop. (Tit. 1. 5.) St. Paul in his voyage to Rome, "sailed under Crete, over against Salmone," a promontory on the eastern side of Crete. (Acts 27. 7.) The crew hardly passed the cape when they "came unto a place, called The Fair Havens, nigh whereunto was the city of Lasea." This description quite corresponds with a part of the coast of Crete, which Stephanus calls the fair shore or coast. St. Paul strongly advised the crew to winter at Crete, but they paid no attention to his suggestion, and were accordingly overtaken by the storm, recorded by the writer of the Acts of the Apostles in the 27th chapter.

CRIMINAL LAW See LAW.

CRIMINALS. See PUNISHMENTS.

CRIMSON, שָׁנִי *shane*. This word, rendered in our version "scarlet," was the term used by the Hebrews to signify "crimson," as also the cloth or thread dyed of that colour. (Gen. 38. 28,30.) It is sometimes, as in Exodus 25. 4, combined with תולעת *tolaath*, signifying the coccus worm. This colour is obtained from an insect, called in Arabic kermes, the *Coccus ilicis* of Linnaeus, which is found on the leaves of the holly; the eggs of the insect produce the common dye. Jahn expresses it by "double-dyed," from שָׁנָה *shanah*, to repeat which is, however, peculiar, as Gesenius thinks, only to the Tyrian purple, and never practised with the coccus colour. כַּרְמֵל *Carmel*, was a later word for *tolaath shane*, and the stuffs dyed therewith. (2Chron. 2. 7,14.) Crimson and scarlet colours were esteemed very permanent, and in Isaiah 1. 18, the reference is supposed to be made to the strength of the colour, and to the difficulty of discharging it; Dr. Adam Clarke says some copies have, "like crimson garments."

Scarlet or crimson was the favourite colour of the ancient heathen courtesans, as mentioned in Jeremiah 4. 30, which Roberts says, "gives a correct description of the dress and other modes of allurements used by females of the same character at the present day, as also does Revelations 17. 4. In the vivid description of Ezekiel ch. 22, of the idolatries of Samaria and Jerusalem, they are represented as two harlots. The dancing girls of the temples in India have always their garments of scarlet, crimson, or vermilion."

CRISPING PINS, חֲרִיט *charet*. This word implies a money-bag, (2Kings 5. 23, where the Arabic gives a leather money-bag;) but in Isaiah 3. 22, it is to be understood as some kind of female ornament; probably, like our modern reticule, it was a richly ornamented purse or small bag, which the women wore attached to their girdles. They are usually described as made of silk and wrought with gold and silver; but Jahn thinks that this purse was made of solid metal, sometimes of pure gold, and fashioned like a cone, with a border of rich cloth at the top.

Roberts thinks that this word may be rendered little purses or clasps; for he observes, "When the Hindoo dancing girl is in full dress, half her long hair is folded in a knot on the top of the head, and the other half hangs down her back in three tails. To keep these from unbraiding, a small clasp or gold hoop curiously worked is placed at the end of each tail." This mode of dressing the hair is very ancient, for we find that some of the Egyptian women wore their hair plaited in tails. Mr. Pettigrew has several specimens in his collection that have been found in unrolling mummies. There are also several sorts of ancient Egyptian hair pins in the British Museum, composed of bronze, wood, bone, &c., in length from six to two and a half inches; they were also used for laying the pigment on the eyelids and brows. In the portrait of the Græco-Egyptian female, in the same establishment, may be seen the necklace, ear-rings, and hair pin.

CRISPUS, the chief of a Jewish synagogue at Corinth, who embraced the Christian faith, and was baptized by St. Paul. (Acts 18. 8; 1Cor. 1. 14.) The Greeks observe his festival on the 4th of October.

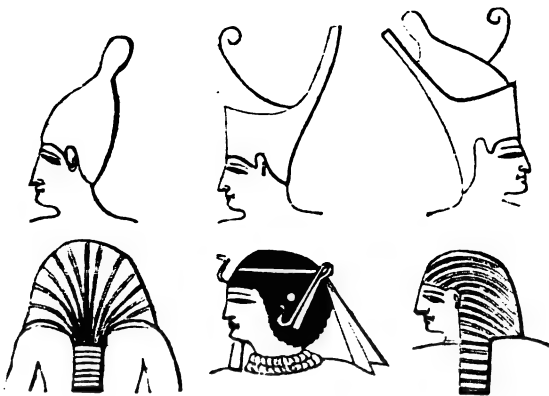
CROCODILE. See LEVIATHAN.

CROSS; CRUCIFIXION. See PUNISHMENTS.

CROWN. נִזָּר *nizar* and אֶטָרָה *atarah*, appear to be the words used in Hebrew, to denote a diadem, tiara, or crown. *Nizar*, as applied to kings, occurs 2Samuel 1. 10; 2Kings 11. 12; Psalm 89. 39; 132. 18; and also in Exodus 29. 6, where נִזָּר הַקֹּדֶשׁ *nizar ha-kodesh*, "the holy crown," is directed to be put upon the mitre of the high-priest. The *atarah* is referred to in 2Samuel 12. 30; Esther 8. 15; Job 19. 9; it may also signify a wreath, as in Canticles 3. 11, from אֶטָר *atar*, to surround, encompass.

Professor Jahn thinks, that the *nizar* was a fillet, two inches broad, bound round the head, so as to pass the forehead and temples and tied behind. Fillets of this description were worn by the Egyptian ladies, as may be seen in the various head-dresses given by Rosellini, and on the frescoes from the tombs of Egypt, in the British Museum, presented by Sir Henry Ellis. Mr. Pettigrew has in his collection several of these fillets, with the leaves of the lotus flower plaited with the riband.

The *atarah* was a kind of female head-dress, as well as a crown; and Professor Jahn thinks was probably a kind of mitre rising to some height and formed of metal; and there can be little doubt, that the form of the crown, worn by kings at the earliest period, resembled that of the mitre, as may be seen by reference to the plates given by Rosellini, which furnish us with representations of those worn by the kings of Egypt. In the British Museum, Case H, Egyptian Room, div. 3, is a figure of a king in bronze, standing; his head is bound round with a diadem, and in the centre is the place for the insertion of the uræus. In div. 4 of the same case, there is the head-dress in blue porcelain from the statue of a king; the diadem is gilt, and inlaid with red and light blue porcelain; it has behind, one vertical and two oblique bands, the latter terminating in uræi.



Egyptian Head-dresses.

The colour of the diadem seems to have varied in different countries; that of the Persian kings, according to Quintus Curtius, was purple mingled with white. In Persia, a diadem was worn not only by the king himself, but likewise, with some small difference in the shape, by his relations, and those to whom particular honours had been granted, as in the case of Mordecai. Queens also wore diadems, for Vashti was thus honoured by Ahasuerus, and after her divorce, the same favour was granted to Esther. (2. 17.)

Besides historical notices, as 2Samuel 12. 30; 2Chronicles 23. 11; Matthew 27. 29, allusions to crowns are numerous in the Scriptures, the word, however, being often used metaphorically, and at other times, relating rather to wreaths or garlands, than to kingly diadems. New married persons of both sexes among the Hebrews, wore such crowns upon their wedding-day, (Cant. 3. 11,) and in allusion to this custom, it is said, that when God entered into covenant with the Jewish nation, He put a

beautiful crown upon their head. (Ezek. 16. 12.) In Revelations 4. 16, the elders are said to cast their crowns before the throne; the allusion here being to a custom of the tributary kings dependent on the Roman emperors. Thus we read, that Herod took off his diadem in the presence of Augustus, and remained uncovered until directed to replace it.

With the ancients generally, the crown was the symbol of victory and reward, it being customary for conquerors to be crowned, as were also victors in the Grecian games. From ancient coins and medals we may observe, that these crowns or wreaths usually consisted of leaves of trees, to which was added flowers; and Claudius Saturninus says, there was hardly any plant of which crowns had not been made. The crown was also a symbol of dignity and authority, of comeliness and ornament, and a token of rejoicing, as we see from the classic writers. The Magi wore a kind of tiara, as we learn from Pausanias, when they entered into a temple, and ambassadors had also something of this kind, as appears from a passage in Claudian.

The Romans had several kinds of crowns or wreaths which were bestowed for various services, but the noblest reward which a soldier could receive, was the civic crown, given to him who had saved the life of a citizen; it was made of oak leaves, and by order of the general, was presented by the person who had been saved to his preserver, whom he ever after respected as a parent. Alluding to this high distinction, the Apostle says to his son Timothy, "I have fought a good fight; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2Tim. 4. 7,8.)

CRUSE, צִפְחָה *tsappachath*, a vessel for holding water, (1Sam. 26. 11,) also one for oil. (1Kings 17. 12,14.) There are two other words in Hebrew, which our translators have rendered cruse, which no doubt describe different utensils for holding liquid.

Some writers have supposed that the cruse of water mentioned in the first passage, (when Saul's life was spared by David, but his cruse of water standing at his head removed,) was a clepsydra, or one of those water watch measures used by the ancients, by which time was measured, by the falling of water from one vessel into another, the undermost vessel containing a piece of cork, the different altitudes of which, as it gradually rose upon the rising water, marking the progress of time. There is, however, no authority for such a conjecture, and we can hardly suppose that such time-measures were at that period known; besides, it is quite usual for persons in the East, at the present day, especially when they sleep in the open air, to have a small vessel of water within their reach.

By reference to the Egyptian vases, we shall obtain a tolerably accurate notion of what the cruse was in the time of Saul. Those in the British Museum appear to have been appropriated to particular substances, as liquids, wax, wine, &c. The smaller and more elegant are supposed to have held unguents, perfumes, &c., for the toilet; the larger and coarser for domestic purposes; others, again, contain varnish, bitumen, &c. The materials of which they are fabricated are chiefly basalt, serpentine, arragonite, or oriental alabaster, various kinds of clays baked, a thoroughly vitrified brilliant porcelain, and glazed terracotta. The pottery is occasionally painted when unglazed. The prevailing colours of the glazing are red, blue, and green. See POTTERY.

CRYSTAL, קרשׁ *kerach*. This word is rendered by our translators "crystal," in Ezekiel 1. 22; "frost," in Genesis 31. 40; and "ice," in Job 6. 16. The Greek word κρυσταλλος appears to be derived from the resemblance of crystal to ice. (Rev. 4. 6; 22. 1.) The diamond is supposed by some writers to be referred to in the passage in Ezekiel, "the terrible crystal" being used as a term of pre-eminence.

זכוכית *zechucheth*, (Job 28. 17,) also rendered in our version "crystal," is a word which has reference to purity and transparency, and may therefore be applied to the diamond. Dr. John Mason Good observes, "We are not certain of the exact signification of zechucheth, further than it denotes some perfectly transparent and hyaline gem." Rock crystal also affords various modifications of forms known by the name of Gibraltar diamonds, Bristol diamonds, &c., which may be seen in mineralogical cabinets.

CUBIT, אמה *ammah*, a measure of length, which extended from the elbow to the wrist, (Ezek. 41. 8,) or four palms; Ezekiel (43. 13) mentions a cubit of five palms, or the extent from the elbow to the knuckles, which appears to have been the Babylonian, or new cubit, of which mention is made 2Chronicles 3. 3. The Hebrew cubit, according to Bishop Cumberland and M. Pelletier, is twenty-one inches; but others fix it at eighteen inches, and the Talmudists observe that the Hebrew cubit was larger by one quarter than the Roman.

Moses assigns the Levites a thousand sacred cubits of land around their cities. (Numb. 35. 4.) Lewis Capellus, and others, have asserted, that there were two sorts of cubits among the Hebrews, one sacred, the other common; the sacred containing three feet, the common containing a foot and a half. Whether this opinion be correct or not, it is very probable that the cubit varied in different districts and cities, and at different times.

CUCKOW, שַׁכָּפִי *shachaph*; Sept. λαρον; Vulgate *Jarus*, rendered in our version "cuckow." (Levit. 11. 16.) We are not certain of the bird intended by Moses under this name, which was classed among the unclean. The ancient versions concur in describing it as the sea-mew, or gull, from its being very lean and slender, but Gesenius thinks the mention of a sea-bird among others decidedly of a land species rather singular, and Dr. Geddes and others prefer the horned owl; Dr. Shaw inclines to the saf-saf, which is a graminivorous and gregarious bird. Dr. Adam Clarke supports Bochart in considering it to be the sea-mew, or gull, which is the view of the Vulgate version.

CUCUMBER, קֶשְׁיוּם *keshuyim*; Sept. σικυος. (Numb. 11. 5.) Cucumbers stands first in the list of the vegetables, the absence of which was so much deplored by the Israelites in the wilderness, and the testimony of modern travellers assures us that they are still as highly prized in the East as they were in the time of Moses. The species of cucumber most common in Egypt and Syria is the *Cucumis chate* of Linnæus, the fruit of which is oblong and green, and of a sweet taste. The Arabic and Syriac names of this well-known vegetable are from the same root as the Hebrew.

Roberts informs us, that "the people of the East do not, in general, eat flesh, nor even fish, so that, when they can procure it, they consider it a delicacy. Cucumbers, however, are eaten in abundance in hot weather, and melons are most delicious and plentiful." Maillet, too, in his *Lettres d'Egypte*, observes, "Among the

different kinds of vegetables which are of importance to supply the wants of life, or to render it more agreeable, the melon, in Egypt, is the most salutary and common among them. All the species known in Europe, and in the ports of the Mediterranean, are to be found there. There is one also whose substance is green, and very delicious. There are likewise water-melons, very good. But above all the rest, at Cairo and its neighbourhood, they boast of a species of melons, pointed at each end, swelling out in the middle, which the people of the country call *Abdelarins*. This is an Arabian word, which signifies the 'slave of sweetness;' the people of the country eat it green as well as ripe, and in the same manner as we eat apples." Another writer says, "The melons and cucumbers, which are planted on the banks of the Nile, grow almost visibly, and in twenty-four hours will actually gain as many inches of volume."

CUMMIN, כַּמְוִן *hammon*; Sept. κυμινον. (Isai. 28. 25, 27; Matt. 23. 23.) The *Cuminum sanctum* of Linnæus is an umbelliferous annual plant, closely allied in its structure and properties to the coriander and caraway, and found growing wild in Egypt and Syria. Its seeds have a bitter warm taste, accompanied with an aromatic flavour. The Jews sowed it in their fields, and, when ripe, threshed out the seeds with a rod; the Maltese sow and collect the seeds in the same manner.

CUP, כִּיִּס *cos*. (Gen. 40. 11, 13; Psalm 116. 13.) The forms of the Egyptian wine cups we may trace from Rosellini and Wilkinson. The British Museum also affords us many specimens that have been found in the tombs; among others there are small flat vases or cups, in the shape of the fish chætodon; one has the scales and fins elaborately indicated; there are others in arragonite, in the shape of wine glasses, and in terracotta there are round cups on feet, having three holes in the lower part of the body, and were probably used for incense. There are likewise cups in arragonite in the shape of the shell *Indina Nilotica*. Burder tells us, "Cups of the most beautiful appearance, and ornamented in the most costly manner, are formed out of the nautilus. Such drinking vessels are frequent in China. Perhaps to such beautiful vessels as these, containing the most costly liquor, the Apostle alludes when he speaks of earthen vessels, literally vessels made of shell." (2Cor. 4. 7.)

It was the custom at entertainments for the governor of the feast to appoint to each of his guests the kind and proportion of the wine which they were to drink; and what he had thus appointed them it was deemed a breach of good manners either to refuse or not to drink up; hence a man's cup, both in sacred and profane writers, signifies the portion, whether of good or evil, which happens to him in this world. Thus, to drink "the cup of trembling," or of "the fury of the Lord," is to be afflicted with sore and terrible judgments. (Isai. 51. 17; Jerem. 25. 15.) What Our Saviour intends by the expression we cannot be at a loss to understand, since, in two passages, (Luke 22. 42, and John 18. 11,) He has been his own interpreter. "To drink the deadly cup," or cup of death, was a common phrase among the Jews. Wine, mixed with bitter ingredients, was usually given to malefactors when they were going to be put to death; and therefore, by a metonymy of the adjunct, the mixed bitter cup of wine is the symbol of torment or death, as in Psalm 75. 8. But nowhere is this image of the cup of God's wrath presented with more force and sublimity than in Isaiah 51. 17, where Jerusalem is represented as staggering under the effects of it, destitute of that assistance which she might expect

from her own children, not one of them being able to support or lead her.

The Lord says to Jeremiah, (25. 15,) "Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee to drink it;" meaning thereby those heavy judgments which He was about to inflict on the objects of his displeasure; and the prophet who announced them is considered as acting the part of a cup-bearer, carrying the cup round to those who were appointed to drink of it, the effects of which were to appear in the intoxication, that is, in the terror and desolation that should prevail among them.

The cup is also employed as a symbol, to describe the practices of the false church, (Rev. 17. 4,) having a golden cup in her hand, denoting the enticing means and specious pretences by which the antichristian church allures people to idolatry. A cup was the symbol of idolatry and its rites, as appears from the expression of St. Paul, (1Cor. 10. 21,) "Ye cannot drink the cup of the Lord and the cup of devils." In the heathen sacrifices, as Macknight observes, the priests, before they poured the wine upon the victim, tasted it themselves; then carried it to the officers, and to those who came with them, that they also might taste it, as joining in the sacrifice and receiving benefit from it.

For the "cup of consolation," referred to in Jeremiah 16. 7, see BURIAL AND FUNERAL RITES.

It appears from a Jewish writer, that "ten cups were drank at the house of the deceased; two before the funeral banquet, five amidst the banquet, and three after it was finished. Of these three last, one was intended for thanksgiving, another as an office of kindness, and the third for the consolation of mourners."

The "cup of blessing," (1Cor. 10. 16,) was a cup blessed in entertainments of ceremony, or in solemn services; or was, rather, a cup over which God was blessed for having furnished its contents; that is, for giving to man the fruit of the vine. Our Saviour, in the Last Supper, gave his blessing over the cup, and handed it to each of his Apostles to drink. (Luke 22. 20.)

The "cup of salvation," (Psalm 116. 13,) is one consecrated unto Jehovah as a thanksgiving for salvation. In 2Maccabees 6. 27 we find that the Jews of Egypt, in their festivals for deliverance, offered cups of salvation, and the Jews at this day have cups of thanksgiving, which are blessed in their marriage ceremonies, and in entertainments given at the circumcision of their children.

The cup of Joseph involves considerable difficulty, from the obscurity of the Hebrew word *נֶחֱשֶׁת nachash*. There is, no doubt, very great antiquity in the practice of *καλικομαντεία*, or divinations by cups, in the East, as we read in early Persian authors of the mystical cup of Jemshid, which was imagined to display all the occurrences on the face of the globe. It is thought by some writers that the last clause of the verse in Genesis 44. 15, might be rendered, "and for which he would carefully inquire;" there is, however, nothing in the form of the original, or in the ancient versions, to support it. A careful examination of some of the bronze vases from Egypt, with the nature of the hieroglyphical texts, may throw some further light on this obscure subject. There is one in the British Museum which has an elaborate scene engraved on it in outline, amongst others a band of stars, with the expanding petal of the lotus. There are evidently some mythological references with these cups, in connexion with the sun; besides which, Hercules was said to have been transported over the ocean in the cup of the sun. See DIVINATION.

CURSE, in Scripture language, signifies the just and lawful sentence of God's law, condemning sinners to suffer the full punishment of their sin, or the punishment inflicted on account of transgression. (Galat. 3. 10.)

God denounced his curse against the serpent which had seduced Eve, (Gen. 3. 14,) and against Cain, who had shed his brother's blood. (4. 11.) The Divine maledictions are not merely imprecations, nor are they impotent wishes; but they carry their effects with them, and are attended with all the miseries they denounce or foretell.

Holy men sometimes prophetically cursed particular persons, (Gen. 9. 25; 49. 7; Deut. 27. 15; Josh. 6. 26,) and we are informed that these imprecations had their fulfilment, as had those of Our Saviour against the barren fig-tree. (Mark 11. 21.) Such curses are not consequences of passion, impatience, or revenge; they are predictions, and therefore not such as God condemns. Our Lord requires his followers to bless those who curse them, to render blessing for cursing. (Matt. 5. 11.)

On the passage in Job, (2. 9,) "Curse God and die," Mr. Roberts makes the following remarks:—"Some suppose this ought to be, 'Bless God and die;' but Job would not have reproved his wife for such advice, except she meant it ironically. It is a fact, that when the heathen have to pass through much suffering, they often ask, 'Shall we make an offering to the gods for this?' that is, 'Shall we offer our devotions, our gratitude for afflictions?' Job was a servant of the true God, but his wife might have been a heathen; and thus the advice, in its most literal acceptance, might have been in character. Nothing is more common than for the heathen, under certain circumstances, to curse their gods. Hear the man who has made expensive offerings to his deity, in hope of gaining some great blessing, and who has been disappointed, and he will pour out all his imprecations on the god whose good offices have, as he believes, been prevented by some superior deity. A man in reduced circumstances, says, 'Yes, yes, my god has lost his eyes; they are put out; he cannot look after my affairs.' 'What!' said an extremely rich devotee of the supreme god Siva, after he had lost his property, 'shall I serve him any more? What! make offerings to him? No, no; he is the lowest of all gods.' With these facts before us, it is not difficult to believe that Job's wife actually meant what she said." See ACCURSED; ANATHEMA; CORBAN.

CURTAIN, *מסך masach*. This was the curtain before the door of the tent of the congregation, (Exod. 26. 36,) and was less splendid than the inner curtain, or veil, between the Holy and the Most Holy Place, which is termed *פָּרֹכֶת parocheth*; it differed in other respects, as the text informs us that the inner was suspended upon four pillars, the exterior by five. Clemens Alexandrinus states that something very similar to these were used in the Egyptian Temples.

Rosenmüller remarks:—"In the Most Holy Place a solemn darkness reigned, as in most of the ancient temples. A richly-worked curtain divided the Most Holy from the Holy, and thus, in the Egyptian temples, the back part, where the sacred animal to which the temple was dedicated was kept, was divided from the front part by a curtain embroidered with gold. In the coverings of tents, the Orientals who are fond of magnificence, regard both the stuff and the colour. The curtain which lay immediately under the beams, was the most beautiful and the most costly. On the finest linen stuff were embroidered cherubim of the most beautiful colours, dark blue, purple, and scarlet. Thus the tents of Eastern princes,

even in our days, are distinguished by the most beautiful colours. Olearius, accompanying the ambassadors of Holstein Gottorp, who were invited by the Persian monarch to a hunting party, found in an Armenian village many tents ready for the reception of the company, which afforded a pleasing sight on account of their manifold colours. Over the under curtain a covering of goat's hair was spread, which is the usual covering of the Arabian tents, commonly coarse, but here of the finest texture; and that these coverings might not be injured by the sand or dust, two others, made of skins, were laid over them."

Mr. Morier speaks to the same effect:—"We passed Lahar, close to a small valley, where we found several snug encampments of the Eelauts, at one of which we stopped to examine the tent of the chief of the obah, or family. It was composed of a wooden frame of circular laths, which were fixed in the ground, and then covered over with large felts, that were fastened down by a cord, ornamented by tassels of various colours. A curtain curiously worked by the women, with coarse needle-work of various colours, was suspended over the door. In the king of Persia's tents, magnificent *perdahs*, or hangings of needle-work, are suspended, as well as on the doors of the great mosques in Turkey; and these circumstances combined will perhaps illustrate Exodus 26. 36." See TABERNACLE.

CUSH, the eldest son of the patriarch Ham, and the ancestor of those who peopled the Arabic nome near the Red Sea, in Lower Egypt; the Ethiopians, also, were descended from him. The word was rendered by the Greeks *Χυσος*, or more frequently *Χρυσος*, and the places denominated from him *Χρυσοπολις*, *Χρυση*, &c. In the Babylonish dialect, he was called Cuth; and the Ethiopians, Cuthites. Of his life and actions nothing is known; and the only circumstances of interest connected with him personally are, that he was the father of Nimrod, and is identified with Apollo, in the Greek mythology, by the name *Χρυσωρ*.

The identity of Cush with Arabia, and that he first settled there, seems to be established by Scripture; the term Cush, or Ethiopia, however, having a very extensive signification. It comprehends all the southern and eastern borders of Egypt. In some parts of the prophecies of Ezekiel, it plainly denotes African Ethiopia, or Nubia and Abyssinia. (Isai. 18. 1; 20. 3; Ezek. 30. 5.) But in others it must signify Asiatic Ethiopia or Arabia, as in the description of the garden of Eden. (Gen. 2. 13.) Miriam and Aaron are said to have spoken against Moses on account of the Cushite woman, or Ethiopian of Arabia, whom he had married. (Numb. 12. 1.)

Where "Persia, Ethiopia, and Libya," are recited in order, the second appears to denote Arabia. (Ezek. 38. 5.) Bruce informs us, that the Abyssinians have a tradition which is equally received by Jews and Christians, that immediately after the deluge, Cush passed with his family through the low-country of Egypt, and proceeded to the high-lands which border the mountainous district of Abyssinia, where they settled, and their descendants built the city of Axum in the days of Abraham. Herodotus, in his catalogue of the various nations composing the army of Xerxes, distinguishes the long-haired Eastern or Asiatic Ethiopians from the woolly-headed Western or African; both being descendants of Cush, a roving and enterprising race, who gradually extended their settlements from Chusistan, "the land of Cush," or Susiana, on the coasts of the Persian Gulf, through Arabia to the Red Sea; and thence crossed over to Africa, and occupied its eastern coast, and gradually penetrated into the interior of Abyssinia.

Four countries, it appears, were named Cush in the Scriptures. (1.) Cush in the vicinity of the river Indus. This is said to have been the original Ethiopia in the East. Strabo says, that the Ethiopians are a two-fold people, who lie extended in a long tract from the rising to the setting of the sun. The Syriac version of 2Chronicles 16. 8, reads Indians for Ethiopians, and both the Syriac and Chaldee in Isaiah 11. 11, and Zephaniah 3. 10, read India for Cush. (2.) There was a Cush in Assyria, west of the Caspian. Jerome mentions that St. Andrew preached the Gospel to that people, whom he calls Ethiopians or Cushites. (3.) Cush in Arabia Petraea, bordering on Egypt. (4.) Ethiopia, south of Egypt in Africa, is designated by the name of Cush. The prophet Isaiah speaks of the rivers of Cush, by which he cannot mean the rivers of Arabia, as he knew there were none there. The prophet Jeremiah, in the question, "Can the Ethiopian (or Cushite) change his skin?" intimates that the Ethiopia he has in view, the natives were of a very sable hue; but those of Arabia were perhaps little more so, if anything, than the Jews. The Cushites, who formed a considerable part of the army of Shishak, king of Egypt, when he marched against Judah, it is supposed, could only have come from African Ethiopia.

CUSHITES. This was a name given to a widely spread people, as is evident from the Scriptural accounts. The meaning of the term is lost in obscurity, and it may not imply any particular connexion of the different tribes bearing it. The Cushites were descendants of Ham, in the first instance, and established themselves very early in South-western Arabia, of which they had possession before the Joktanites. Hence some of the Arabs themselves denominate the Joktanites, emigrated Arabians, in distinction from the Cushites, whom they alone acknowledge as the original inhabitants of the country.

These Arabian Cushites appear to have been a powerful people. In the reign of Asa, the Cushite monarch Zerah invaded Judaea with a numerous host, and at another time, Sennacherib hastened home to Assyria on account of a false rumour, that Tirhaka, king of Cush, was leading an army against him. (2Chron. 14. 9; 2Kings 19. 9; Isai. 37.) At an early period a portion of the Cushites crossed the straits of Babel-Mandeb and founded the African Cush, anciently called Ethiopia, and now Abyssinia, which was often united with the Arabian Cush, and governed by the same king. Heeren has rendered it probable, that the order of Egyptian priests, which included the royal family, was composed of Cushites, who emigrated from Abyssinia, and established governments in Egypt. If this were so, the Abyssinian Cushites must have penetrated to Egypt very early after the Flood.

In giving a general view of the history of Egypt, Mr. Crosthwaite remarks, "Another branch of the family of Ham, a tribe of the descendants of Cush, had been compelled, or been induced by circumstances, to emigrate from Shinaar, and at length reached Africa, where they founded the powerful kingdom, called by the Greeks Ethiopia; but in Scripture, and no doubt in the native and neighbouring dialects, it was called Cush, after the name of the parent stock in Middle Asia. After crossing the straits and entering Africa, it seems probable that they turned northward, and made their principal settlement at or near the place which still bears the name of Senaar. This kingdom often contended with Egypt for the supremacy; and to these contests, between two powerful branches of the same family, the introduction of the shepherd kings into Egypt may, I think, be

attributed with the greatest appearance of probability; whether this was actually the case cannot now be determined.

"All that we know with any degree of certainty is, that the first of these shepherd kings was named Saïtes or Salites, that he was an enterprising chief, with a powerful army under his command, and having obtained a footing in the country, either by force or treachery, he enslaved the inhabitants and left the crown to his posterity.

"This is called by historians, the dynasty of the Phœnician shepherd kings, of whom, according to Eusebius, four reigned in Egypt, Saïtes, Beon, Aphobis, and Ardes, and their reigns occupied in all 106 years; they were detested by the Egyptians as tyrants and foreigners, and, perhaps, still more on account of their religious principles, especially their impious cruelty in killing those animals, which were considered sacred in the country."

CUSTOM, a comprehensive term, denoting the numerous ceremonies and fashions of a people, which having turned into habits, and passed into use, obtain, in Eastern countries especially, the force of laws. Custom and habit are often confounded; by custom, we mean a frequent reiteration of the same act; and by habit, the effect that custom has on the mind or the body.

Mr. Roberts makes the following remarks on Acts 21. 21, "Neither to walk after the customs." "In all the old countries of the East where innovations have not been made, the people are most tenaciously wedded to their customs. Ask, 'Why do you act thus?' the reply is, 'It is a custom.' Their implements of agriculture, their mode of sowing and reaping, their houses, their furniture, their domestic utensils, their vehicles, their vessels in which they put to sea, their modes of living, and their treatment of the various diseases, are all regulated by the customs of their fathers. Offer them better implements, and better plans for their proceedings, they reply, 'We cannot leave our customs; your plans are good for yourselves, ours are good for ourselves; we cannot alter.'"

CUTTINGS IN THE FLESH, שרץ *sarat*. (Levit. 19. 28.) It seems to have been an early custom amongst the heathen, for the relations of a deceased person to testify their sorrow, by cutting and slashing their naked arms with daggers, to which absurd and barbarous practice the prophet Jeremiah alludes. (48. 37.) It was probably not uncommon in Egypt before the time of Moses, or he would not have forbidden it by an express law.

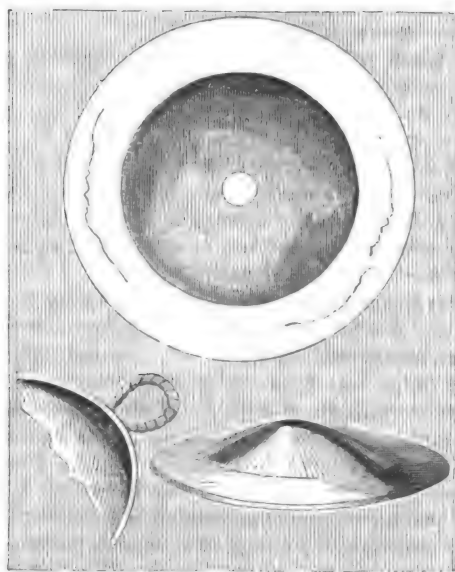
Plutarch informs us, that the priests of Bellona when they offered sacrifices, besmeared the victims with their own blood; the Persian magi also used to pretend to appease tempests and allay the winds, by making incisions in their flesh; and they who carried about the Syrian goddess, Bona Dea, cut and slashed themselves with knives till the blood gushed out. This may illustrate the conduct of the priests of Baal, recorded in 1 Kings 18. 28. Similar practices obtain at the present time among idolatrous nations.

Mr. Roberts says, "The heathen print marks on their bodies by puncturing the skin, so as to represent birds, trees, and the gods they serve. The sacred females of the Temples have also representations punctured in their arms, which may probably bear some reference to the practice referred to by the Hebrew lawgiver."

CYAXARES. See **DARIUS**.

CYMBAL, צלצלים *tsellilim*, an ancient musical instrument, consisting, as Kimchi and the Talmud observe, of two broad plates of brass of a convex form, which, being struck together, produced a shrill piercing sound. They were used in the Temple service and upon occasions of public rejoicing. (1 Chron. 13. 8.) Besides the larger cymbals, there were also, says Professor Jahn, smaller ones, or rather metal plates of the size of a button, similar to the castanets, which females, when dancing, wore on their fingers, and struck one against the other, and it is these probably that are alluded to in Psalm 150. 5, as the "high-sounding cymbals." The Apostle Paul may also allude to this distinction in the term "sounding brass," (1 Cor. 13. 1,) which were most probably these small metal plates shaken one against the other, producing a kind of rattling jingle, or it might have been a sort of small bell.

In the Egyptian Room of the British Museum may be seen a pair of bronze cymbals, united by a band of linen, which very probably afford the exact form of such as were used in the Song of Deliverance of the children of Israel on the shores of the Red Sea. They are five



Egyptian Cymbals.

inches and one eighth in diameter. There are also some small bronze bells; one has at the top, the head of Khous, Kneph, Cnoupis, Anubis, and Menephtah. See **MUSICAL INSTRUMENTS**.

CYPRESS, תרזה *terzah*. This word only occurs in Isaiah 44. 14, and it has been variously interpreted. Our translators read "cypress," which well agrees with the manner in which the prophet speaks of the *terzah*, which he says was employed for making idols; for this purpose it would appear suitable enough, being very compact and heavy, and resisting the attacks of worms or insects. Other versions, and some modern commentators, give the holly, the evergreen oak, and the pine.

The cypress (*Cupressus sempervirens*) is a coniferous tree of large size, very common in Syria and Palestine, and now far more abundant upon Lebanon, than the cedar.

CYPRUS, a large island of the Mediterranean, lying south of Asia Minor, and west of Syria, frequently mentioned in the Acts of the Apostles. It is about one hundred and forty miles long, and forty broad, and has a population, chiefly Greek, of about 84,000. It is traversed by two ranges of mountains, from which numerous streams descend, which, through the neglect of cultiva-

tion, form marshes, and render the island particularly unhealthy.

Cyprus was famed among the ancients for its beauty and fertility, and all modern travellers agree that, in the hands of an industrious race, it would be one of the most productive countries in the world, but Turkish tyranny and barbarism have reduced it to a deplorable condition. "This island," says Dr. E. D. Clarke, "that had so highly excited, amply gratified our curiosity by its most interesting antiquities, although there is nothing in its present state pleasing to the eye. Instead of a beautiful and fertile land, covered with groves of fruit and fine woods, once rendering it the Paradise of the Levant, there is scarcely upon earth a more wretched spot than it now exhibits. Few words may forcibly describe it—agriculture neglected, inhabitants oppressed, population destroyed, pestiferous air, contagion, poverty, indolence, desolation." "Imperfectly as it is cultivated," observes another writer, "it abounds in every production of nature, and bears great quantities of corn, figs, olives, oranges, lemons, dates, and, indeed, of every fruit seen in these climates; it nourishes great numbers of goats, sheep, pigs, and oxen, of the latter of which it has at times exported supplies to Malta."

The wines of Cyprus, particularly those produced from the vineyard called the Commandery, from its having belonged to the knights of Malta, were formerly more highly prized for desserts than even those of Crete. In the earlier part of the last century, the total produce of the vintage was supposed to amount to above two millions of gallons, of which nearly half was exported; but now the wine grown and exported does not amount to a tenth part of these quantities.

Cyprus is said to have been first settled by the Phœnicians and Egyptians, but Greek colonies existed on its shores at a very early period. No less than nine independent states were thus established, whose wars caused the island to fall into the hands of the Egyptians, from whom it passed to the Persians and to Alexander the Great. It was afterwards possessed by the Ptolemies, and was at length seized by the Romans. In the twelfth century it was possessed, with the title of emperor, by a branch of the House of Comneni, but was taken by Richard I. of England, and bestowed by him first on the Knights Templars, for a sum of money, and afterwards on Guy de Lusignan, the titular king of Jerusalem, in whose family it continued until 1489, when the widow of the last prince sold the sovereignty to the Venetians. The Turks assailed the island in 1570, and completed its conquest in the following year, barbarously flaying alive the Venetian commander-in-chief, though he had surrendered upon a capitulation which guaranteed the life and liberty of himself and his soldiers. Since this period, Cyprus has remained in the hands of the Sultan, until a few years since, when it was transferred to the Pacha of Egypt, in reward for his exertions to arrest the progress of the Greek revolution.

Barnabas, the companion of St. Paul, was born in Cyprus. (Acts 4. 36.) It is further alleged that in his native island he suffered martyrdom. A few years after the death of St. Stephen, the Gospel was preached in "Phœnicia, Cyprus, and Antioch;" but the inspired writer informs us that it was preached "to the Jews only; and the hand of the Lord was with them, and a great number believed and turned unto the Lord." (Acts 11. 19; 20. 21.) When St. Paul and Barnabas were at Antioch, they were chosen from among "the prophets and teachers" in that city, to "go to the Gentiles;" and the two Apostles, after being consecrated, (Acts 13. 3,) went first to the city of Seleucia, on the Mediterranean, from which they sailed to Cyprus.

When they arrived at Salamis, they preached in the Jewish synagogue, and afterwards proceeded "through the isle" to Paphos on its western side, founded by the Phœnicians, and celebrated for the worship of Venus, the ruins of which city are still to be seen. Here Sergius Paulus, the Roman deputy, was converted to the Christian faith; and Bar-Jesus, a Jew, who endeavoured to "turn away the deputy," was smitten with blindness "for a season." (Acts 13. 6-12.) The two Apostles soon afterwards left Cyprus, and proceeded to Perga in Pamphylia. In the "sharp contention" which took place between St. Paul and Barnabas, and which caused their separation, the latter proceeded to his native island, while the former "went through Syria and Cilicia, confirming the churches." (Acts 15. 39, 41.) St. Paul subsequently twice passed the island, in his voyages to Jerusalem, (Acts 21. 3,) and to Rome, (Acts 27. 4,) but he did not land on either occasion.

CYRENE was the principal city of the province of Libya, in Africa, which was thence sometimes denominated Cyrenaica, and which, by the evangelist Luke, is called Libya about Cyrene. (Acts 2. 10.) Simon, whom the Jews compelled to bear Our Saviour's cross, (Matt. 27. 32; Luke 23. 26,) was a native of this place. The writer of the Acts of the Apostles informs us that the Cyrenean Jews were present in Jerusalem on the day of Pentecost; some of them took part with their Alexandrian brethren in disputing with the proto-martyr St. Stephen, (Acts 6. 9,) and certain Jews of Cyprus and Cyrene, who had fled from the persecution of their intolerant brethren, were among the first preachers of the Gospel to the Greeks at Antioch, (Acts 11. 20,) one of whom was named Lucius. (Acts 13. 1.)

The city of Cyrene was a Greek colony, founded B.C. 631, at first governed by kings, but afterwards a republic; its inhabitants were very luxurious and refined, and it was, in a manner, a commercial rival of Carthage. Under the Ptolemies it was annexed to Egypt, and came into the hands of the Romans, B.C. 97. In the fourth century, it was destroyed by the natives of the Libyan desert, and its wealth and honours were transferred to the episcopal city of Ptolemais, in its neighbourhood. The Saracens completed the work of destruction, and for centuries, not only the city, but the once populous and fertile district of which it was the ornament, has been almost lost to civilization. During three parts of the year, the ruins of Cyrene are tenanted by wild animals of the desert, and during the fourth part the wandering Bedouins pitch their tents on the low grounds in its neighbourhood. The city was built on a range of hills rising eight hundred feet above a fine sweep of table-land, forming the summit of a lower chain, to which it descended by a series of terraces; and its total elevation is computed to have been about eighteen hundred feet above the level of the sea, commanding a view over rocks and woods, and the distant ocean, of almost unrivalled magnificence.

CYRENIIUS, a governor of Syria, mentioned in Luke 2. 2, called in Latin, Quirinus. It appears that his name was Publius Sulpicius Quirinus, and that he was sent from Rome as governor of Syria, with which province Judæa was connected after the banishment of Archelaus to Vienne in Gaul, in order to take a census of the whole province. Great differences of opinion exist among the learned as to the various points connected with the taxing, or rather enrolment, under Cyrenius. See ENROLMENT; TAXATION.

CYRUS is one of the most remarkable characters in ancient history, and one particularly interesting to the biblical student. He was the subject of a prophecy which the most stubborn unbeliever cannot deny to have been fulfilled, and it is satisfactory to be able, through the brief notices of Scripture, to clear away some of the fables with which the character and the actions of this great man have been disfigured from the days of Herodotus.

Cyrus, the subverter of the Babylonian empire, was born B.C. 599, about the seventh year of the reign of Nebuchadnezzar, and one hundred years after the death of Hezekiah, king of Judæa, in whose reign lived the prophet Isaiah, by whom Cyrus is mentioned by name. (44. 28.) According to Plutarch, his name *Kyros*, in Hebrew כורש signifies "the sun;" but Herodotus informs us that this was not his original name, but one which was conferred on him at a later period. The father of Cyrus was Cambyses, according to Xenophon, king of the Persians; Herodotus intimates no more than that he was a nobleman of the Achæmenides, the noblest tribe of the Persians, and the one to which their kings belonged; but both agree that his mother was Mandane, a daughter of Astyages, king of Media. Herodotus has admitted into his history some absurd fables respecting the birth and early education of Cyrus, which he had heard while on his travels in Persia; but his education, as described by Xenophon in the *Cyropædia*, agrees entirely with the Persian mode of educating princes and nobles as it existed in the time of the historian, though the severity of the discipline had been somewhat relaxed by the prevailing luxury. In the twelfth year of his age, Cyrus went with his mother to the Median court at Ecbatana, to visit his grandfather Astyages, and there he gained the affections of all the Medes by his sprightliness, goodhumour, and affability. In the sixteenth year of his age, he acquired great reputation in an expedition against the Babylonians, undertaken by Astyages to revenge an assault which Evilmerodach, the crown-prince of Babylon, had made on Media while he was engaged in a hunting excursion. The next year, 582 B.C., he returned to Persia.

The tale of Herodotus, that Cyrus rebelled against his grandfather, and deprived him of his throne, has no better authority than the tradition respecting the birth, early exposure, and secret education of this hero; and as this tradition is manifestly fabulous and incompatible with chronology, the account of the rebellion deserves no credit; especially since it is contrary to the whole character of Cyrus as we meet with it in Scripture, and as it is represented by Xenophon. The manner also in which he is said to have induced the Persians to revolt, has no external marks of probability. Herodotus, a traveller who wrote down everything that was told him, and comprehended in his plan so many subjects that it was impossible for him sufficiently to investigate them all, is of necessity an authority far inferior to the Biblical writers, who were contemporary historians, and lived near the scene of the events they record; and they clearly assert that Darius the Mede, that is, Cyaxares II., reigned two years over Babylon, after all the victories of Cyrus; and he must, in this respect, be considered inferior also to Xenophon, who in the character of Cyrus and his whole history, especially where he introduces the Medes as the predominant people against the Babylonians, and even in the very circumstance of the two years' reign of Cyaxares after the conquest of Babylon, corresponds with the authentic and contemporary testimony of the Bible.

Ctesias informs us that Cyrus came in the fortieth year of his age, and the twenty-first before the conquest of

Babylon, with thirty thousand well-disciplined Persian troops, to the assistance of his uncle Cyaxares, against Neriglissar; and the old king appointed him general of the whole Median army. The decisive victory which he gained over Neriglissar gave a fatal blow to the Chaldee power, especially as Neriglissar's successors, Laborsarchad and Nabonned (or Belshazzar), were weak and effeminate princes. The tyranny, cruelty, and luxury of the last Chaldee monarchs formed so striking a contrast with the mild, moderate, and generous conduct of Cyrus, that the Hyrcanians, the Cadusians, and the Sacæ, also the princes Gobryas, Abradatas, and Gadatas, with their principalities, revolted to him. Belshazzar appeared with an army to punish the revolt of Gadatas; but Cyrus put him to flight, pursued him even to the walls of Babylon, and captured some of his fortresses.

Cyrus appears next to have turned his arms against the Lydians, who were defeated, B.C. 546, and at length, in fulfilment of prophecy, advanced against Babylon. (See BABYLON.) Upon the death of his grandfather, Cyrus, in the first year of his reign, B.C. 536, seventy of the captivity, fifty-two after the destruction of Jerusalem and the Temple, proclaimed throughout his empire by a herald and by a written order, that all the people of the God of heaven, without exception, had liberty to return to Judæa and rebuild the Temple at Jerusalem. This general permission, therefore, extended to the Israelites in Assyria, Halab, Gozan, and Media, as well as to the Jews at Chebar and Babylon. As Cyrus announced in his edict that Jehovah the God of heaven had given him all the kingdoms of the earth, and charged him to build a temple at Jerusalem, this proclamation was not merely a permission, but rather an invitation to all the Hebrews to return and rebuild the Temple. He accordingly delivered to the returning exiles five thousand four hundred sacred vessels of gold and silver, which Nebuchadnezzar had carried from Jerusalem to Babylon, prescribed the size of the Temple, and directed that the expense of its erection should be defrayed from the royal treasury; all which particulars were verified by an edict found fifteen years after in the archives at Ecbatana. (Ezra 1. 1-11; 6. 2-5.)

Thus Divine providence directed that the temple which had been destroyed by a foreign king, should also by a foreign king be rebuilt. Some writers have endeavoured to represent this as a mere act of royal favour, having nothing remarkable about it, whilst others vainly labour to account for it by any other than the mode pointed out in Scripture. But if, as they say, Cyrus, being a Madejasnan (Magian), or worshipper of Ormuzd, was more favourable to the worshippers of Jehovah than any other people on account of the similarity which they untruly allege of the religious ideas of the Magians and the Hebrews; the same would undoubtedly have been true of Darius the Mede, for he also was a Magian; but Darius was far enough from granting the Hebrews any such liberty. Supposing Cyrus to have been generally more indulgent than Darius, and perhaps also not so much of a zealot for Ormuzd, still he must have had important reasons for building a temple to Jehovah, since the Magians did not allow the erection of temples, but only of *pyræa*, or small chapels for the consecrated fire. Daniel, who, on account of his interpretation of the prophetic dreams of Nebuchadnezzar, and of the mysterious writing in the banqueting hall of Belshazzar, was greatly esteemed by the Persian monarchs, seems indeed to have contributed to this favourable disposition of Cyrus; but he had probably spoken on the same subject with Darius the Mede, by whom he was regarded with such veneration, especially after his preservation in the lions' den, that that monarch, in a pub-

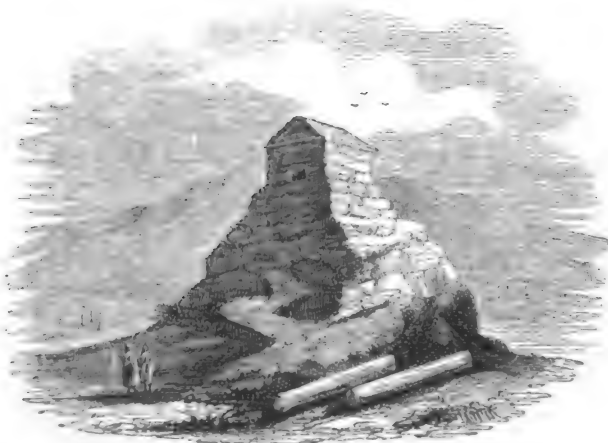
lic decree, enjoined it on all his subjects to worship the God of Daniel. That Daniel did not fail to make zealous application to Darius cannot be doubted, since he looked with such anxious solicitude for the termination of the captivity, and having computed its duration by the prophecy of Jeremiah, in the first year of this Median monarch, earnestly intreated God, with mourning and fasting, to put a period to the exile. (Dan. 6. 26; 9. 1,2.) From this disposition of Daniel, we may safely conclude that he would neglect neither opportunity to intreat, nor means to persuade, Darius to grant the release of the Hebrews; but still during the two years' reign of this monarch, he was unable to obtain that which Cyrus, immediately after his accession to the throne, granted so freely, that he seems even to have gone beyond the requests of Daniel. It is, therefore, evidently by no means a vain tradition, nor an arbitrary conjecture, on which Josephus relies, when he tells us that Daniel showed to Cyrus the prophecies of Isaiah referring to him, and that it was the manifest supernatural foreknowledge evinced by these predictions which were pronounced long before his birth, that induced this monarch to bestow more than Darius had refused. This can scarcely be doubted by a reflecting mind after a comparison of these prophecies, with the expressions in the edict of Cyrus: "Jehovah, the God of heaven, hath given to me all the kingdoms of the earth, and hath charged me to build him a house at Jerusalem which is in Judah." How could Cyrus have said this, if he had never read the prophecy of Isaiah?

Of the death of Cyrus we have no direct mention in Scripture. Herodotus asserts that he was killed in battle against the Scythians, while Xenophon and Cte-

sias state him to have died a natural death, and Plutarch gives an inscription said to be found upon his tomb, which has a high degree of interest as connected with the fulfilment of prophecy.

It is said in the Cyropædia that he died in the seventh year of his reign, while on a journey to Persia, and was interred at Pasargada or Persepolis, in a small tomb, which seems to be the same that was discovered by Niebuhr, among the ruins of Persepolis, and is described in his *Travels*. Pliny notices the tomb of Cyrus, Arrian and Strabo also describe it, and they agree with Quintus Curtius in stating that Alexander the Great offered funeral honours to his shade there, that he opened the tomb, and found not the treasures he expected, but a rotten shield, two Scythian bows, and a Persian scimitar. Plutarch mentions the following as the inscription upon it, in his life of Alexander: "O man, whoever thou art, and whenever thou comest, (for come I know thou wilt.) I am Cyrus, the founder of the Persian empire. Envy me not the little earth that covers my body." Alexander was much affected at this inscription, which set before him in so striking a light the uncertainty and vicissitude of worldly things, and he placed the crown of gold which he wore upon the tomb in which the body lay, wondering that a prince so renowned had not been buried more sumptuously than if he had been a private person; but this is accounted for by Xenophon, who states that Cyrus, in his last instructions to his children, desired that "his body, when he died, might not be deposited in gold or silver, nor in any sumptuous monument, but committed as soon as possible to the ground."

Dr. Hales observes, "This is a most signal and extraordinary epitaph. It seems to have been designed for a useful *memento mori*, for Alexander the Great, in the full pride of conquest, whose coming it predicts with a prophetic spirit: 'For come I know thou wilt.' But how could Cyrus know of his coming? Very easily. Daniel, his venerable friend, who warned the haughty Nebuchadnezzar, that 'head of gold,' or founder of the Babylonian empire, that it should be subverted by 'the breast and arms of silver,' (Dan. 2. 37, 39; or 'the Mede and the Persian,' Darius and Cyrus, as he more plainly told the impious Belshazzar, Dan. 5. 8,) we may rest assured communicated to Cyrus also the symbolical vision of the goat with the horn in his forehead, Alexander of Macedon, coming swiftly from the West, to overturn the Persian empire, (Dan. 8. 5,8), under the last king Codomanus, the fourth from Darius Nothus, as afterwards more distinctly explained. (Dan. 11. 1,4.) Cyrus, therefore, decidedly addresses the short-lived conqueror, 'O man whoever thou art,' &c."



Tomb of Cyrus.

DAGGER. See ARMS, ARMY, ARMOUR.

DAGON, דָּגֹן *Dagon*, a deity of the Philistines at Ashdod, which, according to 1 Samuel 5. 4, had the face and hands of a human being, and the body of a fish. This idol is first mentioned in the Book of Judges 16. 23, in connexion with the catastrophe which befell the chief men of the Philistines and their families at the death of Samson. Dagon continued to have a temple at Ashdod till the time of the Maccabees, for we read that when the army which was vanquished by Jonathan Maccabeus fled to Ashdod, they attempted to shelter themselves in Beth-dagon, or the temple of Dagon, but Jonathan having set fire to the city, the temple was burnt, and all those within it were destroyed. (1 Macc. 10. 83,84.)

According to Sanchoniathon, Dagon, דָּגֹן, which, he

says, signifies bread-corn, was the son of Ouranos or Heaven; he invented bread-corn and the plough, and was therefore called *Zeus apotrios*, Agrotos, or the labourer, and it is by some considered, that Noah being a husbandman was worshipped under the figure of Dagon; that the fish, דָּג *dag*, imports figuratively the vessel of Noah; and that the idea of a structure in which a person or persons were preserved from the Deluge, might easily, in ancient times, become connected with that of a fish.

Dagon was also of the feminine gender, and Herodotus compares her to Venus; the idol was likewise called Derketo, Athara, and Atargatis. Diodorus Siculus informs us, that the goddess worshipped at Ascalon was called by the Syrians Derketo, the origin of which name, Professor Jahn tells us, was this. A very large temple was erected at Hierapolis in Syria, where an idol was worshipped, and where the statue was a female

form throughout. Within this temple was a chasm or fissure in the earth, into which the worshippers on certain days poured water. Hence the goddess was denominated by the Syrians *תרעלן Tarala*, "a fissure," which at length appeared under the altered form of *Derketo*. Many supposed the temple erected at Hierapolis belonged to Juno, and that it was built by Deucalion after his escape from the waters of the Flood, in memory of the fact, that the waters of the Deluge had escaped through that aperture in the earth over which the temple was built. Something in corroboration of this view of the subject may be inferred from the representations on the coins of the city of Ascalon, which exhibit on one side a figure of *Derketo*, and on the other, a ship with seven, eight, or nine men, so that it appears to have been founded on some traditionary accounts of the Deluge.

DALMANUTHA is supposed to be another designation for the country round Capernaum, where Our Saviour landed with his disciples. (Mark 8. 10.) St. Matthew relating the same event, (15. 39,) says, that Our Lord went to Magdala, which it is supposed comprehended within its precincts *Dalmanutha*. Burckhardt found in the vicinity of the presumed site of Capernaum, a miserable village, called *El Madjdel*.

DALMATIA is a part of the ancient Illyricum, lying along the eastern shore of the Adriatic, and now possessed by Austria. Here Titus first preached the Gospel. (2Tim. 4. 10.) The modern inhabitants of this country speak the Slavonian language; the vicinity of, and constant intercourse with, the Italian harbours, has however introduced the use of the Italian language amongst the merchants, and the German is principally used by the civil and military official circles. The Jews, who are not very numerous, are said to have descended from the exiles of that nation driven from Spain in 1502. Near *Verlika*, and in other parts, *zinzari* or gipsies are said to be found. The Catholic is the religion most generally professed. It would appear, judging from the returns, that this is the most priest-ridden country in Europe; it has, besides a whole army of regular clergy, no less than 6,251 monks, and 1,719 nuns to a population of less than 350,000. Education and morality are here at a lower ebb than in any other part of the Austrian empire.

DAMASCUS, דמשק *Dammesek*, *Δαμασκος*, a city of Syria, and virtually the metropolis of the country, is situated in a plain at the east foot of the Anti-Libanus, about 180 miles south by west of Aleppo, and 156 miles north of Jerusalem. The city is watered by two rivers, the *Barrada* and *Fichee* (the *Abana* and *Pharpar* of Scripture), which after uniting divide again into seven branches, again re-unite, and finally deposit their waters in a lake on the borders of the Syrian desert.

Damascus is one of the most ancient cities in the world; for it is mentioned in Genesis 15. 2 as the birth-place of *Elieser*, the steward of Abraham. In the time of David, it formed an independent state, and sent auxiliaries to the king of *Zobah*. David, however, defeated the armies of both, and placed a garrison in Damascus. (2Sam. 8. 5, 6.) In the latter years of Solomon's reign, *Resen*, the son of *Eliadah*, threw off the Jewish yoke, and restored the kingdom of Damascus. (1Kings 11. 23, 25,) which became a powerful state. *Asa*, king of Judah, requested succour of *Benhadad*, king of Damascus, against *Baasha*, the king of Israel, and instigated him to an invasion of the enemy's country. (1Kings 15. 18-22.) From this time, we find the kings of Israel (the ten tribes) in perpetual warfare with the kings of

Damascus-Syria, all of whom bore the name, or rather the title, of *Benhadad*. *Jeroboam*, the second of the name, king of Israel, regained the ascendancy over the king of Syria, and subdued the two principal towns, Damascus and Hamath. (2Kings 14. 25.) On his death, however, the Syrians again recovered their independence, and the title of king of Damascus was resumed by *Rezin*. Having formed an alliance against *Jotham* and *Ahaz*, successively kings of Judah, with *Pekah*, who had possessed himself of the kingdom of Israel, he invaded and laid waste the Jewish territory. *Ahaz*, being unable longer to withstand his combined enemies, called to his assistance *Tiglath-Pileser*, king of Assyria, who conquered and destroyed Damascus, and took possession of Damascus-Syria. On the downfall of the Assyrian empire, this district became a province of the Chaldean or Babylonian empire, and afterwards of the Persian and the Macedonian. After the death of Alexander the Great, Damascus and its territory became a part of the Syro-Grecian kingdom, under the Seleucidæ, Antiochus removing his residence thither. During the commotions in Syria under *Demetrius II.*, the Jewish prince *Jonathan* appears (as may be inferred from 1Macc. 12. 32) to have obtained possession of Damascus, but how long he maintained himself there is unknown. In consequence of the civil wars of the last of the Seleucidæ, Damascus and great part of Syria fell into the hands of *Tigranes*, king of Armenia, from whom it was taken by the lieutenants of Pompey, B.C. 64. By Augustus it was bestowed upon *Herod*, from whose son *Antipas* it was taken by *Aretas*, (2Cor. 11. 32,) but in the reign of Nero, we see from coins it was again a Roman city, and so continued until captured in 634 by the Saracens, with whom it was for a time the capital of their empire. After several times changing hands, it was in 1517 taken from the Mameluke sultans of Egypt by the Turks, and remained in their possession till 1832, when it was captured by the troops of *Mehemet Ali*, and confirmed to him by treaty in the following year.

Damascus is the head of a pachalic which comprises the greater part of Syria and Palestine, and it is by the Turks accounted one of the holy cities, because they believe that Mohammed having been carried up from Jerusalem into the ninth heaven, there to receive the Koran, descended again at Damascus. They also believe that the general judgment will take place there, and that Damascus will be the chief city of the future everlasting kingdom, which is there to be established.

Damascus continues to be one of the finest cities of Syria. The population is estimated at from 120,000 to 150,000, of whom 12,000 are Christians, and there are as many Jews, who inhabit a separate quarter. "The city," says *Otto von Richter*, "has certainly an imposing appearance. I traversed streets of very great length, where the richly stocked bazaars were intermingled with elegant khans and baths, and neatly adorned coffee-houses. The public edifices are generally splendid; and among these, the church of the monastery of St. Paul's conversion, which belongs to the Spaniards of Palestine, well deserves to be particularized."

A splendid mosque of great antiquity, the construction of which is claimed by Mussulmans as well as by Christians, is the chief architectural ornament of Damascus. The form of the building (a cross), with a similarity in arrangement to the sacred edifices in Italy, seems to evince its Christian origin, while the abundance of Saracenic ornaments prove that the Arabs, if not its founders, have contributed extensively to its decoration. It is 650 feet in length by 150 in width; a fountain plays in the midst of a magnificent court, and the pillars and other ornaments are superb. A skull, said



Damascus.

to be that of the Baptist, and his sepulchre, give such sanctity to this mosque, that it is death for even a Mohammedan to enter the room where the relics are kept. A Christian is liable to the bastinado for merely looking into the court; and the Western world is indebted for a description of the interior of the building to the works of Ali Bey and Buckingham, who, in their character of followers of the Prophet, were allowed to inspect what no known Christian is permitted to approach. There are Greek, Maronite, Syrian, and Armenian churches, three convents of Franciscan monks, and eight Jewish synagogues. There are about twenty large schools, but education is confined to the religion and laws of Mohammed. The serai or palace of the Pacha, is a large fortified building in the centre of the city. Till within these few years the appearance of a Frank costume was the signal for a riot; the inhabitants having the character of being the most intolerant and fanatical of all the Prophet's followers. Christians and Jews were alike prohibited from riding any beast but an ass; and the appointment of an English consul, in 1831, caused an insurrection which lasted several months. The conquests of Ibrahim Pacha have, however, produced a great change, if not in the feelings of the people, at least in their mode of exhibiting them. Christians of all sects, and Jews, now experience the protection of the government, and the former, at least, are exposed only to the impotent threats of those who, retaining the will, have lost the power to injure them; while the proceedings against the latter, disgraceful as they are, are now conducted with some regard to the forms of justice, though little of its spirit is apparent.

Mr. Robinson, in his *Travels in Syria*, states that "The houses at Damascus, from a few feet from their foundations are universally built with stone. In windy weather, the streets are incommoded with dust, and with mire after rain. The bazaars, however, redeem the unfavourable impression which the streets and houses produce upon the stranger on his first arrival. Here, as throughout the East, each class of commodities has its own class of bazaars. They either line the open streets, or are enclosed, and roofed with arches, thus affording shelter from the sun in summer, and from cold and rain in the winter. Many of the latter are very handsome structures, and form agreeable lounging places to the stranger, who generally passes his mornings amongst

them, retiring to the cafés in the evening. There are some entire streets of shops, where nothing but boots, shoes, and slippers, are sold; others where wearing apparel is hung up tastefully to tempt the passing stranger; others again, where the sole articles exposed for sale, are saddlery and military accoutrements. The manufacture of sword-blades, for which Damascus was so long and so justly celebrated, no longer exists; it was removed to Khorassan, in Persia, after the invasion of Tamerlane. They appear to have been made of thin laminæ of steel and iron, welded together, so as to unite great flexibility with a keen edge. Those that are made now are of an inferior quality. When the business of the day is done, which is generally towards the Asr, (three o'clock P.M.,) they shut up their shops and retire to their homes."

Beirut is esteemed the port of Damascus, though eighty miles of a mountainous country lie between them. The chief exports of Damascus are raw silk, madder, and other dye-stuffs, gums, and opium; but it is also a great emporium for the exchange of the produce of the East and the West.

Near Damascus occurred the miraculous conversion of the great Apostle of the Gentiles, and it was also the scene of the earliest of his labours in the cause of Christianity. As we have stated, there is a considerable Christian population, and many spots traditionally connected with the history of St. Paul are pointed out.

Maundrell, who visited the place in 1697, says, "Not far from the city is a small timber structure. Within it is an altar erected; there you are told the holy Apostle rested for some time on his way to this city after his vision."

Dr. Richardson, writing in 1818, says, "About a quarter of a mile before we came up to the gate of the city through which we entered, we were shown the place where Saul, arrested in his wicked career by a light from heaven, fell to the earth; the very spot on which he alighted; and from being a persecutor of the Christians, became afterwards the most zealous of all the Apostles. This memorable spot is on the side of the old road, near the ruined arch of a bridge, and close beside it are the tombs of some devout Christians. There is no house or decoration upon it, only the road turns a little aside that this part may remain unaffected by the general thoroughfare of travellers."

Dr. Hogg in 1832 also states, "We advanced to the eastern gate, now walled up, but memorable as being the place where St. Paul was 'let down by the wall in a basket.' On the opposite side of the road we were shown an ancient tomb, asserted, but I know not on what authority, to be that of the warden, traditionally called St. George, who, having become a Christian, had allowed the Apostle to escape, and afterwards suffered martyrdom for his zeal and humanity. Near this gate we turned to the left, into a wide open road, and passing through a large, uninclosed, Christian cemetery, now reached the place, still highly venerated, of the Apostle's miraculous conversion. The present tract deviates from the straight line, leaving a few yards to the right the precise spot believed to be that where he 'fell to the earth.' This is evidently a portion of an ancient road, consisting entirely of firmly imbedded pebbles, which having never been broken up, stands alone like the fragment of an elevated causeway. The sides have been gradually lowered by numerous pilgrims, who in all ages have sought the pebbles to preserve as relics."

Mr. Robinson remarks, "In a long, broad street, running from east to west, about a mile in length, and forming the principal thoroughfare in the city, which is probably the one called 'straight,' in Acts 9. 2, is a small grotto, or cellar, containing a Christian altar and Turkish praying-place, said to be the house of Judas, in which Ananias restored Saul to sight."

DAMMIM. See EPHES DAMMIM.

I. DAN, the fifth son of Jacob, and the eldest by Bilhah, the handmaid of Rachel. (Gen. 30. 1-6.) Of the life of Dan no particulars are recorded; he had but one son, whose name was Hushim or Hupham, (Gen. 46. 23,) from whom sprang a numerous posterity; for on leaving Egypt, this tribe numbered sixty-two thousand seven hundred men capable of bearing arms. (Numb. 1. 38.) The province allotted to the tribe when possession of Canaan was obtained, was bounded on the south by that of Simeon, on the east by Judah and Benjamin, on the north by Ephraim, and on the west by the Mediterranean. Its greatest length from north to south did not exceed forty miles; and it was extremely narrow. The soil was very fertile, and produced corn, wine, oil, fruits, and other necessities; and the vineyards of Timnath, and of the valley of Eshtaol, were celebrated for their fine grapes. Its principal cities and towns were Joppa, Jamnia, Ashdod, Ekron, Gath, Gathrimmon, Timnath, Ajalon, Gibbethon, Baalath, Eltekeh, Lydda, Zorah, and Eshtaol, (Josh. 19. 40-48,) four of which belonged to the Levites of the children of Kohath. (Josh. 21. 23, 24.) Moses in his blessing of the twelve tribes describes Dan as a "lion's whelp; he shall leap from Bashan," (Deut. 33. 22,) which seems to intimate that the Danites were to be eminent for stratagems in war, and compared to the lions of Bashan for their ferocity in leaping upon their prey with great force and subtlety. Jacob's blessing, (Gen. 49. 16, 17,) "Dan shall judge his people," we may consider to have reference to the circumstance that though Dan was the son of a bondwoman, his posterity would notwithstanding be governed by a ruler of their own tribe.

In Revelations 7. 6, the name of the tribe of Dan is omitted, either through mistake of the transcriber who wrote *MAN* for *DAN*, and so gave Manasseh; or because the tribe had become extinct; or by its early apostasy had become the common receptacle of idols. Dr. Robinson thinks that the first opinion is the most

probable because the tribe of Joseph is afterwards mentioned, which included Manasseh and Ephraim. There appears, however, to have been an ancient tradition in the church that when Antichrist should come, he should be a Jew and of the tribe of Dan, which rather favours the second supposition.

II. The name of a city in the northern extremity of Judæa, originally styled Laish, which the tribe of Dan took, and called Dan "after the name of their father." (Judges 18. 29.) It was situated at the foot of Mount Libanus, near the springs of the Jordan. As this city stood on the confines of Judæa on the north, it is often mentioned along with Beersheba, which was situated on the southern extremity, to denote the entire length of the Holy Land, and hence the phrase, "from Dan to Beersheba," which we find repeatedly used in the historical books of the Old Testament. It was here that Jeroboam set up a golden calf after the revolt of the Ten Tribes. The Romans took Dan, and gave it the name of Paneas. Philip the Tetrarch, the son of Herod, greatly enlarged it, and called it Cesarea Philippi. See CESAREA PHILIPPI.

DANCE, DANCING. The Jews appear to have brought the custom of religious dances from Egypt, for we find that dancing was a part of the idolatrous worship offered to the golden calf. (Exod. 32. 19.) The players on the timbrels and cymbals always danced to the sound of their own music, and these dances formed part of the ceremonial used in religious worship, as well as in triumphal processions. Thus David exhorting to the worship of Jehovah, says, "Praise Him with the timbrel and dance." (Psalm 150. 4.) It appears the performers exhibited many inflections of the body, and many gesticulations; they danced, beating the floor in a circle, following the one they had chosen for a leader, with regular pulsations of the feet. (Exod. 15. 20; Judges 11. 34; 1Sam. 18. 6, 7.) Sometimes men who were singers, or musicians, took a part in these dances; in this case the singers went first, those who played on instruments followed, and the dancing women formed a line on either side. (Psalm 68. 25.) The dance was called *מַחְוֶה* *makhhol*, which means strictly a circular dance, (Psalm 30. 11; 149. 3;) it was practised on the national festivals, and made part of the sacred worship. The nobles and princes of the people engaged in this ceremony, but did not mingle in it with the common multitude. This was the ground of the reproach which Michal threw out against David, because he had danced before the Ark in company with the rest of the people. (2Sam. 6. 16-23.) Dances were not confined to religious occasions; they were celebrated at stated times by the villagers, especially at the season of the vintage. (Judges 21. 21.) There were also dances and hymns in celebration of a victory, or to honour a conqueror; for when David fled from Saul, and sought shelter among the Philistines, "The servants of Achish said unto him, 'Is not this David the king of the land? Did they not sing one to another of him in dances?'" (1Sam. 21. 11.) In the later periods of the Jewish history, kings and great men appear to have been only spectators of the dance. (Matt. 14. 6.)

In the choral dances and festal processions given in the paintings in the tombs of Egypt, the performers on cymbals and tambourines, who are females, appear to belong to a lower class; for their dress is coarser than that of the performers on stringed and wind instruments.

In reference to the circular dance before alluded to, practised by the Jews, and also by the heathen, as in the case of the Amalekites, after they had spoiled Ziklag, (1Sam. 30. 16,) Mr. Roberts observes, "When the

heathen worship the demon gods, they dance in circles round the sacrifices, throw themselves into the most violent contortions; the arms, hands, and legs appear as if

they were in convulsions. They throw themselves suddenly on the ground, then jump up, and again join in the circular dance."



Sacred Dance of the Egyptians.

Dancing among the Greeks was a sort of pantomime, being a mimic representation of the common actions of life, and in some instances, of deeds of war. It was accordingly admitted amongst the gymnastic sports; but by the Romans it was held in contempt, and this is the feeling of the Orientals in general at the present day, as they consider it unsuited to the dignity of a man, and thus leave it to the women. Lady Mary Wortley Montagu, speaking of the Eastern dances, says, "Their manner is certainly the same that Diana is said to have danced on the banks of Eurotas. The great lady still leads the dance, and is followed by a troop of young girls, who imitate her steps, and if she sings makes up the chorus. The tunes are extremely gay and lively, yet with something in them wonderfully soft. Their steps are varied according to the pleasure of her that leads the dance, but always in exact time, and infinitely more agreeable than any of our dances."

The men, however, are fond of witnessing the performances of hired dancers, both male and female, and their services are constantly required at festivals. Besides their stipulated pay, it is the custom for these people to solicit rewards from the master of the house and his guests, and these are sometimes so profuse as to call to mind the liberality of Herod, who promised to grant even half of his kingdom to the daughter of Herodias, who danced before him. (Mark 6. 23.) Of this Thevenot relates a curious instance: "Shah Abbas being one day drunk, gave a woman that danced much to his satisfaction the fairest khan in all Ispahan. This khan yielded a great revenue to the king to whom it belonged, in chamber-rents. The nazar having put him in mind of it the next morning, took the freedom to tell him that it was unjustifiable prodigality; so the Shah ordered a hundred tomans to be given her, with which she was forced to be contented."

The name by which female singers are designated in modern Egypt (*Almeh*), signifies "a learned woman;" and many of them are not unworthy of the title, being possessed of knowledge and accomplishments, independent of their musical acquirements, and they are sometimes employed as instructresses in the harems of the

rich. They are also engaged for private entertainments, and often afford such delight as to be rewarded with large sums collected from the master of the house and his guests. Some of the inferior Almehs dance before the company on these occasions, and many of the male musicians also sing and accompany themselves. They are likewise often employed at private entertainments, but chiefly perform at coffee-houses and in the streets.

The public female dancers of Egypt, (*Ghazeyih*, so often improperly confounded with the Almehs,) have acquired by the report of almost every traveller, a discreditable notoriety. The exhibitions of this class are not peculiar to modern times, but are frequently represented on the ancient tombs. They chiefly exhibit in the courts of houses and even in the streets, but are seldom admitted into the harems, as the singers are. Mr. Lane considers them to be "upon the whole, the finest women in Egypt." Their dances are not unlike the Spanish fandango, and have always been disapproved by respectable and religious persons. They are accompanied by a viol and a tambourine, played by men and women of their own tribe; and are themselves provided with castanets, which they sound while dancing.

DANIEL, דָּנִיֵּאל also דְּנִיֵּאל Sept. Δανιηλ. This prophet who, if not of royal birth, as the Jews affirm, was at least of noble descent, was carried away captive to Babylon at an early age, in the fourth year of Jehoiakim, king of Judah, in the year 606 before the Christian era. He became at length the first minister at the court of Babylon, and he and his three pious friends, who also held important offices, were manifestly sent into exile by Divine Providence, to be the protectors of their nation, and, by their own example of piety, to confirm their countrymen in the religion of Jehovah. The jealousy and envy of the courtiers found means to expose the three friends of Daniel, and at last Daniel himself, to apparently inevitable destruction; and the miraculous preservation of these servants of the true God, put to shame not their enemies merely, but idolatry itself, and exhibited the God of the Hebrews in the most glorious light to the exiles, to the pagans, and even

to the idolatrous monarch. Daniel's interpretations of the prophetic dreams of Nebuchadnezzar, and of the mysterious writing in the banqueting-hall of Belshazzar, (which were confirmed by events immediately succeeding,) were repeated evidences that none of the gods of other nations could be compared with the God of the Hebrews. This was acknowledged by Nebuchadnezzar and Darius in public edicts, and they therefore commanded all their subjects to reverence the God of Heaven. (Dan. 2. 47; 3. 21-30; 4. 31-34.) Daniel lived throughout the captivity, but it does not appear that he returned to his own country when Cyrus permitted the Jews to revisit their native land. The Pseudo-Epiphanius, who wrote the lives of the prophets, says that he died at Babylon, but as the last of his visions of which we have any account, is placed in the third year of Cyrus, B.C. 534, when he was about ninety-four years of age, and he then resided at Susa on the Tigris, it is not improbable that he died there.

Although in the original the name of Daniel is not prefixed to the book which usually goes by his name, yet the many passages in which he speaks in the first person, sufficiently prove that he was the author. From the unanswerable testimony which he bears in favour of the advent of the Messiah as received by the Christian world, Daniel is an object of dislike to the Jews since the time of Our Lord, who disparage his character, and say that he lived the life of a courtier in the court of the king of Babylon, rather than that of a prophet; and though he received Divine revelations, yet that these were only by dreams and visions of the night, which they consider as the most imperfect mode of revelation. Josephus, however, accounts Daniel one of the greatest of the prophets; and says that he conversed familiarly with God, and not only predicted future events, as other prophets did, but also determined the time of their accomplishment.

The Book of Daniel is a mixture of history and prophecy: in the first six chapters is recorded a variety of events which occurred in the reigns of Nebuchadnezzar, Belshazzar, and Darius; and in particular, the second chapter contains Nebuchadnezzar's prophetic dream concerning the four great successive monarchies, and the everlasting kingdom of Messiah, which God enabled Daniel to interpret. In the last six chapters we have a series of prophecies, revealed at different times, in which numerous important events are foretold relative to the monarchies of the world, the time of the advent and death of Messiah, the restoration of the Jews, and the conversion of the Gentiles. A portion of this book is written in Chaldee, from the fourth verse of the second chapter to the end of the seventh chapter; these chapters relate chiefly to the affairs of Babylon, and it is probable that some passages were taken from the public registers. The book abounds with the most exalted sentiments of piety and devout gratitude, its style is simple, clear, and concise, and many of its prophecies are delivered in terms so plain and circumstantial, that some unbelievers have asserted, in opposition to the strongest evidence, that they were written after the events which they describe had taken place. Thus Porphyry, a learned adversary of the Christian faith in the third century, on finding that Daniel's predictions concerning the several empires were so universally acknowledged to be fulfilled, that he could not disprove the fact of their accomplishment, alleged against them, that they must have been written after the events to which they refer had actually occurred. To him they appeared a narration of events that had already taken place, rather than a prediction of things future; such was the striking coincidence between the facts

when accomplished, and the prophecies which foretold them. And he further affirmed that they were not composed by Daniel, whose name they bore, but by some person who lived in Judæa about the time of Antiochus Epiphanes.

In reference to the fulfilment of these remarkable prophecies, it has been observed, that "Soon after the death of Alexander the Great, his kingdom was divided towards the four winds of heaven, but not to his posterity; four of his captains, Ptolemy, Antigonus, Lysimachus, and Cassander, reigned over Egypt, Syria, Thrace, and Greece. The kingdoms of Egypt and of Syria became afterwards the most powerful; they subsisted as independent monarchies for a longer period than the other two; and, as they were more immediately connected with the land of Judæa, which was often reduced to their dominion, they form the subject of the succeeding predictions.

"Bishop Newton gives even a more copious illustration of the historical facts which verify the whole of this prophecy, than that which had previously been given by his illustrious predecessor of the same name. He quotes or refers to authorities in every instance; and his dissertation on that part of the prophecy which relates to the kingdoms of Syria and Egypt, is wound up in these emphatic words: 'It may be proper to stop here and reflect a little how particular and circumstantial this prophecy is concerning the kingdoms of Egypt and Syria, from the death of Alexander to the time of Antiochus Epiphanes. There is not so complete and regular a series of their kings—there is not so concise and comprehensive an account of their affairs, to be found in any author of these times. The prophecy is really more perfect than any history.' The subject of the prophecy is represented in these words: 'I am come to make thee understand what shall befall thy people in the latter days; for the vision is for many days.' And that which is noted in the Scripture of truth terminates not with the reign of Antiochus. At that very time the Romans extended their conquests towards the East. Macedonia, the seat of the empire of Alexander the Great, became a province of the Roman empire, and the prophecy, faithfully tracing the transition of power, ceases to prolong the history of the kings of Egypt and of Syria, and becomes immediately descriptive of the progress of the Roman arms. The very term ('shall stand up,') which previously marked the commencement of the Persian and of the Macedonian power, is here repeated and denotes the commencement of a third era, or a new power. The word in the original is the same in each. And 'arms,' (an epithet sufficiently characteristic of the extensive military power of the Romans,) 'shall stand up, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.' All these things deeply affecting the Jewish state, the Romans did. And they also finally rendered the country of Judæa desolate of its old inhabitants.

"The propagation of Christianity—the succeeding important event, is thus represented: 'The people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many.' The persecutions which they suffered are as significantly described: 'Yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.' And such was Constantine's conversion and the effect which it produced. No other government but that of the Romans 'stood up,' but the mode of that government was changed. After the days of Constan-

tine Christianity became gradually more and more corrupted. Previous to that period there had existed no system of dominion analogous to that which afterwards prevailed. The greatest oppressors had never extended their pretensions beyond human power, nor usurped a spiritual tyranny. But, in contradiction to every other, the next succeeding form of government, unparalleled in its nature, in the annals of despotism or of delusion, is thus characterized by the prophet: 'And the king (the ruling power, signifying any government, state, or potentate) shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished.'

"This description is suited to the history of the Eastern and Western churches—to the government under the Grecian emperors at Constantinople, or of the popes at Rome. The extent of the Roman empire might justify its application to the latter; but the connexion of the prophecy as referable to local events, tends to limit it to the former. In either case it is descriptive of that mode of government which prospered so long in the East and in the West; and which consisted in the impious usurpation of spiritual authority—in the blasphemous assumption of those attributes which are exclusively Divine, and in exalting itself above the laws of God and man. But instead, perhaps, of being confined exclusively to either, it may have been intended to represent, as it does characterize, the spiritual tyranny and the commandments of men for the will of God, which oppressed Christendom for ages, and hid from man the word of God. The prevalence of superstition, the prohibition or discouragement of marriage, and the worship of saints, as characteristic of the same period and of the same power, are thus prophetically described: 'Neither shall he regard the God of his fathers, nor the desire of women, (or matrimony,) neither shall he regard any god. But in his estate shall he honour the God of forces;' in the original '*Mahuzzim*,' protectors or guardians, a term so applicable to the worship of saints, and to the confidence which was reposed in them, that expressions, exactly synonymous, are often used by many ancient writers in honour of them, of which Mede and Sir Isaac Newton have adduced a multiplicity of instances: *Mahuzzim* were the tutelary saints of the Greek and Romish churches. The subserviency which long existed, of spiritual power to temporal aggrandizement, is also noted in the prophecy: 'And he shall cause them to rule over many, and shall divide the land for gain.' And that the principal teachers and propagators of the worship of '*Mahuzzim*,' the bishops, priests, and monks, and religious orders, have been honoured, and revered, and esteemed, in former ages; that their authority and jurisdiction have extended over the purses and consciences of men; that they have been enriched with noble buildings and large endowments, are points of such notoriety, that they require no proof.

"Having thus described the Anti-Christian power which prospered so long and prevailed so widely, the prophecy next delineates, in less obscure terms, the manner in which that power was to be humbled and overthrown, and introduces a more particular definition of the rise, extent, and fall of that kingdom, which was to oppress and supplant it in the latter days: 'And at the time of the end shall the king of the South push at him.' The Saracens extended their conquests over great part of Asia and of Europe; they penetrated the dominions of the Grecian empire, and partially subdued, though they could not entirely subvert it, nor obtain possession of Constantinople. The prediction, however

brief, significantly represents their warfare, which was desultory, and their conquest, which was incomplete. The Turks, the next and last invaders of the Grecian empire, were of Scythian extraction, and came from the north. And while a single expression identifies the Saracen invasion, the irruption of the Turks, being of a more fatal character and more permanent in its effects, is fully described. Every part of the description is most faithful to the facts. Their local situation, the impetuosity of their attacks, the organization of their armies, and the success of their arms, from the first part of the prediction respecting them. 'And the king of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.' Although the Grecian empire withstood the predatory warfare of the Saracens, it gave way before the overwhelming forces of the Turks, whose progress was tracked with destruction, and whose coming, indeed, was like a whirlwind. Chariots and horsemen were to be the distinguishing marks of their armies, though armies in general contain the greatest proportion of foot-soldiers. And in describing the first invasion of the Grecian territory, Gibbon relates that 'the myriads of Turkish horse overspread a frontier of six hundred miles from Tauris to Arzeroum, and the blood of one hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet. The Turkish armies at first consisted so exclusively of horsemen, that the stoutest of the youths of the captive Christians, were afterwards taken and trained as a band of infantry, and called *janizaries* (*yengi cheri*, or new soldiers).' In apparent contradiction to the nature of their army, they were also to possess many ships; and Gibbon again relates, that 'a fleet of two hundred ships was constructed by the hands of the captive Greeks;' but no direct evidence is necessary to prove that many ships must have been requisite for the capture of so many islands, and the destruction of the Venetian naval power, which was once the most celebrated in Europe. The words, 'shall enter into the countries, and overflow and pass over,' give us an exact idea of their overflowing the western parts of Asia, and then passing over into Egypt.

"'He shall enter also into the glorious land, and many countries shall be overthrown.' (11. 41.) This expression, 'the glorious land,' occurs in the previous part of the prophecy, (v. 16,) and in both cases it evidently means the land of Israel; and such the Syriac translation renders it. The Holy Land formed part of the first conquest of the Turks. 'And many countries shall be overthrown.' The limits of the Turkish empire embraced the ancient kingdoms of Babylon, Macedon, Thrace, Epirus, Greece, &c., and the many countries over which they ruled. The whole of Syria was also included, with partial exceptions. These very exceptions are specified in the prophecy, though these territories partially intersect the Turkish dominions, and divide one portion of them from another, forming a singular contrast to the general continuity of kingdoms. And while every particular prediction respecting these separate states has been fully verified, their escaping out of the hands of the Turks has been no less marvellously fulfilled. 'But these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.' Mede, Sir Isaac and Bishop Newton, in applying this prophecy to the Turkish empire, could only express in general terms, that the Arabs possessed these countries, and exacted tribute from the Turks for permitting their caravans to pass through them; but recent travellers have unconsciously given the most satisfactory information demonstrative of the truth of all

the *minutiæ* of the prediction. Burckhardt traversed through all these countries, and they have since been visited by other travellers. Edom and Moab are in the possession of the Bedouin or wandering Arabs, whom the Turks have often attempted in vain to subjugate. The partial escape of Ammon from their dominion is not less discriminating than just. For although that territory lies in the immediate vicinity of the pachalic of Damascus, to which part of it is subjected—though it be extremely fertile by nature—though its situation and its soil have thus presented for several centuries, the strongest temptation to Turkish rapacity—though they have often attempted to subdue it, yet no fact could have been more explicitly detailed, or more incidentally communicated, than that the inhabitants of the greater part of that country, particularly what adjoins the ancient, but now desolate city of Ammon, ‘live in a state of complete independence of the Turks.’

“He shall stretch forth his hand also upon the countries.’ (v. 42.) How significantly do these words represent the vast extent of the Turkish empire, which alone has stretched its dominion over many countries of Asia, of Europe, and of Africa! Ill-fated Egypt was not to escape from subjection to such a master: ‘And the land of Egypt shall not escape, but he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt.’ The Turks have drained Egypt of its wealth, of its gold, and of its silver, and of its precious things: and such power have they exercised over it, that the kingdom of the Pharaohs, the land where everlasting pyramids were built, despoiled to the utmost, is now one of the poorest, as it has long been the basest of kingdoms. ‘The Libyans and Ethiopians shall be at his steps.’ (v. 43.) These form the extremities of the Turkish empire, and were partially subject to its power. ‘After the conquest of Egypt, the terror of Selim’s victories,’ says the historian, ‘spreading wide, the kings of Africa, bordering upon Cyrenaica, sent their ambassadors with offers to become his tributaries. Other more remote nations also, towards Ethiopia, were easily induced to join in amity with the Turks.’ Exclusive of Egypt, they still retain the nominal power over other countries of Africa.

“Such is the prophetic description of the rise and extent of the power which was to possess Judæa in the latter days; and it is a precise delineation of the rise and extent of the Turkish empire, to which Judæa has been subject for centuries.”

The prophecy of Daniel, in reference to the kingdoms of Persia and Macedon, is illustrated in a very remarkable manner by the ancient coins of both countries, as well as by other monuments of antiquity. Ammianus Marcellinus acquaints us, that the king of Persia, when at the head of his army, wore a ram’s head made of gold, and adorned with precious stones, instead of a diadem,



and ram’s heads, with horns, one higher than the other, are still to be seen on the walls of Persepolis. The type of Persia, the ram, is observed on a very ancient coin, undoubtedly Persian. Alexander’s son, by Roxana, was named the Son of the Goat. The kingdom of Macedon was represented by a goat, with this peculiarity, that it had but one horn. In the reign of Amyntas I., about B.C. 747, the Macedonians, upon being threatened with an invasion, became subject to the Persians, and, on one of the pilasters of Persepolis, this very event appears to be recorded, and in a manner that seems to throw considerable light on the present subject. A goat is represented with an immense horn growing out

of the middle of his forehead, and a man in a Persian dress is seen by his side, holding the horn with his left hand, by which is doubtless signified the subjection of Macedon.

In the reign of Archelaus of Macedon, B.C. 340, there occurs, on the reverse of a coin of that king, the head of a goat, having only one horn; there are two varieties of this coin, both given below.

There is likewise an engraved gem in the Florentine collection, which is worthy of observation.



It will be perceived



Coin of Archelaus.

by the engraving that by the ram’s head with two horns, and the goat’s head with one, is intended the kingdoms of Persia and Macedon, represented under their appro-



prate symbols. From the circumstance of these characteristic types being united, it is extremely probable that this gem was engraved after the conquest of Persia by Alexander the Great. The relation of these emblems to Macedon and Persia is strongly confirmed by the eighth chapter of Daniel.

The objections of modern neologians and deists to the Book of Daniel, have been collected and ably refuted by Dr. Hengstenberg, of Berlin, in his Treatise on *The Authenticity of Daniel and the Integrity of Zechariah*, the argument of which, the limits of this work will not admit of being stated, even in the most condensed form; the reader is, therefore, referred to the English translation, forming part of the *Edinburgh Biblical Cabinet*.

In the Vulgate Latin edition of the Bible, as well as in Theodotion’s Greek version, which was adopted by all the Greek churches in the East, instead of the ancient Septuagint translation, there is added, in the third chapter of Daniel, between the twenty-third and twenty-fourth verses, the Song of the Three Children, Hananiah, Michael, and Azariah, who were cast into the fiery furnace. The version of Theodotion also introduces, at the beginning of this book, the history of Susanna, and at the end, the story of Bel and the Dragon; this arrangement is also followed by the modern version in use in the Greek church. But in the Latin Vulgate, both these apocryphal pieces were separated by Jerome from the canonical books, and were dismissed to its close with an express notice that they were not found by him in the Hebrew, but were translated from Theodotion. In a later age, however, they were improperly made a continuation of Daniel, being numbered chapters 13 and 14;

an arrangement which has been followed in all the modern versions from the Vulgate in use among the members of the Romish church, and sometimes with the unjustifiable omission of the cautionary notice of Jerome. The narratives of Susanna and of Bel and the Dragon, do not exist in the genuine Septuagint version of Daniel, recovered in the middle of the eighteenth century; nor were these apocryphal additions ever received into the canon of Holy Writ by the Jewish church; they are not extant in the Hebrew or Chaldee languages, nor is there any evidence that they ever were so extant, and they were never recognised as part of the sacred volume by the ancient Fathers of the Church. Sir Isaac Newton; More; Bishop Newton; Keith; Horne.

DARIUS, דָּרְיוֹשׁ *Dariios*, a name of several Persian kings; three of whom are mentioned in the Old Testament.

I. Darius the Mede, spoken of in Daniel 11. 1. He is by profane writers termed Cyaxares II., and was brother to Mandane, the mother of Cyrus.

II. Darius, son of Hystaspis. (Ezra 4. 5; 5. 6; 6. 12-16; Haggai 1. 1; Zech. 1. 1.)

Darius Hystaspis, who reigned from 521 to 486 B.C., is represented by Herodotus as a mild and benevolent ruler. He strengthened his alliance with Cyrus by marrying a daughter of the genuine Smerdis, and two daughters of Cyrus, one of whom, Atossa, till that time had remained unmarried. Before his last war with the Greeks, he appointed Xerxes, his son by Atossa, successor to the throne, although he had an elder son by another wife. He then divided the empire into twenty satrapies, and made a new appointment of the taxes, which Smerdis the impostor had remitted for three years. As Smerdis (the Artaxerxes of Ezra 8. 7) was a mere usurper, his prohibition of the building of the Temple was of no authority. The Jews, then, immediately on the accession of Darius, might have continued their work, especially as this prince was of so mild a disposition, and so highly esteemed everything which had its origin with Cyrus. When the Jews, therefore, pretended that the time to build the Temple had not come, because sixty-seven years only had elapsed since its destruction, and they would reckon the period at seventy years, according to the duration of the captivity, while they were erecting splendid dwellings for themselves, and adorning their apartments with ornamental work, and referred to the edict of Smerdis, this was a mere subterfuge; but in the second year of Darius, two prophets appeared, Haggai and Zechariah, who made such powerful appeals to the governor Zerubbabel, the high priest Joshua, and the whole people, concerning the Divine commands, that the building of the House of God was once more resumed. (Ezra 4. 28; Haggai 1. 2-15; Zech. 2. 5-17; 8. 1-17.) Upon this Tatnai, the Persian governor on the west of the Euphrates, came with his officers to call the Jews to account for their conduct; and when they referred to the permission of Cyrus, he was reasonable enough not to prohibit their undertaking, but wrote to Darius to have the affair investigated. Darius immediately caused search to be made among the royal edicts, and in the archives at Ecbatana, (Achmetha,) a decree was found which directed that the Temple should be built at the royal expense, and of much larger dimensions than before. Darius sent a copy of this edict to Tatnai, together with a letter, commanding him not to obstruct the building, but zealously to forward it, to defray the expenses from the royal treasury, and also to supply the priests with such animals as were requisite for the sacrifices, with wheat, salt, wine and oil, from day to

day, "that they might offer sacrifices to the God of Heaven, and pray for the welfare of the king and of his sons." He gave a positive command, that whoever obstructed the execution of this decree, should be put to death, and his house demolished; and he added an imprecation on all kings and people who should attempt to destroy that house of God. The work was now carried on with renewed vigour, and, in the sixth year of Darius, on the third day of the month Adar, (March,) the edifice was completed. It was then joyfully consecrated with festive solemnities. (Ezra 5. 3-17; 6. 1-22.) It appears that Darius had heard of the obstructions to the building of the Temple occasioned by the Samaritans, or at least had suspected something of the kind, from the circumstance that an edifice, ordered by Cyrus, still remained unfinished. This favouring of the Hebrews by Darius is well deserving of notice. He undoubtedly knew that Cyrus attributed all his victories to Jehovah, the God of Heaven.

During the disturbances occasioned by Smerdis, the Babylonians were preparing to revolt; and these preparations were privately carried on till the fourth or fifth year of Darius, when they broke out in open rebellion. They had taken every precaution, and to enable them to sustain a siege, which, by its long continuance, might exhaust the strength and the patience of their besiegers, they put to death all the females of the city, excepting one in each family, whom they retained as a servant. (Comp. Isai. 47. 9; 48. 20; Jerem. 50. 20; 51. 6, 47.) After a tedious blockade of nineteen months, Zopyrus, one of the seven princes of Persia, cut off his own ears and nose, and fled to the Babylonians, pretending that Darius had thus mutilated him; he was believed, gradually insinuated himself into their confidence, and finally became commandant of the city, when he opened two gates to the Persians. Darius ordered the immediate crucifixion of three thousand Babylonian nobles, who had been the authors of the revolt; he took away the one hundred brazen gates of the city, and threw down two hundred cubits from the height of the wall, owing to which circumstance, more recent writers assert that the walls were only fifty cubits high. Thus the prophecies against Babylon received a still further accomplishment. (Jerem. 51. 44, 53; Zech. 6. 6.) The remainder of the reign of Darius was spent in unceasing wars, which the prophet Zechariah represents by the "four winds (spirits) of the heavens" riding in chariots of war. Darius died in the thirty-sixth year of his reign, B.C. 485. During these wars the Hebrews enjoyed peace in their own country, a circumstance to which Zechariah alludes in his prophecies. (1. 7-17; 6. 1-8.) In the last expedition against Egypt, however, they might have been obliged to participate, as the rendezvous of the army was near their territory, but probably they merely supplied the army with provisions, without being forced to engage personally in the service.

III. Darius Codomanus was of the royal family of Persia, but very remote from the crown. After Bagoas had removed Ochus out of the way, B.C. 338, that he might retain the direction of affairs in his own hands, he put to death all the elder sons of the king, and placed Arses, the youngest, on the throne. But as it soon appeared that the young king was determined not to leave unpunished the murderer of his father and brothers, Bagoas anticipated him, and in the second or third year of his reign, destroyed him and all his family. The old regicide then presented the sceptre to Darius Codomanus, governor of Armenia, who was a descendant of Darius Nothus, and had acquired great reputation in the Cadusian war. Bagoas soon repented of his choice and plotted the death of this king also; but Codomanus

discovered his design, and forced the wretch to swallow the poison himself which he had prepared for him.

During the exhibition of these murderous scenes at the Persian court, preparations had commenced in Greece for the overthrow of the Persian monarchy. Alexander the Great invaded Persia, and defeated Darius in three successive battles. After the third battle, Darius fled towards Media, in the hope of raising another army. Here Bessus, governor of Bactria, and Nabazanes, a grandee of Persia, seized him, loaded him with chains, forced him into a covered chariot and fled, carrying Darius with them, towards Bactria. After a precipitate march of many days, Alexander overtook the traitors, who seeing themselves pressed, endeavoured to compel Darius to get upon horseback, and save himself with them; but on his refusing, they stabbed him in several places, and left him expiring in his chariot. He was dead when Alexander arrived, who could not forbear weeping at so sad a spectacle. Alexander covered Darius with his own cloak, and sent the body to his wife Sysigambis, that she might bury him in the tombs of the kings of Persia. Thus were verified the symbolic prophecies of Daniel. (ch. 8.) Jahn; Winer.

DARKNESS, חֹשֶׁךְ *hoshech*. The absence of light; the state of chaos as represented by the sacred writer in Genesis 1. 2.

The plague of darkness in Egypt, (Exod. 10. 21,) was one so thick and intense as to seem almost palpable. The "palpable obscure" of Milton, appears to express the idea in a forcible manner. The Tamul translation gives, "darkness which causeth to feel," or so dark that a man is obliged to feel his way, and until he shall have so felt, he cannot proceed. Some expositors are disposed to contend for the literal palpableness of this darkness, by supposing that the agency employed was a wind, densely filling the air with particles of dust and sand. Such winds are not unknown in the Eastern deserts, and they are always very appalling and destructive in their effects. Others think that a dense fog was spread over the land, but a darkness, consisting of thick clammy fogs and exhalations, so condensed as to be perceived by the organs of touch, might have extinguished animal life in a few hours. Whether the darkness were exhibited in these or any other forms, the miracle must have struck the Egyptians with astonishment and horror, as the sun was one of their principal deities, and was supposed to be the source of life and the soul of the world, and with the moon to rule all things.

The darkness at the crucifixion of Our Saviour, is thought to have lasted almost the whole of the time He was upon the cross. (Matt. 27. 45; Mark 15. 33.) Origen, Maldonatus, Erasmus, Vatablus, and others, were of opinion, that this darkness covered Judæa only, which is sometimes in Scripture called the whole earth. (Luke 23. 44.) Chrysostom, Euthymius, Theophylact, and others, thought it extended over a hemisphere. Origen says it was caused by a thick mist, which precluded the sight of the sun. That it was preternatural is certain; for, the moon being at full, a natural eclipse of the sun was then impossible.

In the Acts of Pilate, which have been quoted by Justin Martyr and Tertullian, we find the following document, in which this preternatural darkness is referred to. See ACTS OF PILATE.

"Pilate to Tiberius, &c.

"I have been at length forced to consent to the crucifixion of Jesus Christ, to prevent a tumult among the Jews, though it was very much against my will. For the world never saw, and probably never will see, a man

of such extraordinary piety and uprightness. But the high priests and Sanhedrim fulfilled in it the oracles of their prophets and of our sibyls. While he hung on the cross, a horrid darkness, which covered the earth, seemed to threaten its final end. His followers, who profess to have seen him rise from the dead and ascend into heaven, and acknowledge him for their God, do still subsist, and, by their excellent lives, show themselves the worthy disciples of so extraordinary a master. I did all I could to save him from the malice of the Jews, but the fear of a total insurrection made me sacrifice him to the peace and interest of your empire," &c.

As light is the symbol of joy and safety, so darkness is the symbol of misery and adversity. It is thus used by Jeremiah, (13. 16,) and the prophet Isaiah (59. 9, 10) employs similar images. "The morning darkness," (Amos 4. 13,) is supposed by a French commentator to be an allusion to the black clouds and smoke attending an earthquake. By "a day of darkness," (Joel 2. 2,) the prophet intends to set forth the greatness of the distress of the people by the sudden calamity of the locusts.

Darkness is represented as the accompaniment of idolatrous rites. (Ezek. 8. 12.) St. Paul also calls the heathen mysteries "works of darkness," (Ephes. 5. 11,) because the impure actions which the initiated performed under the sanction of religious rites, were done in the night time, and by the secrecy in which they were acted, were acknowledged by the perpetrators to be evil*.

Darkness of the sun, moon, and stars, denotes a general darkness or deficiency in the government, as in Isaiah 13. 10; Ezekiel 32. 7. Darkness is occasionally the emblem of ignorance; and the fitness of the one to represent the other is sufficiently obvious. (Isai. 9. 2; 60. 2.) Darkness is also sometimes the emblem of captivity. (Isai. 47. 5; Lament. 3. 6.) The state of the dead is often represented in Scripture under the image of darkness. (Job 10. 21; 17. 13.) The term "outer darkness," (Matt. 8. 12,) refers to a final state of punishment.

DARTS. It appears that among the Hebrews, darts were not unfrequently, by means of the shrub רוֹתֶם *rothem*, the *Spartium junceum* of Linnæus, or Spanish broom, (which grows abundantly in the desert regions of Arabia,) discharged from the bow while on fire, (Psalm 120. 4,) and it is doubtless in reference to this fact, that arrows are sometimes compared to lightnings. (Deut. 32. 23, 42; Psalm 7. 13; Zech. 9. 14.) The Apostle Paul also alludes to fiery darts as used by the Romans. (Ephes. 6. 11-16.) According to Ammianus Marcellinus, these fiery darts consisted of a hollow reed, to the lower part of which, under the point or barb, was fastened a round receptacle made of iron, for combustible materials, so that such an arrow had the form of a distaff. This was filled with burning naphtha; and when the arrow was shot from a slack bow, (for if discharged from a tight bow the fire went out,) it struck the enemies' ranks and remained fixed, the flame consuming whatever it met with; water poured on it increased its violence, and there were no other means to extinguish it but by throwing earth upon it. Similar darts or arrows, which were twined round with tar and pitch, and set fire to, are described by Livy as having been made use of by the inhabitants of the city of Saguntum, when besieged by the Romans. See *Arrow*, in *ARMS*, *ARMOUR*, *ARMY*.

* Milton refers to this in his *Paradise Lost*.

"By the vision led
His eye surveyed the dark idolatries
Of alienated Judah."

DATE, the fruit of the palm tree. See PALM.

DATHAN, one of those who with Korah, Abiram, and On, conspired against Moses, and, with his accomplices, was swallowed up in the earth. (Numb. ch. 16.)

DAUGHTER. This word, like other names implying relationship, is often used in Scripture as expressive of similitude no less than of kindred. The following may be considered the most usual of the senses in which the word is used in Scripture.

1. Female offspring. (Gen. 6. 1; 24. 23.) 2. Granddaughter; so the servant of Abraham calls Rebekah, "my master's brother's daughter," (Gen. 24. 48,) whereas she was daughter of Bethuel, son of Nahor, as appears from v. 24; consequently grand-daughter of Nahor, brother of Abraham. 3. Remote descendants, of the same family or tribe, but separated by many ages; "daughter of Heth," of his posterity; daughters of Canaan, of Moab, of Ammon; St. Luke (1. 5) says, "Elizabeth was of the daughters of Aaron." 4. Daughter by nation. Dinah went out to see the young women of Shechem, called the "daughters of the land." (Gen. 34. 1.) 5. Daughter, by personification, of a people or city, whence daughter of Jerusalem or of Zion; of Babylon, (Isai. 47. 1-5;) of Edom, (Lament. 4. 21;) of Egypt, (Jer. 46. 11, 14.) 6. Daughter by adoption, as Esther was to Mordecai, (Esther 2. 7,) and as God promises his people by his grace. (2Cor. 6. 18.) See CHILDREN; MARRIAGE.

DAVID, CITY OF, a name given to Bethlehem, where our Saviour was born, and so called by the angels who announced the nativity to the shepherds. (Luke 2. 11.) A part of Jerusalem was also called by this name. See JERUSALEM.

DAVID, the second king of Israel, was the youngest son of Jesse, of the tribe of Judah, and the town of Bethlehem. He was the founder of the Jewish dynasty, and from him in the fulness of time descended the Messiah. Jesse, the father of David, was grandson of Ruth the Moabitess, whose history is recorded with beautiful simplicity in the book which bears her name. Elimelech, of the tribe of Judah, with Naomi his wife, and his two sons, went to sojourn in the land of Moab in consequence of a famine which prevailed in Judæa. Both the young men married women of the country, and died leaving them widows. On the death of Elimelech, Naomi returned to her native land; Orpah, one of her daughters-in-law, reluctantly quitted her; but Ruth, the other, resolved to accompany her, exclaiming, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and wherethou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." (Ruth 1. 16, 17.) They arrived, in want and sorrow, at Bethlehem, and Ruth was led to claim kindred of Boaz according to the Mosaic law. He was a rich and generous person, and took her to be his wife. She became the mother of Obed, whose son was Jesse; and from his root, as the prophets foretold, was to spring that sacred branch which should rise to reign over the Gentiles, and in whom they should trust. (Rom. 15. 12.)

After the rejection of Saul as to the descent of the crown in his family, the Lord sent the prophet Samuel to Bethlehem to secure the throne privately by a prophetic anointing to David, then a youth of eighteen or twenty years of age, who was shepherd of his father's flocks, a condition which in the East is by no means

despised, but yet not so elevated that he who had hitherto only governed his flocks, and in order to protect them had carried on no other wars than those against wild beasts, in the common course of events, could expect a kingdom. The path to the throne was to be opened by circumstances. The anointing was therefore the sign and seal of an ultimate intention. Events were so overruled that Saul himself contributed the most towards rendering David fit for the position he was in time destined to occupy, for from continually brooding over the doom of exclusion that had been pronounced upon his family, he at last fell into a deep melancholy, and in order to divert his thoughts, by the advice of his servants, took David into his court as a private musician. Saul thus afforded him the opportunity of becoming acquainted with the nature and business of government. The personal bravery of the young minstrel did not long remain unnoticed by the veteran hero, and he soon elevated him to the honourable station of royal armour-bearer. (1Sam. ch. 16.)

In an expedition against the Philistines, David, with feelings of the fullest confidence in the God of the armies of Israel, engaged in single combat with a champion of huge stature, and heavily armed, whom no one else dared to encounter. The triumph which he obtained struck the Philistines with a panic, they fled, and were pursued with great slaughter by the Israelites. The honour which this splendid achievement won for David was too great for his safety, though accompanied by the friendship of Jonathan, and being rendered famous throughout the nation.

This act of heroism opened to David a new career, and he soon distinguished himself as an able soldier, but it also led to a series of persecutions and distresses, which, however, served to perfect and confirm his confidence in God. When Saul felt indignant that more merit should be ascribed in the triumphal songs to the vanquisher of Goliath than to the king himself, he began to suspect that David might be the man to whom the sceptre was to be transferred. He was now determined to put his hated rival out of the way. In one of his fits of melancholy he twice, as if by accident, hurled a javelin at his minstrel, who, on each occasion, dexterously avoided the blow. After this Saul became more calm, and was afraid, if he wished, to do David any open injury; but as he could not bear him any longer in his former close attendance upon his person, he resolved on another method of destroying him. He therefore gave David the command of a thousand men, and by repeated promises of marriage with his eldest daughter, induced him to undertake hazardous enterprizes, in the hope that he might fall in some of his encounters with the Philistines. But by this means he only afforded him still greater opportunities of distinguishing himself, and by his prudence and good conduct, to increase his renown in Israel. When Saul perceived that his hopes were frustrated, he gave his eldest daughter to another, but did not entirely relinquish his design. He caused a promise of Michal, the second daughter, to be made to David, on condition that he would undertake a new enterprise against the Philistines: from this he again returned victorious, with fresh pledges of his valour, upon which Saul could not consistently with his dignity refuse to fulfil his promise, and he accordingly became the father-in-law of David.

An alliance of this kind rendered David yet more illustrious in the eyes of the people, and this tended also to increase the jealousy of Saul, who now determined to overcome every obstacle, and to destroy his son-in-law, cost what it might. He no longer made any secret of his intentions, but listened, however, to the representa-

tions of Jonathan, and desisted awhile from his purpose. After David had gained a fresh victory over the Philistines, Saul resumed his resolution, and, in a fit of melancholy, hurled a javelin at David, who, though intent on his music, seasonably avoided the stroke. David now withdrew from the court, but Saul sent some of his attendants to watch the house, and David would undoubtedly have been murdered the next morning, had not his faithful wife managed his escape during the night, though with great difficulty. He went to Samuel, at Naioth, and was pursued thither by messengers, who were sent repeatedly, and at last by Saul himself; but David was rescued by a manifest intervention of Providence. Still Saul persevered in his intentions; even Jonathan endeavoured in vain to restrain him from deeds of violence against one who had rendered such services to his king and country. For the security of his friend, Jonathan gave him secret notice of his father's feelings, and assisted him to effect his escape. (1Sam. ch. 17-20.)

The more Saul endeavoured to secure the crown to his posterity, and to remove David out of the way, the more he endangered the succession of his own family, and riveted the attention of the Israelites on David. The massacre of eighty-five priests, and of the inhabitants of Nob, who were the Gibeonite servants of the sacred tabernacle, which, influenced by the calumny of Doeg the Edomite, he caused soon after the flight of David, secured to the latter the sacred lot, with which Abiathar fled to him to save his own life, and deprived Saul of the support of all the well-disposed Hebrews. After this, many influential men, even of the tribe of Benjamin, to which Saul himself belonged, joined the party of David. (1Sam. 21. 1-9; 22. 6-23.)

David, who was then in such danger, left no lawful means untried to effect his own deliverance; but still he kept his mind steadily fixed on the protection of Divine Providence. In difficult cases, he always consulted the Sacred Oracle, and obeyed its responses. He could scarcely have escaped from the hands of Saul, if Providence had not extended an especial care over him. At Gath, whither he went at first from the high priest, he was probably well received by King Achish; at least Achish seemed afterwards very favourable to him; but the Philistine princes excited his suspicions, and David, in order to escape their snares, was obliged to feign himself insane. After this, the cave of Adullam, in the tribe of Judah, concealed him for some time. But this must have eventually become a prison, in which he might be easily confined, or subdued by famine, for, besides his parents and relatives, who had now also become suspected by Saul, four hundred of the discontented flocked to him, and he became chief over them. From Adullam, David took an opposite direction to that which he had at first followed, and went into the land of Moab, and commended his parents and relatives to the protection of the king; but, by direction of the prophet Gad, he returned with his party to the tribe of Judah, and concealed himself in the forest of Hareth. His men had now increased to six hundred, and were trained to the exercises of war. With them he rescued the frontier fortress of Keilah from a siege of the Philistines, but the citizens would have betrayed him for fear of Saul, had he not been warned of their treachery by the sacred lot. In the wilderness of Ziph, to which he then withdrew, he received a very consolatory visit from his magnanimous friend Jonathan, who encouraged him in the most affectionate manner to place his confidence in God. His residence in this solitary retreat was soon made known to Saul, by the inhabitants of the desert, and he would unavoidably have fallen into the

power of the king, had not Divine Providence so ordered it, that Saul, when separated from David by a single mountain only, was called back by a report of an incursion of the Philistines. (1Sam. ch. 21-23.)

Neither the lofty, rough, and rocky mountains of Engeddi, nor the remote frontier by the great sandy desert of Arabia Petræa, were secure retreats from the snares of Saul. David's movements were betrayed, and Saul scoured the mountains with three thousand men, and afterwards penetrated into the desert with the same number, in order to capture him, but in both enterprises he himself fell into David's power. In the mountains, Saul entered a large cave to repose himself during the heat of the day. Now it happened that David and his men were already in this cave; but being in the dark inner extremity, were unperceived by the king. As he lay asleep, David's men joyfully congratulated him that his enemy was now completely in his power; but they knew not what manner of spirit was in the son of Jesse. "Jehovah forbid," he said to them, "that I should do this thing to my master, the anointed of Jehovah, to stretch forth my hand against him; for the anointed of Jehovah is he;" and his men were, with difficulty, restrained, from these words, from putting the king to death. To lay violent hands on Saul, and thus open a way to the throne by regicide, was a crime which he justly abhorred; for what God had promised, he would wait, till He who had promised should deliver it to him in the ordinary course of providence. Saul's naturally good feelings were touched by this generous forbearance from one who knew that his own life was then sought by him. That which had been in David a forbearance, resulting from the natural and spontaneous impulse of his own feelings, seemed to the king an act of superhuman virtue, which forced upon him the recognition that he was indeed that "worthier" man to whom the inheritance of his crown had been prophesied. David's confidence in God never, however, lessened his care for his own security. As he had been several times betrayed to Saul by the members of his own tribe, he retired with his men to Gath, and received from Achish, the king of the Philistines, as a present, the small town of Ziklag, which was situated not far from the brook Besor. Here he resided one year and four months, until the death of Saul. He engaged in excursions against the ancient predatory enemies of the Hebrews, the Amalekites, the Geshurites, and the Gazrites, who roved about in Arabia Petræa, on the sea-coast, as far as Pelusium, and on the southern frontier of the tribe of Judah. Here he was secure from the attempts of Saul, but, in the last war with the Philistines against Saul, he was driven to the alternative of either taking the field with the Philistines against his brethren, or of appearing ungrateful to his benefactor Achish; but the jealousy of the chiefs of the Philistines, which had formerly been so dangerous to him, helped him out of this difficulty, and he was dismissed from the expedition. On his return to Ziklag, he found the city pillaged and laid in ashes. He immediately commenced a pursuit of the Amalekites, (who had thus revenged themselves for his inroads on them,) overtook them, recaptured all that they had taken, and gained, besides, so considerable a booty, that he was able to send presents to all the rulers of Judah who had favoured his cause. (1Sam. ch. 27, 29, 30.)

In the war with the Philistines, Saul became at length so disheartened, that he applied for help even to enchantresses, whom he had formerly, in obedience to the law, punished with death. Presentiments of coming events cast deep shadows over his troubled mind. He sought counsel of God; but God had forsaken him—left him to his own devices—and answered

him not either by dreams, or by urim, or by prophets. The battle which was afterwards fought in the plain of Jezreel (Esdraelon) proved very disastrous, and Saul, that he might not fall into the hands of his enemies, slew himself, after a reign of forty years, B.C. 1056. His three eldest sons were left dead on the field. Abner, his general, drew off the remains of the army to the other side of the Jordan, and caused Ish-bosheth, the youngest son of Saul, to be proclaimed king at Mahanaim. The Philistines, meanwhile, spread themselves over the country and took possession of many cities. (1Sam. ch. 31.)

David mourned and fasted for the desolation of Israel, and he lamented the death of his beloved Jonathan, in a most beautiful and affecting elegy, which is deservedly admired as one of the finest specimens of this kind of poetical composition; even for Saul he poured forth tears, which they only can impute to hypocrisy, who are themselves incapable of such magnanimity, and are determined to forget that David, during the life of his persecutor, always respected him as a king appointed by God, and spared him when he had him completely in his power. He, then, according to the decision of the sacred lot, went from Ziklag to Hebron, where the rulers of the tribe of Judah, with views altogether theocratical, awarded him the sceptre as one whom God had already designated as king. The other eleven tribes did homage to Ish-bosheth, the son of Saul. His commander-in-chief, Abner, came with an army to force the tribe of Judah to obedience, but after the first victory of Joab, the general of David, Abner never again took the field. Thus the war was suffered to die away in silence without an express treaty. (2Sam. 2. 3. 1.)

When, after two years, Ish-bosheth quarrelled with Abner, who had raised him to the throne, and who was still his chief support, the indignant general made arrangements for bringing the eleven tribes to submit to David; but before the execution of his design, he was treacherously assassinated by Joab, and the union of the tribes was for a while retarded. Soon after, Ish-bosheth, while sleeping at mid-day, was murdered by Rechab and Baanah, two generals of his own tribe. The murderers expected to be rewarded by David; but he condemned them to the death which they merited, and took no advantage of their treachery to hasten the submission of the eleven tribes to his authority.

David had reigned seven years and six months in Hebron over the tribe of Judah only, (2Sam. 3. 6-39,) when at last, in the eighth year of his reign, the eleven tribes invited him to assume the general government of the nation. An embassy was sent to him with the offer that he might become their ruler and general, because under Saul he had been the leader of the Israelites in war, and because Jehovah had said of him, that he should govern the people of Israel. The rulers came with the whole army to Hebron, and David bound himself by an oath to observe the conditions on which he received the sceptre, (which are now unknown.) He was then anointed king, and the whole proceeding was terminated by a feast. (2Sam. 5. 1-3; 1Chron. 11. 1-3.)

The first act of David's reign was to undertake the reduction of the fortress of Jebus or Jerusalem, whose citadel had till then remained in the hands of the Jebusites. The castle was taken, and as the city, on the boundaries of Judah and Benjamin, was well situated for the metropolis of the whole empire, David selected it for his residence, and built a palace on Mount Zion, which on this account was called the City of David. It is supposed that David first gave to the city the name of Jerusalem, (*the possession of peace*), but this is not quite certain. Soon after this he transferred the Ark of

Jehovah, from Kirjath-jearim to Jerusalem. Thus the capital of David became the capital of the invisible King, and was therefore called the City of God, a name which it always retained, because the Temple was afterwards built on Mount Moriah. David, by the declaration of the prophet Nathan, was obliged to leave to his successor the charge of building a Temple, as a palace for the throne of God, but he received the promise of a succession in his house, and of an eternal kingdom for his posterity. This promise David valued so highly that he seems to have some elevated notions of its extensive import.

David brought at length the affairs of government into order, improved the military, and gave especial attention to the conducting and management of public worship, as the most powerful and suitable means of promoting religion and morality. The solemn transfer of the Ark of the Covenant at which almost all the people were present, had made a deep impression on their minds. These favourable dispositions David wished to uphold and strengthen by suitable regulations in the service of the priests and Levites, especially by the animating and devotional Psalms, which were composed partly by himself and partly by other poets and prophets; and they were sung not only by the Levites at all the sacrifices, accompanied with instrumental music, but also by the people while on their way to Jerusalem to attend the feasts. By such instructive means, David, without using any coercive measures, brought the whole nation to forget their idols, and to worship Jehovah alone. (2Sam. 15. 19, 21.)

The arms of the Hebrews were now victorious in every quarter; the nomadic Arabs, the Amalekites, Edomites, Moabites, and even their more powerful enemies, the Philistines and Ammonites, were compelled to bow to their dominion. The Ammonites having formed an alliance with the kings of Maachah, Tob, and Nisibis, collected a large body of auxiliary troops, but they were defeated. Even Hadarezer, the haughty king of Nisibis, who was an ally of the Assyrians, and with his other allies brought a formidable army into the field, was so much humbled, that he was obliged to keep himself quiet on the eastern side of the Euphrates, and leave to the Hebrews the kingdom of Damascus as far as to Berytus. This was undoubtedly a most severe war, and cost much blood, but after many battles it terminated greatly to the advantage of the Hebrews. Thus were fulfilled those ancient prophecies, that the Hebrews should extend their borders to the Euphrates, bring into subjection the Edomites, conquer the Moabites, and become formidable to all their neighbours. (Gen. 15. 18; 27. 29, 40; Numb. 24. 7-9; 2Sam. 5. 17-25; 8. 1-14.)

About six months before his death, B.C. 1015, David surrendered the government to his son Solomon, after a reign of forty years and six months. Solomon was at that time about eighteen years old. David was seventy years of age "when he slept with his fathers." He was buried in a stately tomb which he had prepared for himself in that part of the city which was called after him the City of David.

Professor Jahn concludes his sketch of David, with the following summary of his character. "David, as a man, was in his sentiments and conduct a true Israelite; as a king, he was a faithful vassal of Jehovah. The Psalms in which he pours forth his whole heart, exhibit a sincere and zealous worshipper of the true God, who places his religion not in offerings, prayers, hymns, and other external acts of devotion, but in obedience to the Divine precepts, in which he seeks and finds all his happiness. God, and obedience to his will, is with David everywhere the first and most prominent idea, which

consoles him in his flight from Saul, and attends him to the throne. All deliverance from danger, and all victories, from that over Goliath to that over the king of Nisibis, he expected from the aid of God, and attributed them to the assistance of the Supreme Judge of men and nations. (Psalm 18.) As he became a viceroy of Jehovah, he in all enterprises viewed himself as one dependent on God, and bound to execute the designs of his Lord and Sovereign. He, therefore, scrupulously followed the decisions of the sacred lot and the prophets; he supported the authority of the priests and Levites, (though he was so far from being governed by them, that he, on the contrary, prescribed to them laws and institutions;) he dedicated to the sanctuary the spoil for which he was indebted to the providence of Jehovah, that at some future period a palace might be erected more suitable to the majesty of God; he loved his subjects, caused justice to be done to them, called them his brethren, and thought himself not degraded by mingling with them in the public worship, like any other of the subjects of Jehovah. The Hebrews, therefore, during the reign of David, clearly recognised the theocratical nature of their constitution. (2Sam. 16. 18; 1Chron. 28. 2.)

"The imprecations and curses in the Psalms of David are to be judged of according to the knowledge and the situation of the ancient world. They refer either to inimical nations, or to individual oppressors of the people, and so are nothing more than prayers for victory and deliverance; or they refer to the personal enemies of David, and thus are indications of what transgressors are to expect from a just God, and consequently, admonitions to the readers or singers not to suffer themselves to be borne away by a torrent of iniquity and vice. Poets express everything strongly, and under their pen advice and admonition become a blessing or a curse. Such strong expressions, therefore, are so many proofs of a zealous love for virtue and an irreconcilable hatred for vice. With a view to warn and deter from vice, the Hebrews, according to the law of Moses, were accustomed solemnly to pronounce curses on the secret transgressors of the law, (Deut. 27,) and, considered in this light, who can justly find fault with the practice? Yea, even God himself in this theocracy, laid curses, that is, threatenings of temporal punishment, on transgressors. After all, these curses in the Psalms of David, may be in part ascribed to the translators; and the original text, properly understood, may contain merely threatenings of what would take place as the punishment of crime. If David was in reality so vindictive as his curses seem to intimate, why did he not make Saul, his greatest enemy, feel the weight of his vengeance when he had him in his power? How, in such a situation, could a revengeful man restrain himself?

"The adultery with Bathsheba, and the murderous transaction with Uriah, are shocking crimes, which David himself is so far from excusing, that he confesses and laments them in all their horror. But how earnest was his repentance, and with what submission to the will of God did he bear those calamities with which he was visited for his punishment, and which, as they were caused by his own children, must have been so much the more distressing to his paternal feelings. Do we not here again see the soul entirely and steadily devoted to God? The numbering of the people in order as it would seem to push conquests into foreign countries, and the transactions with Bathsheba, are the only two instances in which David seems to have forgotten himself and his God. He was, indeed, no ideal model of human perfection; he was not without the blemishes incident to human nature. But on the whole, he was

an example worthy the imitation of his successors, and according as they appear on comparison with him, the sacred writers form their estimate of their characters."

DAY, *Dî' yom.* The Hebrews computed their day from evening to evening, according to the command of Moses, (Levit. 23. 32,) as is now done also by the Arabians; and it is worthy of notice that the evening, or natural night, precedes the morning, or natural day, in the account of the creation; (Gen. 1. 5;) whence the prophet Daniel employs the compound term "evening-morning," as in the margin, (Dan. 8. 14,) to denote a civil day, in his chronological prophecy of the 2300 days. Tacitus, speaking of the ancient Germans, takes notice that their account of time differed from that of the Romans; and that, instead of days, they reckoned the number of nights. So also did the ancient Gauls, and vestiges of this practice still remain in our own country; we say, "next Tuesday se'nnight," or "a fortnight ago." The practice of computing time by nights, instead of days, is employed at the present day by the Mashoos, a nation in the interior of South Africa.

The Romans and the Jews had two different computations of their days, and two denominations for them. The one they called the civil, the other the natural day; the civil day of the Romans was from midnight to midnight, and the natural day of both was from the rising to the setting of the sun. The natural day varied in length according to the season of the year; the longest day in the Holy Land is only fourteen hours and twelve minutes of our time; and the shortest day, nine hours and forty-eight minutes. This portion of time was at first divided into four parts; (Nehem. 9. 3;) which, though varying in length according to the seasons, could nevertheless be easily discerned, from the position or appearance of the sun in the horizon. Afterwards the natural day was divided into twelve hours, which were measured by means of dials constructed for that purpose. See **DIAL.**

A day is often used, both in sacred and profane writings, for an indeterminate portion of time. The "day of temptation in the wilderness" was forty years. The "day of the Lord" is the time of judgment; and St. Paul, speaking of men's judgment, (1Cor. 4. 3,) calls it *ἡμέρα τοῦ κυρίου*, or "the day of man," in opposition, as it should seem, to the day of the Lord.

"The day of the Lord," (Isai. 2. 12; Joel 2. 11,) signifies, generally, a time of calamity and distress, when God pours out his judgments upon any nation or people, as a punishment for their sins. In the New Testament it refers to the day of judgment, because God will then execute his final judgment upon all the impenitent and ungodly. (Jude 6; Rev. 6. 17.)

In reference to the Oriental mode of speaking of the age of a person by the term "days," (Gen. 9. 29,) Roberts observes, "In asking the age of a child or man, the inquiry is not how many years, but, '*days*, how many?' Alluding to a man who will die soon, 'Ah! in five years his days will be gone.' 'That young man has gray hairs; to him how many days? he has seen twenty-six years.' In the margin of our version, (Gen. 29. 7,) we read, 'Yet the day is great.' Are people travelling through places where there are wild beasts, those who are timid will keep troubling the party by saying, 'Let us seek for a place of safety;' but the others reply, 'Not yet, for the day is great.' 'Why should I be in such haste? the day is yet great.' When tired of working, it is remarked, 'Why, the day is yet great.'" See **AFTERNOON; HOURS.**

DAY OF ATONEMENT. See ATONEMENT.

DAYS MAN, an umpire, or arbitrator, (Job 9. 33,) who is still in some of our northern counties denominated a dies-man, or daysman. He was a person appointed to prescribe just limits to such as were immoderate in their demands, and interpose his authority with those who exceeded the assigned bounds of their cause. The laying the hand on both may allude to some particular ceremony; but it evidently also refers to the power of coercion which the daysman could exercise over both parties.

DAYS PRING, *שחר* *shahhar*, the dawn of the morning, break of day, rendered in our version "morning," in Genesis 19. 15, and "dayspring," in Job 38. 12. This portion of time was, at a later period, in imitation of the Persians, divided into two parts, the first of which began when the eastern, the second when the western, division of the horizon was illuminated. See *ALJELETH-SHAHAR*.

The *ανατολη* *ex vphous*, the rising of the celestial sun from on high, the Messiah, is rendered "dayspring," in Luke 1. 78.

This figure of speech is still usual in the East:—"A king's minister once said of the daughter of Pandeyan, after she had been in great trouble on account of the danger in which her husband had been placed, 'She had seen the great ocean of darkness, but now she saw the rising sun, the dayspring appeared.'" Roberts.

DEACON, *διακονος*, a servant, a minister. The terms *διακονος*, *διακονια*, and *διακονειν*, were originally applied to any kind of service or ministration. They are of frequent occurrence in the New Testament, both in a general and in a more limited signification; but are for the most part applied especially to acts of religion or spiritual service.

In Acts 6. 1-7, we have a particular account of the appointment of the first deacons or overseers of the poor in the church of Jerusalem. Concerning this narrative, it may be well to remark, first, that the arrangement there mentioned was made by the Apostles, in consequence of a misunderstanding which had arisen between the Jewish and Gentile Christians; the latter having complained that their widows were neglected in the daily ministration. Secondly, the history presupposes that there were already almoners or overseers of the poor in the church, but that these had belonged exclusively to the class of Jewish believers; and it has been supposed that the institution of such officers had passed over to the Christian assemblies from the Jewish synagogues, to each of which three such eleemosynary officers were attached, who were intrusted with the care of the poor. Perhaps there were already seven such officers in the church at Jerusalem. Thirdly, the seven deacons whose election is here recorded, were Hellenists, as appears by their names, mentioned in verse 5; and it is likely they were appointed only on behalf of the Hellenists, since the Jewish members of the church would have felt themselves aggrieved, if the entire management of the alms had been intrusted to persons of the other class. Fourthly, although it is said that these men were full of the Holy Ghost and wisdom, and concerning one of them, that he was full of faith and power, yet it does not appear that they were appointed to the ministration of the word; but rather the contrary may be inferred from verses 2 and 4. Fifthly, they were not spiritual persons in the ecclesiastical sense of the term; but yet, at their ordination, they received an ecclesiastical appointment, and a liturgical character. (2Cor. 9. 12.)

Such was the origin of deacons, whom we find here to have been first intrusted with the management or administration of eleemosynary offices, but with no other office. They appear to have existed for a considerable time in the church of Jerusalem alone. At least it is remarkable that we find no further trace of such officers either in the Acts of the Apostles, or in the Epistles to the Romans, Ephesians, Colossians, and Thessalonians.

In Philippians 1. 1, we find a simple mention of "bishops and deacons," without any allusion to the offices which they had been appointed to fulfil. But in 1Timothy 3. 8-13, we meet with certain regulations respecting the qualifications of deacons, which entirely disagree with the nature of this office, as described in the Acts of the Apostles. First, in this place the *διακονοι* are named immediately after the *επισκοποι*, of whom St. Luke makes no mention. Secondly, in the Acts they are represented as having been chosen by the members of the church; but it has been thought, according to the analogy of Titus, (ch. 1. and 2,) that Timothy was fully authorized to make the appointment by himself. Thirdly, if we suppose, as is usual, that the *πρεσβυτεροι* were included in the term *επισκοποι*, then the *διακονοι* evidently compose a class distinct from both. But if the *διακονοι* and *πρεσβυτεροι* are identical, (since they have the same kind of *διακονια*, or ministry,) it would follow, that there is no mention in the New Testament of any third order. The ancients adopted the former interpretation, and hence they always united the terms *επισκοποι και διακονοι*.

In the earliest ecclesiastical documents after the date of the New Testament, deacons are mentioned as spiritual persons, and assistants of the bishops and presbyters in the duties of divine worship, and generally in the discharge of their office. Early writers continually repeat the statement, that the bishop cannot be without his deacons. In the *Apostolical Constitutions*, it is said, that the deacon ought to refer everything to the bishop, as Christ did to the Father; and that he was to derive all his authority from the bishop, according to the same analogy, which, it may be observed, was a favourite analogy on this subject during the second and third centuries. And it is added, "Let the deacon be the bishop's ear and eye, his mouth, his heart, and his soul."

In the English church, deacons are ecclesiastics who can perform all the offices of a priest, except the consecration of the sacramental elements, and the pronouncing of the absolution. In the German Protestant churches, the assistant ministers are generally called deacons. If there be two assistants, the first of them is called arch-deacon. In the Presbyterian churches, the deacon's office is generally merged in that of ruling elder; but in some it is distinct, and simply embraces the distribution of alms. Riddle. See ARCHDEACON.

DEACONESS. The office of deaconess may be regarded as nearly, although not entirely, one and the same with that of presbyteress. This term does not occur in the New Testament, except, indeed, that St. Paul (Rom. 16. 1) speaks of "Phebe our sister, which is a servant (*διακονος*) of the church which is at Cenchrea;" which is the same thing, the word *διακονος* being applied to a female. But the title of deaconess prevailed more than any other, partly, perhaps, from its frequent use by very early ecclesiastical writers, and partly from its peculiar suitableness, as being likely to obviate many prejudices and misconceptions which might have arisen from the adoption of any other equivalent term.

It appears from Romans 16. 1, 2, compared with verse 12; 1Timothy 5. 3, seq.; Titus 2. 3, seq.; 1Timothy 3. 11, that the *διακοναι*, *χηραι*, and *πρεσβυτεραι*, were

appointed in order to fulfil the same offices with regard to the female members of the church, as those which the *πρεσβυτεροι* and *διακονοι* discharged with respect to the males. It is uncertain whether this arrangement was derived from the Jewish institutions, or was peculiar to the Christian church. Grotius asserts that there was no such institution among the Jews. During the second, third, and fourth centuries, these peculiar services of female ministers appear to have been employed, if not universally, yet in many countries and churches. They were usually widows, and generally in years. (1Tim. 5. 9.) Their duties were to visit and take care of the poor and sick; to prepare catechumens, and to assist at baptism; to preside over the women in public worship, and at the administration of the eucharist. Pliny, in his celebrated Epistle to Trajan, is thought to refer to them, when, speaking of two female Christians, whom he put to the torture, he says, "who were called deaconesses." The primitive Christians seem to have been led to this practice from the peculiarity of their circumstances, and the Scripture is entirely silent as to any appointment to this supposed office, or any rules about it, and it therefore ceased to exist at a very early period, but the exact date cannot now be clearly ascertained. Riddle.

DEAD. See BURIAL AND FUNERAL RITES.

DEAD SEA, a lake of Palestine, celebrated in Scripture history. It was anciently called the Salt Sea, (Gen. 14. 3; Deut. 3. 17; Josh. 15. 5;) the Sea of the Plain, (Deut. 3. 17;) and the East Sea, (Ezek. 47. 18; Joel 2. 20,) from its situation relative to Judæa, and in contradistinction to the West Sea, or Mediterranean. It is likewise called by Josephus, and by the Greek and Latin writers, *Lacus Asphaltites*, from the bitumen found in it; and the Dead Sea, its more frequent modern appellation, from a tradition, commonly received that no living creature could exist in its saline and sulphureous waters. It is called by the Arabs, *Bahr-Lout* (sea of Lot), or *Bahr Mutneh* (the stinking sea). It is situated between 31° 5' and 31° 52' North lat.; and 35° 26' and 35° 43' East long. Various statements have been made with respect to its dimensions, but it is probably about fifty-five miles in length, and twenty in extreme width. On the east and west it is bounded by high mountains; on the north it opens to the plain of Jericho and the valley of the Jordan; on the south the valley of El-Ghor extends, as if it were a continuation of its bed, to the gulf of Akabah.

This lake covers the once beautiful valley of Siddim, which was considered by the sacred historian as worthy to be compared with the "garden of the Lord," (Gen. 13. 10,) where were situated the five guilty cities, Sodom, Gomorrah, Admah, Zeboim, and Zoar. In the visitation by which they were all destroyed with the exception of Zoar, (Gen. 19. 23, 24,) the surrounding country underwent an extraordinary change, so much so, that Moses in another place (Deut. 29. 23) describes it as "a land of brimstone and salt and burning," characteristics by which it still continues to be marked. To this destruction there are numerous allusions in the Scripture, as displaying most signally the certainty and suddenness of the Divine anger, which sooner or later overtakes the impenitently wicked. With regard to the agents employed in this terrible catastrophe, there seems reason to suppose that volcanic phenomena had some share in producing it, as bitumen, lava, and pumice stones continue to be thrown up by the waves; but Chateaubriand remarks, "I cannot coincide in opinion with those who suppose the Dead Sea to be the crater of

a volcano. I have seen Vesuvius, Solfatara, Monte Nuovo in the lake of Fusino, the peak of the Azores, the Mamalif opposite to Carthage, the extinguished volcanoes of Auvergne; and remarked in all of them the same characters; that is to say, mountains excavated in the form of a tunnel, lava and ashes which exhibited incontestible proofs of the agency of fire." After noticing the very different shape and position of the Dead Sea, he adds: "Bitumen, warm-springs, and phosphoric stones are found, it is true, in the mountains of Arabia; but then the presence of hot-springs, sulphur, and asphaltum, is not sufficient to attest the anterior existence of a volcano;" he, therefore, inclines to adopt the opinion of Michaëlis, that these cities were built upon a mine of bitumen; that lightning kindled the combustible mass, and that the cities sank in the subterraneous conflagration. Captains Irby and Mangles collected on the southern coast lumps of nitre and fine sulphur, from the size of a nutmeg up to that of an hen's egg, which, it was evident from their situation, had been brought down by the rain: "their great deposit must be sought for," they say, "in the cliffs." These cliffs were then probably swept by the lightnings, and their flaming masses poured in a deluge of fire upon the plain.

Nothing can be more dreary than the scenery around this lake; the soil impregnated with salt is without vegetation, the air is loaded with saline particles, and the bare crags of the surrounding mountains furnish no food for either beast or bird. Hence its vicinity is deserted, and the dreary stillness of the place is increased by the nature of the lake itself. Intensely salt, its waters are scarcely curled by a sharp breeze, and owing to the hollowness of its basin, seldom much agitated by the strongest; its usual appearance is therefore that of stagnation, agreeing well with the death-like stillness and desolation around.

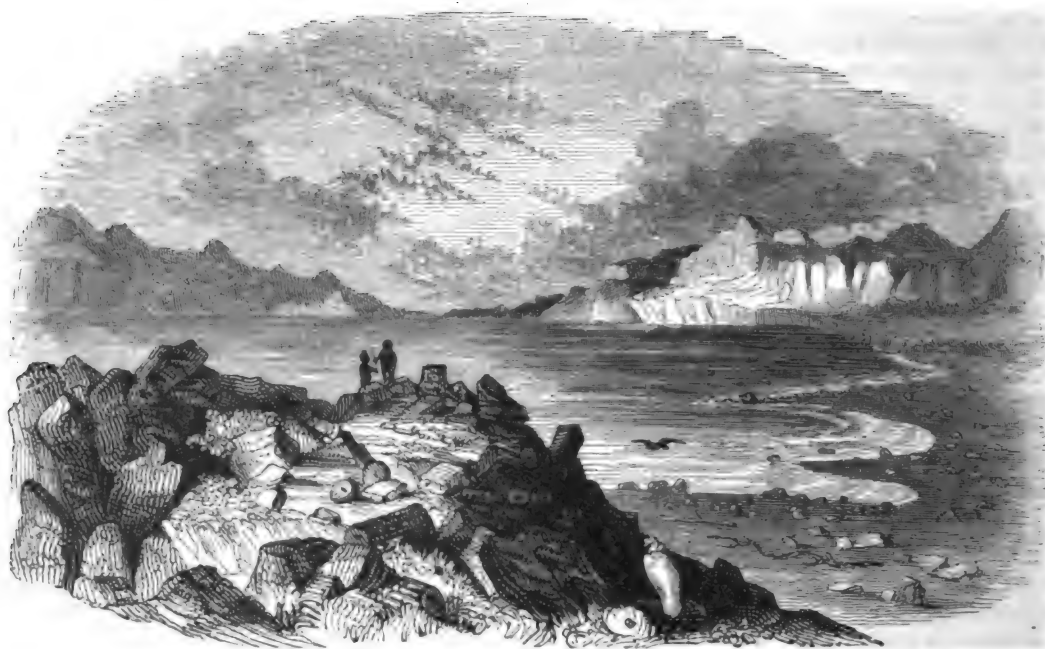
As it possesses no outlet, Reland, Pococke, and other travellers, have supposed that the lake must throw off its superfluous waters by some subterraneous channel; but although it has been calculated that the Jordan daily discharges into it 6,090,000 tons of water, besides what it receives from the Arnon and several smaller streams, it is now known that the loss by evaporation is adequate to explain the absorption of the waters. Its occasional rise and fall at certain seasons is doubtless owing to the greater or less volume which the Jordan and the other streams bring down from the mountains.

An analysis of the water of the lake, conducted by Dr. Marcet in 1807, gave the following results: "This water is perfectly transparent, and does not deposit any crystals on standing in close vessels. Its taste is peculiarly bitter, saline, and pungent. The application of tests or re-agents proves that it contains the muriatic and sulphuric acids. There is no alumina in it, nor does it appear to be saturated with marine salt or muriate of soda. On summing up the contents of 150 grains of the water, they were found to hold in solution the following substances, and in the undermentioned proportions:—

	Salts.	Acid.
Muriate of Lime	5.88 grains	3.89 grains
Muriate of Magnesia	15.37 "	8.61 "
Muriate of Soda	15.54 "	7.15 "
Selenite	0.08 "	
	36.87	18.65

And, consequently, the proportions of these salts in 100 grains of the water would be:—

	Grains.
Muriate of Lime	3.920
Muriate of Magnesia	10.246
Muriate of Soda	10.360
Sulphate of Lime	0.054
	24.580



View of the Dead Sea, near Engeddi.

So that the water of the lake contains about one-fourth of its weight of salts supposed in a state of perfect desiccation; or if they be desiccated at the temperature of 180° on Fahrenheit's scale, they will amount to forty-one per cent. of the water. Its other general properties are, as stated by all travellers, (1.) that it is perfectly transparent; (2.) its taste is extremely bitter, saline, and pungent; (3.) re-agents demonstrate in it the presence of the marine and sulphuric acids; (4.) it contains no alumina; (5.) it is not saturated with common salt; (6.) it does not change the colour of the infusion commonly used to ascertain the prevalence of an acid or an alkali."

A slightly different result from that of Dr. Marcet was obtained by Dr. H. Gregory from a quantity of the water brought home by Mr. Madden. The difference may be accounted for by an actual change in the qualities of the water, when the lake is low and when high, from the large additions of fresh water poured in by the rivers.

Mr. Madden says, "I found several fresh-water shells on the beach, such as I before noticed on the lake of Tiberias; and also the putrid remains of two small fish of the size of the mullet; which no doubt had been carried down from the Jordan, as well as the shells, for I am convinced, both from my own observation and from the accounts of the Arabs, that no living creature is to be found in the Dead Sea." Jerome asserts the same in a note on Ezekiel 47. 9, 10, and he spent many years in this neighbourhood. That fish coming from the wholesome waters of the lake of Tiberias and the Jordan should perish in the briny and bitter waters of the Dead Sea is natural. That the lake should have no fish of its own is not of itself so evident, but is so probable and supported by such a concurrent weight of testimony, that we have no doubt on the subject. Shells having been found on the shore prove nothing as to shell-fish; they or their shells might be brought down by the river and deposited on the shore. A modern traveller states, "During the journey I frequently questioned, individually, the Arabs of our escort and their chiefs, in order to ascertain if it had ever come to their knowledge, that persons who had dwelt from infancy on the shores of this sea had seen any fish it; they were unanimous in replying 'Never.' There are persons

who think that not even microscopic animals can subsist there. It has frequently happened that I have met with small white shells, and empty, like those of snails, but they were at a great distance from the shore, and probably came from the Jordan."

Mr. Madden being desirous of making an experiment as to the strength of the water, went into it and found it bore up his body in swimming with an uncommon force; but the relation of some authors that men wading in it are buoyed up to the top as soon as the water reaches to the middle, he found, upon experiment, to be untrue. Pococke says, "I was much pleased with what I observed of this extraordinary water, and stayed in it near a quarter of an hour. I found I could lie on it in any posture, without motion and without sinking."

The recent American traveller, the Rev. J. D. Paxton, differs in some respects from other writers; he observes, "The great density of the water was amply proved by its power to bear up the body. There is some truth in the saying that it requires an effort to keep the feet and legs under, so as to use them to advantage in swimming. Some writers have, however, stated the matter in too strong terms. I could lie on my back in the water, with my head, hands, and feet all out at the same time, and remain thus, as long as I pleased, without making any motion whatever; this I could not do in any other water that I have been in. Still it is carrying the matter too far and beyond the truth, when it is said to be so heavy or so dead that it never rises in waves, but always lies smooth and ruffled, let the wind blow as it will. The drift wood thrown out is evidence to the contrary. The shore exhibited proof that but a day or two before the waves had run high; but the best proof of all was the ocular and sensible one, that they were then chasing each other out on the shore, as they do in all other seas; true they did not run high, but then there was not much wind to make them. The water was so clear that the bottom could be seen with great distinctness. In wading in, there was at some places more softness at the bottom than I was led to expect from the firm character of the shore. There were, however, some spots on the shore where the soil gave way under our feet, and exhibited a kind of quicksand, as I demonstrated by getting into one of them over my shoes. Still the bank, the

water, and the bottom, so far as I saw and tried it, had much less of the terrible, fearful, and unnatural, than I had expected. Instead of that dark, gloomy, and turbid spread of water, that from my childhood I had imagined, it struck me as a very pleasant lake. As to the deep and fearful gloom, which many writers describe as laying over it, I must think that it is mainly found in their imaginations."

Professor Robinson, who recently visited Palestine, thus describes the north-western shores of the lake: "Turning aside to what seemed a small knoll on our right, we found ourselves on the summit of a precipitous cliff overhanging Engeddi. The Dead Sea lay before us in its vast deep chasm, shut in on both sides by precipitous mountains; and, with its low projecting points and flat border towards the south, resembling much a long winding bay, or the estuary of a large river, when the tide is out and the shoals left dry. We descended to the shore by a pass more steep, rugged, and difficult than is to be found among the Alps, and pitched our tent near the fine large fountain which bursts out upon a narrow terrace, still 400 feet above the sea. The water of the fountain is beautifully transparent; but its temperature is 81° of Fahrenheit, or 20° of Reaumur.

"The whole descent below the fountain was apparently once terraced for gardens; and the ruins of a town are seen on the right. The whole slope is still covered with trees and shrubs of a more southern clime; among them we found the osher, the fruit of which corresponds best to the ancient description of the apples of Sodom. Nothing is needed but tillage to render this a most prolific spot. The soil is rich, the heat great, and water abundant. The approach to the sea is, however, a bank of pebbles several feet higher than the level of the water, as we saw it. The water of the sea is not entirely transparent; but objects seen through it appear as if seen through oil. It is most intensely salt and bitter; and is exceedingly buoyant. The phenomena around the sea are such as might be expected from the nature of its waters and the character of the region round about, for the most part a naked dreary desert; but although we were for several days in its vicinity, we perceived no noisome smell and no pestiferous vapour arising from its waters. Of birds we saw many. Indeed at early dawn, the trees and rocks and air were full of the carols of the lark, the cheerful whistle of the quail, the call of the partridge, and the warbling of innumerable songsters; while birds of prey were soaring and screaming in front of the cliffs above."

Captains Irby and Mangles give some interesting particulars respecting the southern extremity of the Dead Sea. They say near a river called Dara, traces of an ancient site very plainly appear. Stones that have been used in building, though for the most part unhewn, are strewn over a great surface of uneven ground, and mixed both with broken bricks and pottery. The appearance continues without interruption, quite down from the slope of the peninsula to the plain below, so that it would seem to have been a place of considerable extent. One column was noticed, and a pretty specimen of antique variegated glass was found. This they considered to have been the site of ancient Zoar, in which Lot found refuge when the cities of the plain were destroyed. Close by, there is now a hut-built village occupied by Arabs.

In examining this locality, the mind is forcibly called back to the time when "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven," when "the smoke of the country went up as the smoke of a furnace." Then, indeed, it may well be imagined that the fertile plain through which we

are told the Jordan flowed, was converted into a bitter, bituminous, and saline lake, which stayed the ancient course of the river. In visiting the scene, and looking upon the surrounding objects, how strongly must the warning admonition, "Remember Lot's wife," have impressed the minds of Mangles and Irby, when they looked upon the "hill of salt," the fragments of rock salt lying on the ground, and hanging from cliffs in clear perpendicular points like icicles. The truth of the inspired writings is, perhaps, nowhere more strongly manifested than in all the existing circumstances in and around the immediate neighbourhood of the Dead Sea.

"It is a singular fact," remarks Mr. Paxton, "that a piece of water, which for ages has excited more intense interest than any other in the world, should yet be so little known, and so few should have been found who have made a serious attempt to explore it. There has not, as far as I know, been one boat on the waters of the Dead Sea for ages, if from the days of Abraham; there may have been, in the days of the Jewish nation, but I have not seen it confirmed by any writer. Last year, an intelligent Irishman took a boat across from Acre to the Lake Tiberias, and, after amusing himself with it on that lake, he passed down the Jordan to the Dead Sea, and spent some days in exploring it. How far he went to the south, and what discoveries he made, is not known. He had the misfortune to be taken sick, owing, in part, it was supposed, to his imprudence and useless exposure. With much difficulty he got back to Jericho, and was carried to Jerusalem, where he died. He had taken but few notes, which were unintelligible to all but himself. When inquired of concerning his expedition on the Dead Sea, he declined answering until he should recover, when he would tell them all about it. But death closed up the communication for ever. The boat was taken out and carried to Jericho, as I have since learned."

The name of the unfortunate traveller to whom the above writer refers, was Costigan, and Mr. Stephens, in his *Incidents of Travel*, has collected the following particulars respecting this romantic and interesting expedition:—

"When the unhappy Costigan was found by the Arabs on the shores of the Dead Sea, the spirit of the enterprising Irishman was fast fleeing away. He lived two days after he was carried to the convent at Jerusalem, but he never once referred to his unhappy voyage. He had long been a traveller in the East, and long preparing for this voyage; had read every book that treated of the mysterious water, and was thoroughly prepared with all the knowledge necessary for exploring it to advantage. Unfortunately for the interests of science, he had always been in the habit of trusting greatly to his memory; and, after his death, the missionaries in Jerusalem found no regular diary or journal, but merely brief notes written on the margins of books, so irregular and confused that they could make nothing of them; and, either from indifference, or because they had no confidence in him, they allowed Costigan's servant to go without asking him any questions. I took some pains to trace out this man. Paul hunted him out, and brought him to me. He was a little dried-up Maltese sailor; had rowed around that sea without knowing why, except that he was paid for it, and what he told me bore the stamp of truth, for he did not seem to think that he had done anything extraordinary. He knew as little about it as any man could know who had been over the same water; and yet, after all, perhaps he knew as much as any one else could learn. He seemed, however, to have observed the coast and the soundings with the eye of a sailor, and I got him to make me a map, on

which I marked down the particulars as I received them from his lips. They were eight days in completing the tour of the lake, sleeping every night on shore except once, when, afraid of some suspicious Arabs whom they saw on the mountains, they slept on board, beyond the reach of gun-shot from the land. He told me they had moved in a zig-zag direction, crossing and recrossing the lake several times; that every day they sounded, frequently with a line of one hundred and seventy-five brachia (about six feet each); that they found the bottom rocky, and of very unequal depth, sometimes ranging from eighty to twenty brachia, all within a few boats' length; that sometimes the lead brought up sand, like that of the mountains on each side; that they failed in finding the bottom but once, and in that place there were large bubbles all around for thirty paces, rising probably from a spring; that in one place they found on the bank a hot sulphur spring; that in four different places they found ruins, and could clearly distinguish large hewn stones, which seemed to have been used for buildings; and in one place they saw ruins, which Mr. Costigan said were the ruins of Gomorrah. Of the island, or what Paul and I had imagined to be such, he said they, too, had noticed it particularly; and when they came towards the southern extremity of the lake, found that it was an optical deception, caused by a tongue of high land, that put out for a long distance from the middle of the southern extremity, and, being much higher than the valley beyond it, intercepted the view in the manner we had both noticed; this tongue of land, he said, was composed of solid salt.

"He told me some further particulars; that the boat, when empty, floated a palm higher out of the water than in the Mediterranean; and that, in the month of July, from nine to five, it was dreadfully hot, and every night a north wind blew, and the waves were worse than in the Gulf of Lyons; and, in reference to their peculiar exposures, and the circumstances that hurried poor Costigan to his unhappy fate, he said they had suffered exceedingly from the heat the first five days, Costigan taking his turn at the oars; that on the sixth day, their water was exhausted; that on the seventh day they were obliged to drink the water of the sea; and on the eighth they were near the head of the lake, and he himself exhausted, and unable any longer to pull an oar. Then he made coffee from the water of the sea; and a favourable wind springing up, for the first time they hoisted their sail, and in a few hours reached the head of the lake; that, feeble as he was, he set off for Jericho, and in the mean time, the unhappy Costigan was found by the Arabs on the shore, a dying man, and, by the intercession of an old woman, carried to Jericho."

A similar attempt to that of Costigan has more recently been made by two scientific gentlemen, Mr. G. Moore and Mr. W. G. Beck. Their intention was to make a trigonometrical survey of the Dead Sea, to ascertain its depth, and to procure collections of all that could be serviceable to science. They hired a boat at Jaffa, with stores, &c., had it conveyed across the country, a work of great labour, considering that they had no assistance from the authorities, but rather the contrary. After surveying a good portion of the shores, these gentlemen were obliged to abandon their work, the guards and guides declaring they would not proceed. The width of the sea has been established beyond a doubt; soundings have also been taken, showing great depth. The length of the sea was found to be much less than has generally been supposed. Mr. Moore, it is understood, has since completed the unfinished undertaking, under the operation of a firman from the Pasha of Egypt.

DEATH is generally defined to be the separation of the soul from the body, and is styled, in Scripture language, a departure out of this world into another, (2Tim. 4. 6,) a dissolving of the earthly house of this tabernacle, (2Cor. 5. 1,) a going the way of all the earth, (Josh. 23. 14,) a returning to the dust, (Eccl. 12. 7,) a sleep. (John 11. 11.) Death may be considered as the effect of sin. (Rom. 5. 12.) In Hebrews 2. 14, Satan is said to have the power of death; not that he can, at his pleasure, inflict death on mankind, but as he was the instrument of first bringing death into the world, (John 8. 44,) and as he may be the executioner of God's wrath on impenitent sinners where God permits him. Death is but once, (Heb. 9. 27,) yet certain; (Job 14. 1,2;) powerful and terrific; called the king of terrors; (Job 18. 14;) uncertain as to the time; (Prov. 27. 1;) universal; (Gen. 3. 19;) necessary, in order that God's justice may be displayed, and his mercy manifested; desirable to the righteous. (Luke 2. 28-30.) The fear of death is a source of anxiety and alarm to many, and to a guilty conscience it may indeed be terrible; but to a good man it should be obviated by the consideration that death is the termination of every trouble; that it puts him beyond the reach of sin and temptation; that God has promised to be with the righteous, even to the end; (Heb. 13. 5;) that Jesus Christ has taken away the sting; (1Cor. 15. 55,56;) and that it introduces him to a state of endless felicity. (2Cor. 5. 8.)

Death, when applied to the animal nature, properly signifies a dissolution or failure of all its powers and functions; so when applied to the spiritual nature, or souls of men, it denotes a corresponding disorder therein, a being spiritually dead in trespasses and sins. (Rom. 8. 6; Eph. 2. 1,3; Col. 2. 13; Jude 12.)

The term death is metaphorically applied to denote an utter failure of customary functions, so that the thing spoken of can no longer act according to its nature. Thus, in Amos 2. 2, "Moab shall die with tumult;" that is, the king and government shall lose their power, and the nation be brought into subjection and slavery. So in Romans 7. 8, "Without the law, sin was dead;" that is, without the law, sin does not exert its power; and on the other hand it is said, (v. 9,) "Sin revived and I died,"—"Sin got strength to act, and I lost my power to resist. I was not the same man as before; sin destroyed my power."

The "second death," (Rev. 2. 11,) is so called in respect to the natural or temporal as coming after it, and implies everlasting punishment. (Rev. 21. 8.) "Shadow of death." (Jerem. 2. 6.) Blayney considers that this image was borrowed from those dusky caverns and holes among the rocks which the Jews ordinarily chose for their burying places, where death seemed to hover continually, casting over them his broad shadows. Sometimes, indeed, nothing more is intended by it than to denote a dreariness and gloom, like that which reigns in those dismal mansions, while in other places it has reference to the perils and dangers of the situation. (Psalm 23. 4.) But, in Jeremiah 2. 6, the allusion seems to be to the grave itself, which the wilderness actually proved to all the individuals of the children of Israel that entered it, Caleb and Joshua only excepted, whose lives were preserved by a special providence.

I. DEBIR, דְּבִיר a city near Hebron, the king of which was slain by Joshua, and the inhabitants put to the sword. (Josh. 10. 38,39.) It was situated in the tribe of Judah, and fell by lot to Caleb. (Josh. 15. 15.) It was also called Kirjath Sepher.

II. A city east of the Jordan, situated on the frontiers of the tribe of Gad. (Josh. 13. 26.) It was the residence of Mephibosheth during his early years.

I. DEBORAH, דְּבוֹרָה the nurse of Rebekah, who attended her into Canaan. She continued to reside in the family of Isaac until her death, which occurred in the vicinity of Bethel, where she was buried with much lamentation, under an oak, which was called from that circumstance "Allon Bachuth," or the oak of weeping. (Gen. 24. 57; 35. 8.) See ALLON BACHUTH.

II. A prophetess, the wife of Lapidoth. She was the fourth judge of Israel, and the only woman who ever filled that high office. (Judges 4. 5.) She sent for Barak, and directed him to attack Sisera, and in the name of God promised him victory; but Barak refusing to go unless she went with him, she complied, but told him that the honour of this expedition would be given to a woman, and not to him. After the victory, Deborah and Barak sung a thanksgiving song, the composition probably of Deborah alone, which is preserved in Judges, (ch. 5.) This fine triumphal ode may be justly considered a noble specimen of Hebrew poetry, and has been analyzed at considerable length by Bishop Lowth. (Lect. 28.) "Its design," says Dr. Hales, "seems to be twofold, religious and political; first to thank God for the recent victory and deliverance of Israel from Canaanitish bondage and oppression; and next, to celebrate the zeal with which some of the tribes volunteered their services against the common enemy; and to censure the lukewarmness and apathy of others, who stayed at home and thus betrayed the public cause; and by this contrast and exposure to heal those fatal divisions among the tribes so injurious to the common weal."

DEBT, DEBTORS. The Mosaic laws respecting debts and debtors differ in many points from those of modern Europe, but this is no proof that they were not suitable to the people for whom they were designed, and it is certain that they are pervaded by a spirit of kindness to the debtor to which no parallel is to be found in the codes of antiquity. Though they at least tacitly allow of the sale of a debtor as a slave, (Levit. 25. 39,40,) they also direct that his treatment shall be that of "an hired servant and a sojourner," while the law of the Twelve Tables authorized putting an insolvent debtor to death, and both Grecian and Roman history abound with instances of the disturbances caused in those states by the severity with which this class was dealt with.

The laws of Moses are, however, by no means regardless of the rights of creditors, as we find that persons who had property due to them might, if they chose, secure it either by means of a mortgage, or by a pledge, or by a bondsman or surety. The chief provisions in the Scripture on the subject are the following:

(1.) The creditor, when about to receive a pledge for a debt, was not allowed to enter the debtor's house and take what he pleased, but was to wait before the door till the debtor should deliver up the pledge with which he could most easily dispense. (Deut. 24. 10,11; Job 22. 6; 24. 3,7,9.)

(2.) When a mill, or millstone, or an upper garment was given as a pledge, it was not to be kept all night. These articles appear to be mentioned as examples for all other things which the debtor could not without great inconvenience dispense with. (Exod. 22. 26,27; Deut. 24. 6,12.)

(3.) The debt which remained unpaid until the seventh or sabbatic year, (during which the soil was to

be left without cultivation, and, consequently, a person was not supposed to be in a condition to make payments,) could not be exacted during that period. (Deut. 15. 1-11.) But at other times, in case the debt was not paid, the creditors might seize, first, the hereditary land of the debtor, and enjoy its produce until the debt was paid, or at least until the year of jubilee; or, secondly, his houses. These might be sold in perpetuity, except those belonging to the Levites. (Levit. 25. 14,32.) Thirdly, in case the house or land was not sufficient to cancel the debt, or if it so happened that the debtor had none, the person of the debtor might be sold, together with his wife and children, if he had any. This is implied in Leviticus 25. 39, and this custom is alluded to in Job 24. 9. It existed in the time of Elisha, (2Kings 4. 1,) and on the return of the Jews from the Babylonish captivity, some rich persons exercised this right over their poor debtors. (Nehem. 5. 1-13.) Our Lord alludes to the same custom in Matthew 18. 25. As the person of the debtor might thus be seized and sold, his cattle and furniture were undoubtedly liable for his debts. This is alluded to by Solomon in Proverbs 22. 27. It does not appear that imprisonment for debt existed in the age of Moses, but it seems to have prevailed in the time of Our Saviour. (Matt. 18. 34.)

(4.) If a person had become bondsman, or surety, for another, he was liable to be called upon for payment in the same way with the original debtor. But this practice does not appear to have obtained before the time of Solomon, (in whose Proverbs there are several references to it,) when it was attended with serious consequences. It seems that the formality observed was, for the person who became surety to give his hand to the debtor, and not to the creditor, to intimate that he became, in a legal sense, one with the debtor; for Solomon cautions his son against giving his hand to a stranger, to a person whose circumstances he did not know; and entreats him to go and urge the person to whom he had given his hand, or for whom he had become surety, to pay his own debt; so that it must have been to the debtor that the hand was given. (Prov. 11. 15; 17. 18; 22. 26.)

DECALOGUE. See LAW.

DECAPOLIS, a district of Syria, so called because it contained ten principal cities. Concerning its limits, and the cities which occasioned its name, geographers are not agreed; we only know, that while some of these cities were situated within the limits of Palestine, others lay beyond them. According to Josephus, the ten cities of this district were Damascus, Otopos, Philadelphia, Rephana, Scythopolis, Gadara, Hippos, Dios, Pella and Gerasa. Multitudes came from this district to hear Our Saviour preach, when he commenced his public ministry; (Matt. 4. 25;) it is likewise mentioned by St. Mark. (5. 20.)

DECISION, VALLEY OF, a name applied to the valley of Jehoshaphat. (Joel 3. 14.) See VALLEY OF JEHOSEPHAT.

DECREE. Amongst the Hebrews the laws and edicts of the kings were proclaimed publicly by criers, (Jerem. 34. 8,9; Jonah 3. 5-7,) who are called in Daniel (3. 4; 5. 29) by the term כְּרוֹזָא *karoza*, a herald. They were made known in distant provinces, towns, and cities, by messengers sent for that purpose. (1Sam. 11. 7; Ezra 1. 1; Amos 4. 5.) The message thus to be communicated in any town or city was publicly announced, when the messenger had arrived in the gate of the city, or in some other public place. At Jerusalem it was announced in the Temple, where there were always a great many

persons present. It was for the same reason that the prophets were accustomed to utter their prophecies in the Temple.

Sir John Chardin gives a lively illustration of the manner in which the decree which was intended to operate the destruction of Daniel (6. 6-9.) was procured. He says, "The manner of making the royal acts and ordinances hath a relation to this; they are always drawn up according to the request; the first minister, or he whose office it is, writes on the side of it, 'according to the king's will,' and from thence it is sent to the secretary of state, who draws the order in form." It appears, according to the Eastern method, decrees are first written, and then the magistrate authenticates or annuls them. D'Arvieux mentions, when an Arab wanted a favour of the emir, the way was to apply to the secretary, who drew up a decree according to the request of the party; if the emir granted the favour, he printed his seal upon it; if not, he returned it torn to the petitioner.

The Decrees of Councils are the laws made by them to regulate the doctrine and policy of the church. Thus the Acts of the Christian council at Jerusalem are called decrees. (Acts 16. 4.)

DEDAN, דדן the son of Raamah, is mentioned in Genesis 10. 7, and the word occurs as the name of a people and district in Arabia in Jeremiah 25. 23. Josephus instead of Dedan reads Judah; and says that this Judah was the father of certain Jews inhabiting the western part of Ethiopia. It is uncertain whether Dedan and Dedanim, (names often mentioned by the prophets, Isai. 21. 13; Jerem. 25. 23; 49. 8; Ezek. 25. 13; 27. 15; 38. 13.) are the same with Dodanim, mentioned in Genesis 10. 4 among the descendants of Japheth; or whether it be the same Dedan that is mentioned in v. 7 of the same chapter among the descendants of Ham.

Gesenius says, "The different genealogies (Gen. 10 and 25) present different descents of the people, from Cush, (10. 7,) from Abraham and Keturah, (25. 3;) but the case is the same also with other Arabic tribes, and therefore it is not necessary to suppose two Arabic tribes under this name as Michaëlis has done."

Dodanim may, perhaps, be the name of a Greek people situated westward of the Hebrews. The proper names of nations and places become frequently so altered in the tongue of entirely foreign nations, that it is difficult to recognise the native appellations. In this case it is commonly referred to Dodona in Epirus. The Samaritan text, Septuagint, and Hebrew, in 1 Chron. 1. 7, read Rodanim, as in the margin of our version, whence Bochart takes the idea of the river Rhodanus.

Ezekiel (27. 15) speaks of the Dodanites as trading with the Tyrians in ivory, ebony, and fine cloths for chariots; their city is supposed to have been situated on one of the isles in the Persian Gulf, but it has long been a scene of desolation, as was foretold by the prophets Jeremiah and Ezekiel.

DEDICATION, FEAST OF. This feast, mentioned in John 10. 22, was instituted by Judas Macchabæus, in imitation of those by Solomon and Ezra, as a grateful memorial of the cleansing of the second Temple and altar after they had been profaned by Antiochus Epiphanes. (1 Macc. 4. 52-59.) It commenced on the 25th of the month Chisleu, corresponding with our December, and lasted eight days. It was also called the feast of lights, and is mentioned by Josephus by the term *φωτα*, because the Jews illuminated their houses in testimony of their joy and gladness. The time was spent in singing hymns and offering sacrifices, as indications of the return of peace and happiness.

The modern Jews say that the reason why it is appointed to be kept with lighted lamps is this:—When they had cleansed and dedicated the Temple, and the priests came to light the lamp which was to burn continually before the Lord, (Exod. 27. 20, 21,) there was no more oil found than what would be required for one night, all the rest being polluted; and it would require eight days before they could get and prepare this oil, it being obliged to be pure olive oil, beaten. (Exod. 27. 20.) But the Almighty wrought so great a miracle, that that small portion of oil did continue to burn eight days and nights, till they obtained a fresh supply; wherefore they light the lamps in the following order:—

On the first night they light one light, saying the following grace: "Blessed art thou, O Lord, our God, King of the universe, that hath let us live, and hath subsisted us, and hath let us arrive to this season." On the second night they light two; on the third night three; adding one every night, till the last night, when they light up eight, saying every night the same grace. Their prayers are similar to those used on ordinary occasions, except one, which refers more particularly to the eight days of hanuca or dedication.

Modern Jews keep the feast of lights very strictly, but servile work is not forbidden to be done. The feast is observed as one of rejoicing for the wonders which God wrought for them. During the eight days, parents and children amuse themselves in different innocent games, particularly the last night, when neighbours and friends meet together to enjoy themselves.

DEEP. See ABYSS.

DEER. See HART; HIND.

DEFILEMENT. There were many blemishes of person and conduct which were considered as defilements under the Mosaic law; some of which were voluntary, others involuntary; some were inevitable, and the effect of nature, others arose from personal transgression. Under the Gospel, defilements are those of the heart, of the mind, the temper, and the conduct. See PURIFICATIONS.

DEGREES, SONG OF; fifteen Psalms, the 120th to the 134th inclusive, are thus entitled. The words rendered Song of Degrees, שיר המעלות *Sher Hammaaloth*, are probably, as Gesenius thinks, a denomination of a certain rhythm common to these fifteen songs. Various other explanations have been offered, but Bishop Lowth, with most probability, terms them Odes of Ascension. They are supposed to have derived this name from their being sung when the people came up, either to worship in Jerusalem at the annual festival, or perhaps from the Babylonish captivity.

In Ezra 7. 9, the return from captivity is called "the ascension," or coming up from Babylon. The 126th Psalm favours the latter hypothesis; but as some of these odes were composed before the captivity, the title may refer to either of these occasions, when the Jews went up to Jerusalem, which, it will be recollected, stood on a steep rocky ascent, in large companies after the Oriental manner, and perhaps beguiled their way by singing these Psalms. For such an occasion, Professor Jahn remarks, "the appellation of ascensions was singularly adapted, as the inhabitants of the East, when speaking of a journey to the metropolis of their country, delight to use the word ascend." There are other opinions, such as referring it to some circumstance in the versification or music, such as trochaical songs, but the reception of a metre in Hebrew is generally

improbable, and from the uncertainty in which the subject is involved, it is now perhaps impossible to arrive at a more satisfactory conclusion than that of Bishop Lowth.

DEHARITES, a people mentioned in the Book of Ezra, (4. 9,) as co-operating along with others to oppose the building of the Temple. Calmet is of opinion they are the same as the people who are mentioned in 2 Kings 17. 24, as having been brought by the king of Assyria from Ava into Samaria.

DELILAH, the name of a Philistine woman beloved by Samson, who dwelt in the valley of Sorek, near the land of the Philistines. Some think Samson married her. (Judges 16. 4.) The princes of the Philistines by bribes prevailed on her to betray Samson; her first demands were eluded by him, but at length she succeeded, and reduced his strength to weakness by cutting off his hair. See **SAMSON**.

DELOS, one of the Cyclades, a number of islands in the *Ægean Sea*. It was much celebrated, and held in the highest veneration for its famous temple and oracle of Apollo. It is mentioned under the name of Delus in 1 Maccabees 15. 23, as one of the places to which the Romans wrote in favour of the Jews.

DELUGE. In sacred history this term is applied to that awful catastrophe which was sent as a punishment on the inhabitants of the Old World for their great wickedness; the particulars of which are narrated in the 6th, 7th, 8th, and 9th chapters of Genesis. There we read that the Divine purpose was announced long before it was carried into effect, and that to preserve the human race from extinction, together with some races of animals that could not live in water, God commanded Noah to build an ark. The vessel being completed, Noah entered it with his family and the animals that were to be preserved with them in it; God then caused rain to descend incessantly for forty whole days, and the sea to overflow, till the earth was completely flooded. The same Almighty Power that brought the waters of the deluge upon the earth, caused them to retire from it; and the Hand that shut up Noah and his family in the ark brought them again out of it. And when God brought Noah out of the ark, He blessed him; and that he might not hereafter, whenever he should see it rain, be under the apprehension of another deluge, the same Gracious Being appointed his bow in the clouds to be an assurance that He would no more destroy the earth as He had done, but that He would cause the seasons regularly to revolve to the end of time. (Gen. ch. 6, 7, 8, 9.) He who opened the windows of heaven, and broke up the fountains of the great deep, can alone tell how this tremendous visitation was brought about; for in no department of existing nature can we perceive the source of such powerful agency, and to the power and will of God alone must we look for what nature itself can by no means account for.

2. "According to the chronology of Blair," observes an American Professor, "the Noachic deluge occurred 1656 years from the creation of man, or 2348 years before Christ. On November 30th Noah was commanded to enter the ark, taking with him his wife, and three sons with their wives. One week afterwards, on December 7th, it commenced a forty days' rain, and the fountains of the great deep were broken up; so that its waters rose over the land until all the high hills under the whole heavens were covered. Fifteen cubits (twenty-two feet) upward did the waters prevail (rise). On

Wednesday, May 6th, or 150 days after the deluge began, the ark rested on the mountains of Ararat, or Armenia; the waters having begun to abate. They continued to decrease till July 19th, when the tops of the mountains were visible. On the 15th of June, Noah sent forth a raven from the ark, which never returned. On June 22nd, he sent forth a dove, which came back. Seven days afterwards, on June 29th, he despatched the dove again to ascertain the state of the earth, and in the evening she returned with an olive leaf in her mouth. After an interval of seven days, or July 6th, the dove was sent forth a third time, and returned no more. On the 23rd of October, the waters were dried from off the earth, and on the 18th of December, Noah came out of the ark, built an altar, and offered sacrifice, so that the deluge continued a year and eighteen days."

3. The truth of the Mosaic history of the deluge is confirmed by the tradition of it which universally obtained. A tradition of the deluge, in many respects accurately coinciding with the Mosaic account, has been preserved almost universally among the ancient nations. It is a very remarkable fact concerning the deluge, that the memory of almost all nations ends in the history of it, even of those nations which were unknown until they were discovered by enterprising voyagers and travellers; and that traditions of the deluge were kept up in all the rites and ceremonies of the Gentile world; and it is observable, that the further we go back, the more vivid the traces appear, especially in those countries which were nearest to the scene of action. The reverse of this would happen if the whole were originally a fable. The history would not only be less widely diffused, but, the more remote our researches, the less light we should obtain; and however we might strain our sight, the objects would by degrees grow faint, and the scene would terminate in clouds and darkness. Besides, there would not have been that correspondence and harmony in the traditions of different nations which so plainly subsisted among them; this could not be the result of chance, but must necessarily have arisen from the same history being universally acknowledged. These evidences are derived to us from people who were of different ages and countries, and in consequence widely separated from each other: and what is extraordinary, they did not know, in many instances, the purport of the data which they transmitted, nor the value and consequence of their intelligence. In their mythology they adhered to the letter, without considering the meaning, and acquiesced in the hieroglyphic, though they were strangers to the purport of it. With respect to ourselves, it is a happy circumstance, not only that these histories have been transmitted to us, but also that, after an interval of so long a date, we should be able to see into the hidden mystery, and from these crude materials to obtain such satisfactory truths.

Humboldt remarks, "These ancient traditions of the human race, which we find dispersed over the surface of the globe, like the fragments of a vast shipwreck, present among all nations a resemblance that fills us with astonishment; there are so many languages belonging to branches which appear to have no connexion with each other, which all transmit to us the same fact. The substance of the traditions respecting the destroyed races, and the renovation of nature, is everywhere almost the same, although each nation gives it a local colouring. On the great continents, as on the small islands of the Pacific, it is always on the highest and nearest mountains that the remains of the human race were saved."

4. Mr. Crosthwaite justly observes, "That there were traditions of the general deluge in every nation which

had preserved any very ancient traditions at all, seems sufficiently established, and generally allowed; but to strain and distort everything relevant and irrelevant to make it harmonize with that system, not even sparing history, authentic history itself, tends by no means to serve the cause of truth and revealed religion. And, indeed, when a case has been proved by sufficient respectable testimony, the addition of any number of doubtful or exceptionable witnesses must be rather an injury than an advantage. The Almighty has not left this signal exercise of his justice depending for a record on human tradition. The whole aspect of this globe, wherever it has been trodden by the peasant or explored by the philosopher, the heights of the loftiest mountains and the recesses of the deepest caverns and mines, confirm the Scripture account of the deluge; and declare to every age that there is a God who recompenses the wicked.

"I think it probable that when the deluge retired, it left all the land of the globe, both continents, and what are now islands, connected by low plains, which were cut through by the action of tides and storms in successive centuries. What are now chains of islands, were, I think, at first chains of hills, and that Behring's Straits, the Straits of Gibraltar, and many others, were probably not then open. The smaller animals might thus have time to extend themselves over the earth."

5. The main fact being thus generally acknowledged, we cannot, in the limits assigned to this work, enter at length upon the various forms in which the traditions of the deluge have been clothed, but pass on to consider some of the theories which have been started respecting it; some denying its universality, and others speculating on the manner by which it was accomplished. It has been alleged, for instance, that the deluge could not be universal, because there could not be found water sufficient to overflow the earth to the degree represented by Moses, and hence Noah's flood must have been tropical and limited to a particular region or district. The Hebrew historian, however, expressly asserts that it was universal, and this relation appears to be confirmed by the fossil remains of animals which are found in every quarter of the globe. Thus the highest eminences of the earth, as the Andes, the Alps, the Apennines, the Pyrenees, Libanus, Atlas, and Ararat, in short, all the mountains of every region under heaven, where search has been made, conspire in one uniform and universal proof that the sea was spread over their highest summits; for they are found to contain shells, skeletons of fish, and marine animals of every kind. The bones of extinct animals have been found in North America at an elevation of 7800 feet, and in the Cordilleras, at 7200 feet above the level of the sea. In Central Asia, the evidence is still more decisive; the fossilized remains of the horse, deer, and bear species having been brought to England from the Himalaya mountains, from an elevation of more than 16,000 feet. Skeletons of the elephant and rhinoceros, natives of Africa and Southern Asia, have been dug up on the steppes or table-lands of Tartary and Siberia; and remains of elephants have been found in various parts of England. Crocodiles, chiefly of the Asiatic species, have been discovered in various parts of Europe; the gigantic mammoth (an animal which has hitherto been supposed to belong exclusively to the antediluvian world) has been found in the most northern parts of Russia, and also in North America and in Ireland. The fossil bones and teeth of the rhinoceros, hippopotamus, tiger, and hyæna, (animals found in Africa and the East,) and of the bear and numerous other animals, have been found in England; to which we may add, trees of vast dimensions

with their roots and tops, and some also with leaves and fruit, discovered at the bottom of mines and marl pits, not only in regions where no trees of such kind were ever known to grow, but also where it is demonstrably impossible that they should grow; which effect could only be produced by the fountains of the great deep being broken up. Further, the drifting of the ark northwards, from Noah's settlement to Mount Ararat, leads us to infer that the main current of the waters of the deluge came from the south; and that this was the case, is most evident from the present appearances of the great continuity of the terraqueous globe; whose deep southern indentations and bold projecting capes on the north, together with the chaotic subversion of the Ghauts of Hindostan, as well as of the mountains of Abyssinia and Caffraria, and of those in the neighbourhood of the Straits of Magellan,—all conspire to prove that such tremendous disruption was originally caused by the waters of the great deep; which rushed northwards with considerable fury at first, though they afterwards grew less violent towards the end of their progress. There are also traces of prodigious disruptions of the earth in high northern regions, as if on purpose to absorb the redundant waters from the south; and in some parts, as in Norway, whole countries have been uplifted on one side, and half buried on the other, in vast gulphs which opened to receive them. To these facts we may add, that all the researches of the most eminent geologists tend to prove the recent population of the world, and that its present surface is not of very ancient formation.

6. Le Clerc conjectures that the deluge merely extended over the country afterwards called Judæa, and the adjoining districts, or at most to the tract lying between the four seas—the Euxine, the Mediterranean, the Persian, and the Caspian; and Stillingfleet thinks that it exclusively covered the continent of Asia. To support this theory, the latter writer argues, that as the confessed design of the great flood was to destroy mankind only, there was no necessity for extending the inundation beyond those countries which were inhabited; and that it is not likely that, in comparatively so short a period from the formation of Adam, his descendants could have spread themselves literally over the whole earth, or beyond the Asiatic continent. Another writer, after admitting the escape of Noah and his family, maintains that all mankind did not perish in the deluge; and he supposes, from the peculiar nature of the imprecations uttered by Cain and Lamech, that the Africans and Indians are their posterity. This last supposition is so manifestly untenable, that it seems almost superfluous to notice it in a serious manner. The other theories may be easily answered. Moses positively assures us that all flesh died except those in the ark; nor is it satisfactory to assert that, by the term earth, which was inundated, is merely meant Judæa, or any particular country; for, before the tops of the highest mountains could be covered, the waters would necessarily extend themselves into other regions, unless the laws of nature were miraculously suspended, which in this case would have been useless and unnecessary. If the deluge was not universal, there was no need of the ark. Noah and his family could have easily avoided the impending danger by retiring to a place of safety, as Lot did before the destruction of the cities of the plain. There is also every reason to suppose that the population of the Old World greatly exceeded that of the present, or perhaps what the present earth is capable of sustaining; and as, in all probability, there was a larger portion of the globe then inhabited, the inundation must have been general to accomplish the Divine purposes.

7. Cuvier, in his *Discours Preliminaire*, remarks,—“If there be any fact well established in geology, it is this,—that the surface of our globe has suffered a great and sudden revolution, the period of which cannot be dated further back than five or six thousand years.” And Mr. Ainsworth, in his recent *Researches in Assyria and Babylonia*, expresses his “firm belief, that there is nought in the physical world but will lend, if correctly understood, its evidence in testimony of Holy Writ,” and that the physical phenomena will be found not only to correspond with, but also to illustrate the Sacred Records.

Human bones, in a fossil state, are found in much smaller quantities than those of other animals, possibly because there could be no proportion between their numbers and those of the mass of other beings at the period ascribed to the event of the deluge. But human bones have been discovered mixed with those of hyænas, lions, tigers, and a number of other animals of lost kinds, in different parts of the world; and these so situated as to have led to the conclusion that they were all of the same date.

8. “Some bold and celebrated writers,” says the Abbé Ordinaire, in his *Natural History of Volcanoes*, “have ostentatiously made use of the remote antiquity of volcanic vestiges against the truth of the deluge. Taking it for granted that that terrible event must have overflowed all the pre-existing volcanoes, and extinguished their fires for ever, they have concluded that Etna, proved to have been burning long before the remotest period assigned to the deluge, had become, by its continuation, indubitable evidence against the Mosaic account, which, according to them, is nothing more than a mere fable, or at most a manifest exaggeration. To consider this assertion only in a physical point of view, appears very superficial; for, besides the possibility of the revival of the fires, even in such a case as that supposed, do we not know that there are volcanoes burning under the sea? Can anything be more plain and natural than to suppose that several of the volcanoes in the land, which were burning at the time of the deluge, should in like manner be endued with sufficient force to struggle successfully against their extinction, by using their craters to obstruct the influx of the waters, as we find it done by the submarine volcanoes? The volcanoes which were covered by the deluge, were, in fact, for so many months real maritime volcanoes and supported themselves like them. Nay, several circumstances must have facilitated that operation. The craters, then less worn away, must have been narrower than they are at present; the inside of the volcanoes being also less consumed, the column of resistance must have had more force, and there were more objects to be removed; all the inflammable substances were in greater abundance, and supplied more powerful efforts; the waters of the deluge, though causing effervescence in fiery reservoirs, flowed in more slowly, and in a less body than do the waters of the sea, and of course the irritation was more easily overcome. That several volcanoes had existence anterior to the deluge, is a position, therefore, very admissible. The effect of the first eruption, after the acting of the waters, was the restoration of them to their former state. Thus we see that the detraction of the Sacred Writings arises from a want of attention in those objectors to an operation common in nature, and which, in this particular instance, could not fail to occur in a number of places. What a multiplicity of facts might we have to add to this theory of the rekindling of volcanoes, could we trace the history of the greater number of them far back. The knowledge, however, to which we are limited, suffices to establish the affirmation.

It would be proved, were we entirely confined to Vesuvius and Etna; for, by the certain accounts which we have of these volcanoes for nearly three thousand years, it is known that the former has been rekindled twice in that space of time, after being for ages, to all external appearance, extinguished; and if we cannot say as much of the latter, it is because for these three thousand years it has never ceased producing its fires. This is at least the common opinion, but there are learned men who assert that Etna lay in a dormant state for some centuries. Diodorus Siculus mentions an eruption of Etna five centuries prior to the Trojan war, or about one thousand seven hundred years before the Christian era. Homer, who wrote eight centuries after that eruption, who had travelled in Sicily, and whose almost universal knowledge we contemplate with wonder, does not even mention this volcano, either in his *Iliad*, notwithstanding the grand images he might have drawn from it, or in his *Odyssey*, although he lands his hero in Sicily, upon the very coast inhabited by the Cyclops, whoever those wild people may have been—a coast over which the lava of Etna has often run, as recounted by Virgil in the First Book of the *Georgics*. From the silence of Homer it has been inferred that this volcano was not burning in his time, and that it had been dormant for a period still more remote. Though this is but an inference, it must be allowed to be a very strong one, when we recollect the testimony of Dominico Galiano, that the crater of this volcano, in consequence of a rest of eighty-nine years in the fifteenth and sixteenth centuries, had closed up, and become so solid that people walked over it, and its fires were supposed to be extinguished.”

9. Although we have already stated our own opinion that the deluge was universal, we shall close this article by placing in juxta-position some of the latest arguments that have been adduced upon the subject. The first extract is from the pen of Captain Fitzroy, who was engaged for ten years in the surveying voyages of the *Adventure* and *Beagle*, in connection with Captain King and Mr. Darwin. This will be found to confirm our view; and it also furnishes some valuable and most interesting facts. The second, in which the contrary view is maintained, is taken from a recently published work by Dr. Pye Smith, *On the relation between the Holy Scriptures and some parts of Geological Science*.

10. “It is now well known that all nations, and almost all tribes, of the human race, preserve traditions of a great flood, in which nearly all men were destroyed; and it is also established as a fact, that nearly all parts of the earth, hitherto examined, bear witness to their having been at some time covered by the ocean. Instead of ascribing these effects to the universal deluge, many geologists say that the earth is in a continual though gradual state of change; that, in consequence of this general mobility, places now far above the sea were once beneath it; that districts, or countries, may have been inundated in one quarter, and other regions elsewhere, but that an universal deluge never could have happened. This is implied plainly enough, if not asserted, in several geological works.

“In the *Beagle*’s examination of the southern parts of South America, I had opportunities of observing immense tracts of land, composed solely of fossil shells, bones, and an earth which looked like dried sandy mud; extensive ranges of country, where no solid rock could be found, only rolled or shingle stones, embedded to a great depth in the earth, and a wide district, at least fifty miles across, covered with lava, of which the surface was nearly horizontal. (San José, San Julian, Santa Cruz.)

"I brought to England many specimens of these shells, which, although taken from within a few feet of the surface of the land, were found to have been pressed together, crushed and penetrated by mud, in a manner that never could have been caused by the weight of earth then lying above them, because, though solid, it could neither have mashed the shells, nor worked into their inmost recesses. It seems evident to me that those shells have undergone enormous pressure beneath an ocean, when they were surrounded with mud. But previous to such pressure, the shells must have grown naturally somewhere, certainly not at the bottom of an ocean; because they are shells of a comparatively delicate structure, which are usually found within a few feet of low water; some at least of the number being identical with the living species.

"If the square miles of solid land in which those myriads of shells are now embedded, had been upheaved (as geologists say) either gradually, or rapidly, shells could not be found there in their present confused and compressed state. Had the land sunk down many thousand feet, with shells upon it, they might have been covered with mud, and, on being afterwards upheaved again, they would have appeared embedded regularly where they grew, in a matrix which, with the pressure of a superincumbent ocean, might have flattened and penetrated them; but they would not have been torn away from their roots, rolled, broken, mashed, and mixed in endless confusion, similarly to those now in my possession.

"There is also another consideration: geologists who contend for the central heat of the earth, assert that substances subjected to great pressure under the sea become altered; hence, in conformity with their theory, these shells could not have been long buried under a deep ocean, and afterwards raised in their pristine state. So little changed are these shells, except in form, that they appear as if they had been heaped together and squeezed in mud within a few years from the present time.

"One remarkable place, easy of access, where any person can inspect these shelly remains, is Port San Julian. These cliffs, from ten to a hundred feet high, are composed of nothing but such earth and fossils; and as those dug from the very tops of the cliffs are just as much compressed as those at any other part, it follows that they were acted upon by an immense weight not now existing. From this one simple fact may be deduced the conclusions, that Patagonia was once under the sea; that the sea grew deeper over the land in a tumultuous manner, rushing to and fro, tearing up and heaping together shells which once grew regularly, or in beds; that the depth of water afterwards became so great as to squeeze or mass the earth and shells together by its enormous pressure; and that after being so forced down, the cohesion of the mass became sufficient to resist the separating power of other waves, during the subsidence of that ocean which had overwhelmed the land. If it be shown that Patagonia was under a deep sea, not in consequence of the land having sunk, but because of the water having risen, it will follow as a necessary consequence that every other portion of the globe must have been flooded to a nearly equal height at the same time; since the tendency to equilibrium in fluids would prevent any one part of an ocean from rising much above any other part, unless sustained at a greater elevation by external force, such as the attraction of the moon, or sun, or strong wind, or momentum derived from their agency. Hence, therefore, if Patagonia was covered to a great depth, all the world was covered to a great depth; and from those shells alone my own mind is

convinced (independent of the Scripture) that this earth has undergone an universal deluge.

"The immense fields of lava, which, to an ordinary observer appear to be horizontal, are spread almost evenly over such an extent of country, that the only probable conclusion seems to be, that the lava was ejected while a deep sea covered the earth, and that tidal oscillations, combined with immense pressure, spread and smoothed it while in a rapidly cooling, though viscous state, over the surface of the land.

"The vast quantity of shingle, or rounded stones of all sizes, may be accounted for in a manner unconnected with that of water acting upon a shore; though doubtless a great proportion of the shingle we see has been rounded in that manner. Melted stone, thrown out of a volcano, and propelled through water with great velocity, might be rounded and cooled as shot are when dropped into water from a tower. In modern volcanoes we observe that some matter is thrown into the air, while other, and the greater quantity, runs over the edges of a crater, overflowing the adjacent tracts of land.

"Proceeding to the west coast of South America, we find that near Concepcion there are beds of marine shells at a great height above the level of the sea. These, say geologists, were once under the ocean, but, in consequence of the gradual upheaval of the land, are now far above it. They are closely compressed together, and some are broken, though of a very solid and durable nature; and being near the surface of the land, are covered with only a thin stratum of earth. They are massed together in a manner totally different from any in which they could have grown, therefore the argument used in Patagonia is again applicable here. But in addition to this, there is another fact deserving attention; namely, that there are similar beds of similar shells (identical with living species) about or rather below the level of the present ocean, and at some distance from it.

"In crossing the Cordillera of the Andes, Mr. Darwin found petrified trees, embedded in sandstone, six or seven thousand feet above the level of the sea; and at twelve or thirteen thousand feet above the sea level he found fossil sea shells, limestone, sandstone, and a conglomerate in which were pebbles of 'the rock with shells.' Above the sandstone in which the petrified trees were found, is a great bed, apparently about one thousand feet thick, of black augitic lava; and over this there are at least five grand alternations of such rocks and aqueous sedimentary deposits, amounting in thickness to several thousand feet. These wonderful alternations of the consequences of fire and flood, are, to me, indubitable proofs of that tremendous catastrophe which alone could have caused them; of that awful combination of water and volcanic agency which is shadowed forth to our minds by the expression 'the fountains of the great deep were broken up, and the windows of heaven were opened.'

"The upheaval of the land of Santa Maria has been quoted by geologists, from my statement; and it will be interesting to learn whether that island has remained at its new elevation, or whether, like the shore at Talcahuano, it has sunk down again. If the coast in that neighbourhood has been gradually rising, it is strange that old Penco castle should still stand so low. In Mr. Lyell's *Elements of Geology*, he mentions Mr. Darwin having found near Callao, 'at the altitude of eighty-five feet above the sea, pieces of cotton thread, plaited rush, and the head of a stalk of Indian corn, all of which had evidently been embedded with the shells,' (marine.) 'At the same height, on the neighbouring mainland, he found other signs corroborating the opinion that the ancient bed of the sea had there also been

uplifted eighty-five feet, since the region was first peopled by the Peruvian race.' The neighbourhood of Lima has suffered from immense waves caused by earthquakes, and the relics found among the shells may have been scattered by one of those waves. The bed of shells may have been disturbed by the earthquake and its consequences, the ground may have been rent, and afterwards closed again, or the opening may have been filled up by loose earth and anything lying on it, as has taken place at Concepcion. That the country near Callao, or Lima, has not been upheaved, to any sensible amount, since the last great earthquake, which was accompanied by a wave that swept over and destroyed Callao, is evident from the present position of a pillar erected soon after that event to mark the place to which the waves advanced inland. This pillar now stands so low that waves, such as those which ruined Talcahuano, would inevitably reach its base; again destroying the whole of Callao, still situated on a flat, very few feet above the sea, near where old Callao stood.

"When one thinks of the deluge, questions arise, such as 'Where did the water come from to make the flood? and where did it go to after the many months it is said to have covered the earth?' To the first the simplest answer is, From the place whence the earth and its oceans came; the whole being greater than its part, it may be inferred that the source which supplied the whole could easily supply an inferior part; and to the second question, Part turned into earth, by combination with metallic bases; part absorbed by, and now held in the earth; and part evaporated. We know nothing of the state of the earth or atmosphere surrounding it before the Flood; therefore it is idle and unphilosophical to reason on it without a fact to rely on. We do not know whether it moved in the same orbit, or turned on its axis in a precisely similar manner; whether it had then huge masses of ice near the poles; or whether the moon was nearer to it, or further off. Believers in the Bible know, however, that the life of man was very much longer than it now is, a singular fact, which seems to indicate some difference in atmosphere or food, or in some other physical influence. It is not so probable that the constitution of man was very different, (because we see that human peculiarities are transmitted from father to son,) as it is to suppose that there was a difference in the region where he existed. It is easy to settle such speculation by the reflection; 'It was the will of Him who is Almighty;' but as, in most cases, we see that secondary causes are employed to work out his will, we may imagine that the extraordinary prolongation of man's existence was effected by such means. Connected with these questions respecting the additional quantity of water is the reflection that the amount must have been very great. This may be placed in another light. Sir John Herschell says, 'On a globe of sixteen inches in diameter, such a mountain (five miles high) would be represented by a protuberance of no more than one hundredth part of an inch, which is about the thickness of ordinary drawing paper. Now as there is no entire continent, or even any very extensive tract of land known, whose general elevation above the sea is anything like half this quantity, it follows, that if we would construct a correct model of our earth, with its seas, continents, and mountains, on a globe sixteen inches in diameter, the whole of the land, with the exception of a few prominent points and ridges, must be comprised on it within the thickness of thin writing paper; and the highest hills would be represented by the smallest visible grains of sand.' Such being the case, a coat of varnish would represent the diluvial addition of water; and how small an addition to the mass does it appear. If this globe

were covered with water to the height of a few miles above the present level of the ocean, these particular effects would take place; an enormous pressure upon the previously existing ocean, and on all low land; a diminished gravity in the uppermost waters, resulting from their removal from the earth's centre; and immense tides, in consequence of the increased depth of the mass, the diminished weight of the upper fluid, and the augmentation of the moon's attraction. As the waters increased on the earth, the tides would also increase, and vast waves would rush against the sides of the mountains, stripping off all lighter covering, and blowing up, or tearing down, enormous masses of rock. Similar effects would take place as the diluvial ocean decreased, until it became bounded by its proper limits. Such oscillations I conceive to be alluded to by the words 'going and returning,' Gen. 8. 5, (marginal reading,) and by the expression, 'they go up by the mountains; they go down to the valleys,' (Psalm 104. 8,) which exactly describes the rushing of enormous waves against high land. When a wave strikes against a rock, it dashes up every projection that opposes it; but its impetus at an end, down the water runs again through cavities and hollows; such, on a grand scale, would be the effect of a diluvial wave urged against a mountain side."

Dr. Pye Smith on the other hand remarks, "In relation to the admission of a strictly universal deluge, and some of the circumstances which are commonly supposed to be affirmed or implied in the Sacred narrative, the following difficulties present themselves:

"The mass of water necessary to cover the whole globe to the depth supposed, would be, in thickness, about five miles above the previous sea level. This quantity of water might be fairly calculated as amounting to eight times that of the seas and oceans of the globe, in addition to the quantity already existing. The questions then arise,—whence was this water derived? and how was it disposed of after its purpose was answered? These questions may, indeed, be met by saying, that the water was created for the purpose, and then annihilated. That Omnipotence could effect such a work none can doubt; but we are not at liberty thus to invent miracles; and the narrative in the book of Genesis plainly assigns two natural causes for the production of the diluvial water, the incessant rain of nearly six weeks, called in the Hebrew phrase, 'the windows of heaven,' that is, of the sky, and the 'breaking up of all the fountains of the great deep.' By the latter phrase, some have understood that there are immense reservoirs of water in the interior of the earth, or that even the whole of that interior, down to the centre, is a cavity filled with water; a notion which was excusable in the defective state of knowledge a century ago, but which, from the amplest evidence, we now know to be an impossibility. But the use of this expression in other parts of Scripture sufficiently proves that it denotes the general collection of oceanic waters. It is scarcely needful to say that all the rain which ever descends has been previously raised by evaporation from the *land* and *water* that form the surface of the earth. The capacity of the atmosphere to absorb and sustain water is limited. Long before it reaches the point of saturation, change of temperature and electrical agency must produce copious descents of rain; from all the surface below, evaporation is still going on; and were we to imagine the air to be first saturated to the utmost extent of its capacity, and then to discharge the whole quantity at once upon the earth, that whole quantity would bear a very inconsiderable proportion to the entire surface of the globe. A few inches of depth would be its utmost amount. It is, indeed, the fact, that upon a small area of the earth's

surface, yet the most extensive that comes within experience, or natural possibility, heavy and continued rain, for a very few days, often produces effects fearfully destructive, by swelling the streams and rivers of that district; but the laws of nature as to evaporation, and the capacity of atmospheric air to hold water in solution, render such a state of things, over the whole globe, not merely improbable, but absolutely impossible.

"If we then turn to the waters of 'the great deep,' we obtain the idea of an irruption of the sea, spreading death and desolation over the land. Such irruptions have often occurred over low countries, bordering upon flat coasts. But all the water that could be derived from this cause would produce only an increased diffusion over the land, which would be accompanied by a subtraction of water from the sea to the same amount. The absolute quantity of water for the entire globe would remain precisely the same.

"But we are especially called to take notice of the terms used in the Sacred narrative, which appear to exclude the idea of a sudden and violent irruption; and to present that of an elevation, and afterwards a subsidence, comparatively gentle, so that the ark was lifted, floated, and borne over the awful flood, in a manner which we might call calm and quiet, if compared with an inburst of the sea, by the immediate breaking of a barrier. The words are, 'The waters increased and bare up the ark, and it was lifted up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.' In relating the subsidence, the words used are such as remarkably suit the conception of a large body of water undergoing a process of evaporation from the surface, and of a gradual draining off by outlets beneath: 'God made a wind to pass over the earth,' (an expression which definitely conveys the idea of a local field of operation, extensive it might be, but totally inapplicable to the surface of the whole globe,) 'and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually;' (literally, going and returning;) 'and after the end of the hundred and fifty days, the waters were abated.'

"If we suppose the mass of waters to be such as would cover all the land of the globe, we present to ourselves an increase of the equatorial diameter by some eleven or twelve miles. Two new elements would hence accrue to the actions of gravity upon our planet. The absolute weight would be greatly increased, and the causes of the mutation of the axis would be varied. I am not competent to the calculation of the changes in the motions of the earth which would thus be produced, and which would propagate their effects through the whole solar system; and, indeed, to the certain extent of the material creation; but they would certainly be very great. To save the physical system from derangements, probably ruinous to the well-being of innumerable sentient natures, would require a series of stupendous and immensely multiplied miracles.

"Again, pursuing the supposition, the ark would not remain stationary: 'it went upon the face of the waters.' Its form was adapted to secure slowness of motion; so that it should float as little a distance as possible from the place of human habitation. But, by the action of the sun upon the atmosphere, currents would be produced, by which the ark would be borne away, in a southerly, and then a western direction. To bring it back into such a situation as would correspond to its grounding in Armenia, or any part of Asia, it must first circumnavigate the globe. But this was impos-

sible in the time, even if it had possessed the rate of going of a good sailing vessel. It might, perhaps, advance as far as the middle of Europe, or the more westerly part; and there it would ground, at the end of three hundred days.

"Upon the supposition that the words of the narrative require to be understood in the sense of a strict and proper universality, another difficulty arises with respect to the preservation of animals. Ingenious calculations have been made of the capacity of the ark, as compared with the room requisite for the pairs of some animals, and the septuples of others: and it is remarkable that the well-intentioned calculators have formed their estimate upon a number of animals below the truth, to a degree which might appear incredible. They have usually satisfied themselves with a provision for three or four hundred species at most; as in general they show the most astonishing ignorance of every branch of natural history. Of the existing mammalia, (animals which nourish their young by breasts,) considerably more than one thousand species are known; of birds, fully five thousand; of reptiles, very few kinds of which can live in water, two thousand; and the researches of travellers and naturalists are making frequent and most interesting additions to the number of these and all other classes. Of insects (using the word in its popular sense) the number of species is immense; to say one hundred thousand would be moderate; each has its appropriate habitation and food, and these are necessary to its life; and the larger number could not live in water. Also the innumerable millions upon millions of animalcula must be provided for; for they have all their appropriate and diversified places and circumstances of existence. But all land animals have their geographical regions, to which their constitutional natures are congenial, and many could not live in any other situation. We cannot represent to ourselves the idea of their being brought into one small spot, from the polar regions, the torrid zone, and all the other climates of Asia, Africa, Europe, America, Australia, and the thousands of islands; their preservation and provision; and the final disposal of them; without bringing up the idea of miracles more stupendous than any that are recorded in Scripture, even what appear appalling in comparison. The great decisive miracle of Christianity—the Resurrection of the Lord Jesus—sinks down before it.

"The persons of whom we are speaking have probably never apprehended any difficulty with respect to the inhabitants of the waters; supposing that no provision was needed for their preservation. It may therefore be proper to notice some particulars. Such an additional quantity of water as their interpretation requires, would so dilute and alter the mass as to render it an unsuitable element for the existence of all the classes, and would kill or disperse their food; and all have their own appropriate food. Many of the marine fishes and shell animals could not live in fresh water; and the fresh water ones would be destroyed by being kept even a short time in salt water. Some species can, indeed, live in brackish water, having been formed by their Creator to have their dwelling in estuaries, and the portions of rivers approaching the sea; but even these would be affected, fatally, in all probability, by the increased volume of water, and the scattering and floating away of their nutriment.

"Thus, in a variety of ways, it is manifest that, upon the interpretation which I conceive to be erroneous, the preservation of animal life in the ark was immensely short of being adequate to what was necessary. The declared purpose of God in the deluge would be accomplished as effectually in its local restriction, as in its

strict universality. All the human race, except one favoured family, perished in it, in whichever state it existed; and this was the object for which the Divine Being brought it on the earth. With this restricted view of the deluge the sacred narration may indeed be reconciled. Passages are numerous in which the phrase 'all the earth,' signifies merely the country of Palestine; in a few places it denotes the Chaldaean empire; in one, that of Alexander. Hence we are not obliged to understand the terms of the narrative of the deluge as implying a literal universality.

"With the same limitation we may understand the account of the animals that went with Noah into the ark. They were probably those connected more or less with man, by domestication, and by other modes of subserving to his present and future welfare. This idea answers to the enumeration given, which only comprises the four descriptions of 'wild animals,' such as we now call game, serviceable to man, but *not tamed*; 'cattle,' the larger domesticated mammals, such as the ox, the camel, the horse, the ass, the sheep, and several species of the deer and goat genera; 'the creeping things,' the smaller quadrupeds; and 'birds,' the peaceable, useful, and pleasing kinds. (Gen. 8. 14.)"

The conclusion, therefore, to which this writer arrives is, that the deluge was local, extending as far as the human race had spread itself; which, from its probable smallness at the time, could not, he supposes, have been far beyond its original seat, the country of Eden.

DEMAS, a person mentioned by St. Paul, (2Tim. 4. 10,) who was at first a most zealous disciple of the Apostle, but he afterwards deserted him when a prisoner at Rome, and returned to Thessalonica, which was at that time a very flourishing commercial city. (Col. 4. 14; Philem. 24.)

I. DEMETRIUS. A silversmith of Ephesus, whose chief business consisted in making little models of the temple in that city, with the image of Diana enshrined. He excited a tumult in the city against St. Paul. (Acts 19. 24.) See DIANA.

II. A person mentioned by St. John as an eminent Christian. (3John 12.)

DEMON. This word does not occur in our authorized version, but it is met with repeatedly in the original of the Gospels, the Acts, and the Epistles. Its original and classical signification is a deity, a superior intelligence, but in the New Testament it is used invariably to signify an evil spirit, and modern usage has similarly restricted its employment.

That the angels who kept not their first estate, had power among mankind, was an idea that prevailed extensively among the Jews; an idea, also, to the correctness of which the inspired writers, both of the Old and the New Testament, bear evidence. It would be out of place here to mention the theories which rabbinites and schoolmen have adopted, both concerning the nature of angels and the occasion which led to the fall of some of those glorious beings, but we may observe that one of these traditions states that, on the creation of man, God called all the angels to do homage to the new being formed in his own image. Satan refused, and persuaded many other angels to join him in his impious refusal; God then commanded Michael to smite him and his followers, and they were accordingly driven out of heaven. It is, doubtless, for the wisest of purposes, that God has concealed from us what was the crime of the angels; we are only permitted to know what they have done to

hinder our salvation, and that we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against "wicked spirits" in high places.

The ideas entertained in the Middle Ages concerning evil angels, appear to have been adopted in consequence of the theory which obtained among the early Christians, that the gods and goddesses of Pagan antiquity were not mere nonentities, the fruits of men's perverse imagination, but fallen spirits of great power and influence. Hence the belief obtained that, when the worship of those deities was finally stopped by the progress of the Gospel, they attempted to recover in other ways their lost supremacy, and exhibited their might as the tempters of mankind. They were invested with the attributes, and endowed with the characters of the ancient divinities; the legends related of the one were transferred to the other, and the costume alone altered to suit the circumstances of the times. Thus we are told of the conversation between Satan and Gregory Thaumaturgus, in which Satan was represented as the god Apollo, and indeed the legends of that and later ages are filled with similar accounts.

The histories of Job, of Ahab, and others, give us some insight into the manner in which God is pleased to make use of the ministry of evil angels, as well as of evil men, and the writings of the Talmudists, fanciful as they are, are sometimes very impressive on this topic. An idea prevailed in the Middle Ages, derived from rabbinical sources, which, though totally unauthorized by Holy Writ, is yet too singular and too awful to be left without notice. It was, that cases did sometimes occur of iniquity so dark and daring that the soul of the offender was at once plunged into hell, while the body, animated by one of the spirits of the abyss, still continued to dwell among men, exhibiting, by corresponding conduct, its infernal nature. Such were a few of those ideas which the ingenuity of men entertained concerning fallen spirits; the only questions as to whose nature which are likely to be attended with any profit in the discussion, are those of demoniacal possession, and of oracular responses, which will be discussed under the articles ORACLE and POSSESSION. We, who know that our adversary, the devil, goeth about as a roaring lion, seeking whom he may devour, should be sober and vigilant.

DEMONIAC, one possessed with or by a devil. (Luke 8. 30; John 7. 20.) Many commentators have supposed, though it seems on insufficient grounds, that the blasphemy against the Holy Ghost consisted in asserting that Our Lord Jesus Christ was thus possessed, and that "he cast out devils by Beelzebub, the prince of the devils." See POSSESSION.

DENARIUS. See COIN.

DERBE, a city of Lycaonia, in Asia Minor, not far from the Cilician range of Mount Taurus, to which St. Paul and Barnabas fled after they were expelled from Iconium. (Acts 14. 6.) It was the country of Timothy, and is supposed to have been the birth-place of the hospitable Gaius. Various ruins of this place are said still to exist, but they have not been described by any modern traveller. Laborde, however, sought for some remains to determine where it stood, but the attempt was fruitless.

DESERT, or WILDERNESS, is the symbol in Scripture of temptation, solitude, and persecution. (Isai. 27. 10; 33. 9.) The figure is sometimes emblematic of spiritual things, as in Isaiah 41. 19, also in ch. 32. 15, where

it refers to nations in which there was no knowledge of God, or of Divine truth, that they should be enlightened and made to produce fruit unto holiness. A desert is mentioned as the symbol of the Jewish church and people, when they had forsaken their God; (Isai. 40. 3;) it is also referred to in reference to the conversion of the Gentiles. (Isai. 35. 1.) The solitude of the desert is a subject often noticed. (Job 38. 26; Jerem. 9. 2.) The desert was considered the abode of evil spirits, or at least their occasional resort; (Matt. 12. 43; Luke 11. 24;) an opinion held also by the heathen. (Virg. *Æn.* 6. 27.)

The cruelty of the persecutors of Christianity forced many of the early followers of Our Lord to seek refuge in deserts, which were also the resort of robbers and murderers; hence they are called pilgrims and strangers, who had no abiding city. (Heb. 13. 14.) This formed a fresh subject of reproach with the heathen, by whom it would appear they were often classed with and treated as robbers, according to the inscription which Scaliger cites: "To Nero Claudius Cæsar Augustus, high priest, on account of his having cleared the province of robbers, and of those who taught mankind a new superstition."

For an account of the desert tract by which Judæa is bounded on the south and east, see PALESTINE.

DESIRE, may be considered the original spring and fountain of all the affections; it may also be directed to a great variety of objects, and is liable to a multitude of modifications. It is often used in popular language as equivalent to affection. In theology or morals, desire is either regarded as natural, (Deut. 21. 11,) or inordinate, (Deut. 5. 21; 7. 25,) or malignant, (Micah 7. 3,) or holy and spiritual. The desires of the flesh are sinful lusts and inclinations; such are those of the animal nature in distinction from those of the intellectual. (Ephes. 2. 3.)

"Desire of all nations" is a title of the Messiah. (Haggai 2. 7.) See MESSIAH.

DESOLATE. The passage in Job 3. 14, where "desolate places" are mentioned, Dr. Mason Good considers as intended as a sort of contrast to that contained in the two ensuing lines. "The grave is the common receptacle of all; of the patriotic princes, who have restored to their ancient magnificence the ruins of former cities, and fixed their palaces in them; and of the sordid accumulators of wealth, which they have not the spirit to make use of; of the wicked who have never ceased from troubling, and of those who have been wearied and worn out by their vexations; of the high and the low, the slave and his task-master, the servant and his lord. This idea has not, in general, been attended to, and hence the passage has not been clearly understood. Our common rendering, 'Which built desolate places for themselves,' is hardly explicit, though it is literally consonant with most of the versions. Schultens, not adverting to the antithesis intended to subsist between the fourteenth and fifteenth verses, imagines he perceives in the passage, a metaphorical reference to the massy pyramids or sepulchres of the Egyptian monarchs. But the conception is too recondite, and far less impressive, as it appears to me, than that now offered. The images and phraseology of this poem were often copied by the boldest writers of the Jewish people, and the smallest attention to their respective compositions will show us that the idea here communicated soon became proverbial, and that 'the restorer of ruined wastes,' or 'of ancient ruins,' was not only a phrase in general acceptance, but regarded as a character of universal veneration and esteem. See Isai. 58. 12; Ezek. 36. 33."

DESOLATE HOUSES. In illustration of this term, employed by the Prophet Isaiah, (13. 22,) Mr. Roberts observes, "Europeans in the East are often astonished in walking through a town or village, to see so many desolate houses, and frequently come to improper conclusions, from an idea that the place had once a greater number of inhabitants; whereas it solely arises from superstitious feelings, which are so strong, that at half an hour's notice families may be seen to leave their dwellings never to enter them more. Hence, in almost every direction, may be seen buildings with roofs half fallen in; with timbers hanging in various positions; shutters and doors flapping in the wind, or walls half levelled to the ground. Various are the reasons for which the superstitious idolater will leave his dwelling: Should one of the family die on the fifth day of the new or waning moon, the place must be forsaken for six months; or should the Cobra di Capella enter the house at the times alluded to, the people must forthwith leave the house. Does an owl alight on the roof for two successive nights, the inmates will take their departure; but if for one only, then by the performance of certain ceremonies, the evils may be averted. Are evil spirits believed to visit the dwelling? are the children often sick? are the former as well as the present occupants unfortunate? then will they never rest till they have gained another habitation. Sometimes, however, they call for the magician, to inquire if he can find out the cause of their troubles; when, perhaps, he says the walls are too high, or too much in this or that direction; and then may be seen master, servants, children, carpenters, and masons, all busily employed in making the prescribed alterations. But another reason for the desolation in houses is, that a father sometimes leaves the dwelling to two or three of his sons; and when the necessary repairs have to be made, one will not do this, another will not do that, till the whole tumbles to the ground."

DEUTERONOMY. The Jews call this book אֵלֶּה הַדְּבָרִים *Ileh Haddebarim*, that is, "These are the words," because the original commences with these words. Some Rabbins term it מִשְׁנַת תּוֹרָה *Mishnah Torah*, or the "Repetition of the Law," while others term it סֵפֶר תּוֹכַחֲוֹת *Sepher Tukkhuth*, or the "Book of Reproofs." The Greeks and Latins respectively call it *Δευτερονόμιον*, and *Deuteronomium*, (whence our English title *Deuteronomy* is derived,) that is to say, the Second Law, (*Δευτερος Νόμος*), because it contains a second statement of the laws which Moses had formerly promulgated to the Israelites. On comparing Deuteronomy 1. 5 with 34. 1, it appears to have been written by Moses in the plains of Moab, a short time before his death; and this circumstance will account for that affectionate earnestness with which he addresses the Israelites. The period of time comprised in this book is five lunar weeks, or according to some chronologers about two months, from the first day of the eleventh month of the fortieth year after the Exodus of Israel from Egypt, to the eleventh day of the twelfth month of the same year, A.M. 2553, B.C. 1451.

From the account of the death of Moses recorded in the thirty-fourth chapter of this book, and the insertion of some explanatory words in other parts of Deuteronomy, it has been questioned whether Moses could have been its author; but the matter admits of easy explanation. The words of Moses evidently conclude with the thirty-third chapter, and the thirty-fourth was added to complete the history; the first eight verses, probably, immediately after the death of Moses by his successor Joshua; the last four by some later writer,

probably Samuel or Ezra, or some prophet that succeeded Samuel. Another solution of this difficulty is the following: that what now forms the last chapter of Deuteronomy, was formerly the first of Joshua, but was removed thence, and joined to Deuteronomy by way of supplement. This opinion will not appear improbable, when it is considered that sections and other divisions, as well as points and pauses, were invented long after these books were written; for, in those early ages, several books were connected together, and followed each other in the same roll. The beginning of one book might, therefore, be easily transferred to the end of another, and in process of time be considered as its real conclusion, especially in this case, as the supplemental chapter contains an account of the last transactions and death of the great author of the Pentateuch.

The Book of Deuteronomy and the Epistle to the Hebrews, contain the best comment on the nature, design, and use of the Law; the former may be considered as an evangelical commentary on the four preceding books, in which the spiritual reference and signification of the different parts of the Law are given, and given in such a manner as none could give, who had not a clear discovery of the glory which was to be revealed. It may be safely asserted, that very few parts of the Old Testament Scriptures can be read with greater profit by the genuine Christian than the Book of Deuteronomy.

The prophetic ode of Moses (ch. 32) is one of the finest compositions in the sacred volume. "The exordium," Bishop Lowth remarks, "is singularly magnificent; the plan and conduct of the poem is just and natural and well accommodated to the subject, for it is almost in the order of an historical narration. It embraces a variety of subjects and sentiments; it displays the truth and justice of God; his paternal love, and his unfailing tenderness to his chosen people; and on the other hand, their ungrateful and contumacious spirit. The ardour of the Divine indignation, and the heavy denunciations of vengeance, are afterwards expressed in a remarkable personification, which is not to be paralleled from all the choicest treasures of the muses. The fervour of wrath is however tempered with the mildest beams of lenity and mercy, and ends at last in promises and consolation. The subject and style of this poem bear so exact a resemblance to the prophetic, as well as to the lyric compositions of the Hebrews, that it unites all the force, energy, and boldness of the latter, with the exquisite variety and grandeur of the former." Alexander; Dr. A. Clarke; Bishop Lowth.

DEVIL. See SATAN.

DEW. In Palestine during the months of May, June, July, and August, not a single cloud is to be seen; but during the night, the earth is refreshed by a copious dew, which in the Scriptures is frequently made a symbol of the Divine goodness. Compare Genesis 27. 28 and 49. 25, where the blessing from above is spoken of as equivalent with dew. (Deut. 32. 2; 33. 13; Job 29. 19; Micah 5. 7.) Other references to the refreshing nature of the dews of Palestine occur in Psalm 133. 3, and Hosea 14. 5. These dews fall very fast, as well as very suddenly, upon every blade of grass and every spot of earth; whence an active body of soldiers is compared to dew. (2Sam. 17. 12.) But however copious the dews, they nourish only the more robust or hardy plants; and as the season of heat advances, the grass withers, the flowers fade, every green herb is dried up by the roots and dies, unless watered by the rivulets or by the labour of man. To this appear-

ance of the fields during an Eastern summer, the Psalmist alludes. (32. 4.) Should at this season a single spark fall upon the grass, a conflagration immediately ensues, especially if there should be any briars or thorns, low shrubs or contiguous woods, which circumstance is alluded to in Psalm 83. 14; Isaiah 9. 18; 10. 17, 18; Jeremiah 21. 14. The face of the country becomes entirely changed; the fields so lately clothed with the richest verdure and adorned with the loveliest flowers, are converted into a brown and arid wilderness; "the grass withereth, the flower fadeth," (Isai. 40. 6, 7;) the fountains and rivulets are dried up; and the soil becomes so hard as to exhibit large fissures or clefts. In Arabia Petraea the dews are so heavy as to wet to the skin those who are exposed to them; but as soon as the sun rises, and the atmosphere becomes somewhat warm, the mists are quickly dispersed; and the abundant moisture, which the dews had communicated to the sands, is entirely evaporated.

Dew as consisting of innumerable drops is sometimes the symbol of multitude, as in Psalm 110. 3; which implies that converts to the Gospel of Christ should at some future period be very numerous. It is also used as the symbol of brotherly love and harmony. (Psalm 133. 3.)

DIADEM. See CROWN.

DIAL, *מַעְלֹת* *maaloth*. This Hebrew word implies merely steps or degrees, there being no word to express a dial in the passage, 2Kings 20. 11. Various opinions have been offered concerning the form of the dial of Ahaz. Some think that it was a stair framed with so much art and proportion, that the shadows of the steps expressed the hours and the course of the sun. Others suppose it was a pillar erected in the middle of a very level and smooth pavement, on which the hours were engraven. Grotius follows the Rabbins in describing it as "a concave hemisphere, with a globe in the midst, the shadow of which fell on the different lines engraven in the concavity of the hemisphere; these lines being twenty-eight in number."

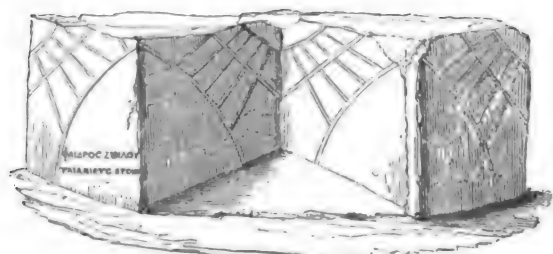
There is much to support the opinion, that the earliest contrivances for something like an accurate measurement of time, were pillars set up in the midst of an open area, on the pavement of which were marked different lines, which supplied the necessary indications as the shadow of the column fell successively upon them. They were thus a sort of gnomons, and there is some ground for the conclusion that the obelisks of the Egyptians were intended for the same purpose, so that it seems probable that when Augustus applied to this purpose the two obelisks which he caused to be removed from Egypt to Rome, he merely continued the use to which they had been devoted.

Josephus gives a passage from Apion, which Whiston explains, rather than translates, to the effect that Apion charges Moses, that he set up pillars in the room of gnomons (obelisks), under which he made a cavity like that of a boat, and the shadow from the top of the pillar fell into the cavity, and went round therein with the course of the sun. Apion mentions this to show that Moses imitated the custom of the Egyptians, which Josephus strongly denies, as well as his claim to this invention or imitation. The passage seems of value, as implying that the Egyptians really did use their obelisks for this purpose. As we have said, one of the explanations which the Rabbins give of the dial of Ahaz is, that it was a concave hemisphere, in the middle of which was a globe, the shadow of which fell upon lines engraven on the concavity; they add, that these lines were twenty-

eight in number. This would seem to be an adaptation of the sort of invention which Apion ascribed to Moses, falsely indeed, but in such a manner as demonstrated that such a contrivance did actually exist. This will appear the more plainly, by the fact, that the pillar or obelisk used as a gnomon, was ultimately, as an improvement, surmounted by a ball supported on a stem, and so elevated, that its shadow was thrown with great precision, and quite disengaged from that of the pillar by which it was supported. The ball was, however, by no means an essential part of the concave hemispherical dials founded on this idea, a simple stylus being more frequently employed to cast the required shadow. The first dial, which appears to have been of this description, was, it is generally supposed, the invention of the Babylonians, and it is thought that Ahaz introduced it from Babylon; whence also Anaximander introduced it into Greece, he having travelled in Chaldæa in the time of the Captivity. It was called by the Greeks *σκαφη*, *a boat*, and *ἡμισφαίριον*, *a hemisphere*. The Egyptians had similar dials, for their solar equinoctial dial was of this class, as was also that with which Eratosthenes measured the earth.

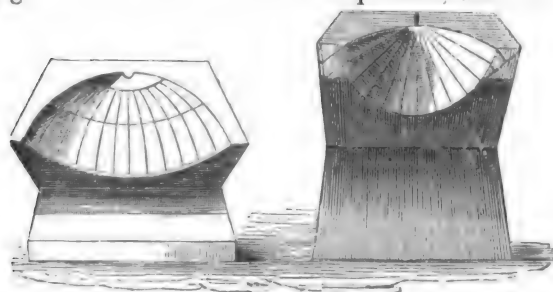
Vitruvius informs us, that the invention of a kind of dial was ascribed to Berosus, who lived about the time of Alexander; from which we are to infer, perhaps, no more than that he first introduced it to the knowledge of the Western nations. The sundial was, however, of no use during a cloudy day nor during the night, and in consequence of this defect, the clepsydra was invented, which was used in Persia as late as the seventeenth century, in its simplest form.

In the Elgin Saloon at the British Museum, may be seen a compound dial, from which our wood-cut (fig. 1) is copied. It exhibits four different dials on as many faces of the stone, and it is conjectured, was intended to show the hour at one of the cross ways at Athens where it was found. The inscription imports that it is the work of Phædrus, the son of Zoilus, a native of Pæonia.



Ancient Grecian Sundial.

Figures 2 and 3 seem to apply to the description of the dial of Berosus given by Vitruvius, "a half circle hollowed into the stone, and the stone cut down to an angle." This kind of sundial was portable, and did not



Ancient portable Sundials.

require to be constructed on a particular spot; it could therefore have been easily brought to Ahaz from Babylon on a camel. The miracle of the retrogradation of the shadow, mentioned in Isaiah 38. 8, it is supposed, must have been in the morning, for had it been afternoon, the

shadow would naturally have been going forward and going up. Circumstances seem to indicate, that the dial stood so as Hezekiah could see it, and also see the motion of the shadow upon it; probably, it stood in the royal garden, or in the court of the palace adjoining to where his saloon or open pavilion was situated in which he lay, so that Isaiah, when speaking to the king, might point to the dial.

Dr. Adam Clarke, in his *Commentary* on 2Kings 20. 10,11, gives some ingenious illustrations, accompanied by a diagram.

DIALECTS. In the interpretation of the writings of the Old Testament, it is on many accounts absolutely necessary to call in the aid of dialects. Indeed, there is no book extant, except the Bible, written in the same pure Hebrew which Moses and the prophets used. Many words occur but once in the whole of the Old Testament; there are many others which occur but seldom. In many passages they may be understood in two or more significations, if we adhere only to the usage of words in Biblical Hebrew. It is only by means of dialects that we can in such cases arrive at any certainty. Many objects in the Old Testament are but briefly stated, so that some words seem involved in impenetrable obscurity. By means of a cognate language only, can the necessary light be thrown on such words. Seiler, *Hermeneutics*.

DIAMOND, יָהָלֹם *yahalom*. This word, occurring in Exodus 28. 18; 39. 11; Ezekiel 28. 13, is rendered by the Septuagint *iaspis*, *jasper*, and our version "diamond." Gesenius says it was a precious stone, but thinks grounds are wanting for a nearer determination, and, indeed, there is much reason to doubt whether the diamond was known in the time of Moses. (See Braunius *de Vestit*.) The *yahalom* filled the sixth place in the breastplate of the high-priest, and on it was engraved the name of Naphtali. The word שֹׁמֵר *shemir*, rendered in Jeremiah 17. 1 "diamond," is in other passages rendered "adamant." See **ADAMANT**.

The diamond is the hardest and most valuable of the precious stones, and for many ages was considered indestructible by fire, or any other means; modern chemistry, however, has proved that at a heat rather below that required to melt silver it is gradually dissipated or burnt. When the product of this combustion was examined, it was found to be precisely similar to that produced by the destruction of a piece of charcoal, of equal size, by the same means. The same principle, therefore, namely, a small quantity of the gas called carbon, which, when in an æriform state, destroys life, produces, when acted upon in different ways in the great laboratory of nature, two substances so perfectly unlike each other as charcoal and the diamond,—the one consumed as fuel, and the other prized at so high a rate as to be purchased for sums of money equal to princely fortunes.

In former times, all the diamonds that were known were brought from different parts of India, particularly from the famous mine of Golconda, near Hyderabad, the present capital of the Deccan, in Hindostan; the islands of Molucca and Borneo have also produced many valuable stones. The diamond mines of Golconda are now so far exhausted, as to be considered not worth the expense of working, and the diamonds which are brought to Europe come chiefly from the Brazils. They are always found in an alluvial soil, generally gravel, resting on granite, and not imbedded in any other substance, but appearing like small pebbles with the surface flattened in many parts.

DIANA, *Αρτεμις*, a goddess extensively worshipped by the heathen nations of antiquity. The virgin huntress of Delos, so called, was, however, a widely different person from that elder deity, worshipped under the same name at Ephesus. It is this latter that is most interesting to the Christian student, on account of the mention made of her worship in the Acts of the Apostles, and we shall find that she only coincides with the Artemis of the Greeks, in so far as she represented the moon. In truth, the great Diana of the Ephesians was but the personification of nature, the *magna mater*, the principle of fertility and fecundity, the "mighty mother of all things." In this she exactly agrees with the Isis of the Egyptians, and the Cybele of the Greeks; and, accordingly, we find her depicted as a female figure with a great number of breasts, and frequently covered with, and surrounded by, animals of all descriptions. She is usually represented as swathed in bands from the breasts to the feet, and the lower part of the figure bears some resemblance to an inverted cone, which is still the emblem of the corresponding Indian goddess Parvati. The temple of Artemis at Ephesus, was itself one of the wonders of the world, but its great glory was the *διοπετες αγαλμα*, "the image which fell down from Jupiter." (Acts 19. 35.) Images claiming so lofty an origin were to be found in other cities besides Ephesus. There was a similar one at the temple of the Tauric Diana, and another of Minerva, called the Palladium, at Troy. These images of Diana are supposed to have been simply black conical stones, and afford another reason for the semi-conical figure of the Ephesian Diana. At Rome, too, was the sacred ancile or shield of Mars, which Numa pretended had fallen from heaven, and it was jealously guarded in consequence.

Of this heaven-descended image, the great city Ephesus was a "worshipper," *νεωκορος*, literally a "temple sweeper;" a title which was assumed by many cities as a mark of high distinction. There were, however, a class of men particularly called *νεωκοροι*, who were persons of rank and consideration, and to whom was assigned the duty of offering sacrifices on behalf of the emperor.

The temple of Diana at Ephesus was, as has been already remarked, considered one of the seven wonders of the world. This magnificent edifice, of which accounts have been handed down to us in the writings of Pliny and Vitruvius, occupied 220 years in building. It was erected on the site of that which had been destroyed by Eratosthenes on the day of Alexander's birth, and surpassed its predecessor in splendour; the cost of the work was defrayed by the contributions of all the Asiatic states, and so immense was the quantity of stone used in the building, that the quarries of the country are said to have been nearly exhausted by it. It was of the Ionic order, and surrounded by a double range of columns sixty feet high, thirty-six of which were adorned with sculpture, by Scopas, one of the most eminent artists of antiquity. The architect of the first temple was Ctesiphon; of the second, Denocrates or Cheremocrates. Twenty-seven kings contributed sculptured pillars to this magnificent edifice, and the altar was one of the master-pieces of Praxiteles. The length of this temple was 425 feet, and its breadth 220 feet; so that there are many cathedrals in England superior in dimensions to this famous building. Till the time of Tiberius it had enjoyed the privilege of an asylum, which had gradually increased till it took in the greater part of the city, but that prince finding the privilege abused rescinded it, and declared that even the altar should not serve as a sanctuary to criminals.

The priests of the Ephesian Diana were held in great esteem, but their condition was far from enviable, for

they were not only mutilated in honour of their goddess, (another proof identifying the Artemis of Ephesus with Cybele,) but they were restricted to a severe diet and prohibited from entering any private house; they were called Estiatores, and must have been a wealthy body, for they sent a statue of gold to Artemidorus, who pleaded their cause at Rome, and rescued their property out of the hands of the farmers of the public revenues, who had seized upon them. Once in the year was there a public festival held in honour of the goddess in the city of Ephesus, and to this festival all the Ionians who could do so, made a point of repairing with their wives and children, bringing with them not only costly offerings to Diana, but also rich presents for the Estiatores.

It is a remarkable fact, that the cathedral of St. Paul, in London, was built on the site of a temple to this same goddess, and ceremonies bearing allusion to this fact were continued even to the reign of Elizabeth.

Mention is made in Acts 19. 24 of one Demetrius who made "silver shrines for Diana," and who appears to have followed a lucrative trade; he is designated *αργυροκοπος*, a silver-beater, or more properly silver-smith, and his employment was to make shrines of Diana, *ποιων ναους αργυρους Αρτεμιδος*, not "for Diana." These shrines were probably, as Chrysostom explains it, *κιβωτια μικρα*, small boxes or chests, wrought into the form of models of the temple, with an image of the goddess within. This explanation is rendered the more probable from the manner in which we find the temple represented on the Ephesian coins



Coins of Ephesus.

having a statue nearly the height of the columns placed in front between the two centre ones, and bearing the legend *ΕΦΕΣΙΩΝ ΔΙΣ ΝΕΩΚΟΡΩΝ*. Gronovius, *Thesaurus Ant. Græc.*

DIBON, a city of Moab, originally assigned to the tribe of Gad by Moses, but afterwards surrendered to that of Reuben. (Numb. 32. 33, 34; Josh. 13. 9.) The Gadites repaired it, and rendered the place a strong one, but it seems to have been again occupied by the Moabites at a later period. (Isai. 15. 2; Jerem. 48. 18, 22.) Eusebius describes Dibon as a large town on the river Arnon, and Burckhardt speaks of a place called Diban, about three miles north of the Arnon.

There was another town of this name in the tribe of Judah, the same perhaps as Debir or Kirjath-sepher. (Nehem. 11. 25.)

DIBON-GAD, an encampment of the Israelites in the Wilderness, (Numb. 33. 45,) probably the same as Dibon, said to have been rebuilt by Gad.

DIDRACHMA, spoken of in Matthew 17. 24 as the yearly tribute to the Temple which was paid by every Jew, was a silver coin equal in value to two Attic drachmæ, and also to the Jewish half-shekel. See COIN.

DIDYMUS. This word occurs in the New Testament as a surname of the Apostle Thomas, and signifies "the twin." (John 11. 16.)

DIGIT, *צביצב* *atsba*, the digit or finger. A Jewish measure of length, being about the breadth of a finger. According to Dr. Arbuthnot's Tables, the digit is 0·912th of an English inch.

DINAH, the daughter of Jacob and Leah, (Gen. 30. 21,) born after Zebulon, at the time when the patriarch dwelt not far from the country occupied by the Hivites. Prompted by curiosity, she went out "to see the daughters of the land," most probably to a festival, when she was defiled by Shechem, a prince of the Hivites. This outrage was avenged by her brothers, who exterminated the Shechemites, (Gen. ch. 34,) and it appears from ch. 46. 15, that Dinah was then living in the patriarch's family, and accompanied him into Egypt.

DINAITES. A people thus designated are mentioned in the Book of Ezra (4. 9), among those who opposed the rebuilding of the Temple, but nothing further is known of them.

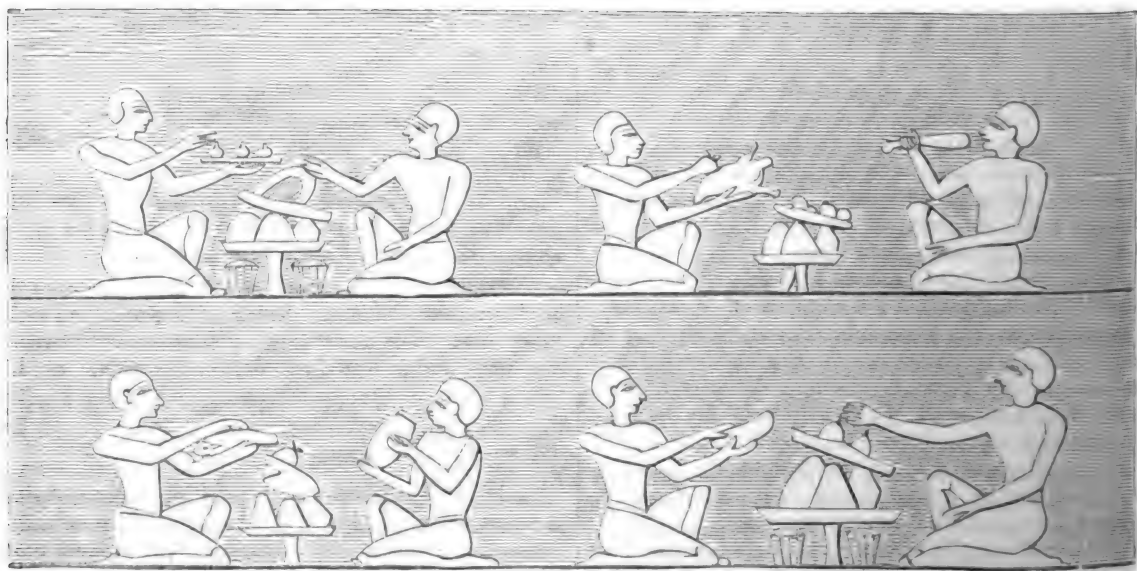
DINE, DINNER. It appears that it was the custom in Egypt, in great families, to dine at noon, and for this purpose the meat was slaughtered on the premises only just before it was required for cooking, (Gen. 43. 16,) which is still the custom in the East on account of the heat of the climate. Beef was the favourite animal food of the Egyptians; they rarely ate mutton. It is probable that the Egyptians, like other inhabitants of the East, as also the Greeks and Romans, took only a slight dinner about this time, the principal meal being at six or seven in the evening. Feasts at a later period among the Jews were always appointed at supper time, for the burning heat of noon diminished the appetite for food, and suppressed the disposition to cheerfulness. (Mark 6. 21; Luke 14. 24; John 12. 2.) We see from the monuments that an Egyptian feast consisted of a considerable number of dishes; the kitchen presented an animated scene, the cook, with numerous assistants, being busily engaged. An ox, a kid, a wild goat, a gazelle, or oryx, and a quantity of geese, ducks, widgeons, quails, and other birds, are seen at one of the feasts. Pork was not eaten. Beef and goose constituted the principal part of the animal food throughout Egypt, but the flesh of the cow was never eaten.

A considerable quantity of meat was served up at these repasts, as is evident from the sculptures, which is still the custom of Eastern nations, whose azooma, or feast, is remarkable for the unsparing profusion of viands. A great variety of vegetables was also required on all occasions; and when dining in private, dishes of that kind seem to have been in greater request than joints, even at the tables of the rich. It is not, therefore, to be wondered at that the Israelites, who by their long resi-

dence in Egypt had acquired similar habits, should regret the loss of vegetables equally with the meat and fish which they "did eat in Egypt freely." (Numb. 11. 4,5.) The advantages of a vegetable diet are still acknowledged by the inhabitants of modern Egypt, which in a hot climate is far more conducive to health than the constant introduction of meat, the latter being principally used as a flavour to the vegetables cooked with it.

In slaughtering for the table, it was customary to take the ox, or whatever animal had been chosen for the occasion, into a court-yard near the house, to tie its four legs together, and then to throw it upon the ground, in which position it was held by one or more persons, while the butcher, sharpening his broad knife upon a steel attached to his apron, proceeded to cut the throat, as nearly as possible from one ear to another, sometimes continuing the incision downwards along the throat. This is the manner in which animals are still slaughtered throughout Western Asia; and no doubt it was also the mode among the ancient Hebrews.

Servants carried the joints to the kitchen on wooden trays, and the cook having selected the parts suited for boiling, roasting, and other modes of dressing, prepared them for the fire by washing and any other preliminary process he thought necessary. In large kitchens, the head cook had several persons under him, whose duty it was to make ready and boil the water of the caldron, to put the joints on spits, or skewers, to cut up or mince the meat, to prepare the vegetables, and render such other services as might be required. Geese and other wild and tame fowl, were served up entire, or at least deprived only of their feet and pinion joints, as may be seen in the trussed ducks in the Egyptian Room of the British Museum. Fish were also brought to table whole, whether boiled or fried, the tails and fins only being removed. The table was very similar to that still used in Egypt and Western Asia, being a small stool supporting a round tray, on which the dishes were placed, together with loaves of bread, some flat and round, apparently not unlike those of the present day, others in the form of rolls, or cakes, sprinkled with seeds. Occasionally each guest had a table to himself. The tables, as at a Roman repast, were occasionally brought in and removed with the dishes on them; sometimes each joint was served up separately, and the fruit, deposited in a plate, or trencher, succeeded the meat at the close of the dinner. The Egyptians, like the Jews, were particularly fond of figs and grapes. The sycamore fig was highly esteemed. Fresh dates, when in season, and in a dried



Egyptians at Meals From the Monuments.

state at other periods of the year, were also brought to table, as well as a preserve of the fruit still common in Egypt and Arabia.

Mr. Morier gives us the following account of a modern Persian dinner. "On the ground before us was spread the *sofra*, a fine chintz cloth, which perfectly intrenched our legs, and which is used so long unchanged, that the accumulated fragments of former meals collect into a musty paste, and emit no very savoury smell; but the Persians are content, for they say that changing the *sofra* brings ill luck. A tray was then placed before each guest; on these trays were three fine China bowls, which were filled with sherbets, two made of sweet liquors, and one of a most exquisite species of lemonade. There were besides fruits ready cut, plates with elegant little arrangements of sweetmeats and confectionary, and smaller cups of sweet sherbet, the whole of which were placed most symmetrically, and were quite inviting, even by their appearance. In the vases of sherbet were spoons made of the pear-tree, with very deep bowls, and worked so delicately, that the long handle just slightly bent when it was carried to the mouth. The pillaus succeeded, three of which were placed before each two guests; one of plain rice, called the *chillo*, one made of mutton, with raisins and almonds; the other of a fowl, and rich spices and plums. To this were added various dishes with rich sauce. Their cooking, indeed, is mostly composed of sweets. The business of eating was a pleasure to the Persians, but it was misery to us. They comfortably advanced their chins close to the dishes, and commodiously scooped the rice, or other victuals, into their mouths with three fingers and the thumb of their right hand; but in vain did we attempt to approach the dish: our tight-kneed breeches, and all the ligaments and buttons of our dress forbade us; and we were forced to manage as well as we could; fragments of meat and rice falling through our fingers all around us." See BANQUET.

DIONYSIUS, a member of the tribunal of the Areopagus at Athens, who was induced by the preaching of St. Paul to embrace the Christian religion. (Acts 17. 34.) According to ecclesiastical history, he became a presbyter of the church in Athens, where he laboured much in the defence and propagation of the Gospel, and after suffering greatly on account of his profession, was burnt to death in that city, A.D. 95.

DIOSCURI. See **CASTOR** and **POLLUX**.

DIOTREPES, one who, professing himself to be a Christian, it appears did not receive with hospitality those whom the Apostle John sent to him, nor would he suffer others to do so. (3John 9.)

DISCIPLE, *μαθητης*, one who professes to receive instruction from another. Hence the followers of a teacher, philosopher, or head of a sect, are usually termed his disciples; and in this acceptation the word is used in the New Testament, where it occurs as the common designation of those who, by the preaching of the Gospel, were converted to the Christian faith, and consequently professed themselves to be the followers of Christ. Hence we read of "the disciples of Moses," (John 9. 28,) "the disciples of John the Baptist," (Matt. 11. 2,) and "the disciples of Christ." (Luke 14. 26; 27. 33.)

In the days of Our Saviour's public ministry, it is said that great multitudes followed him, actuated, no doubt, by various motives; but aware that many of them had not hitherto counted the cost, he turned and said unto them, "If any man come to me, and hate not

his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14. 25; 27. 33.)

DISEASES. Men in every region, and every age of the world, have attributed certain diseases to certain causes, and have been in the habit of assigning names to those diseases, derived from the supposed origin or cause, whether it were a real or merely an imaginary one; and the names thus given, have been in many instances retained, both by the common people and by men of medical science, after different causes had been developed and assigned to the diseases in question. In reference to this subject, we know that there are certain words of very ancient standing, which are used in the Scriptures to express diseases of some kind or other; and in order to clear the way for the inquiry as to what particular diseases are intended, the remark may be made here, that the ancients were accustomed to attribute the origin of diseases, particularly of those whose natural cause they did not understand, to the immediate interference of the Deity. Hence they were denominated *μαστιγες*, or the scourges of God; (a word which is employed in the original by the physician Luke himself, ch. 7. 21;) and to the same Almighty Power the Jews ascribed the origin of the healing art. (Ecclus. 38. 1, 2.) The same feeling prevailed among the idolatrous nations of the world, as is abundantly manifested from Homer and other profane writers. We are told by Herodotus, that at Babylon the sick when they were first attacked by a disease, were left in the streets for the purpose of learning from such as might pass them, what practices or what medicines had been of utility to them when afflicted with a similar disease; this was probably done also in other countries. The Egyptians carried their sick into the temples of Serapis, the Greeks carried theirs into those of Esculapius. In the temples of both these deities, written receipts were preserved of the means by which various cures had been effected. With the aid of these recorded remedies, the art of healing assumed in the progress of time the aspect of a science. It assumed such a form first in Egypt, and at a much later period in Greece; but the physicians of the former were far surpassed in skill by those of the latter country. That the Egyptians, however, had no little skill in medicine, may be gathered from what is said in the Pentateuch respecting the marks of leprosy, in which the symptoms of the various kinds and states of the disease are discriminated with great precision. This and other medical information which the Israelites brought from Egypt, undoubtedly formed the basis of their medical science and practice. And as there was afterwards much communication between Egypt and Palestine, the latter country doubtless participated in the improvements made in the former; although it cannot be supposed that medical science among the Hebrews ever attained the state which it reached among the Egyptians. It is however possible to derive very valuable information from considering, as far as our means allow, the nature of the medical practice of that people; and here we cannot do better than condense the information brought together by Sir John Gardner Wilkinson.

Prosper Alpinus, in his book *De Medicina Egypt.*, mentions the diseases which were prevalent in Egypt and in other countries of the same climate. They are, ophthalmia, leprosy, inflammation of the brain, pains in the

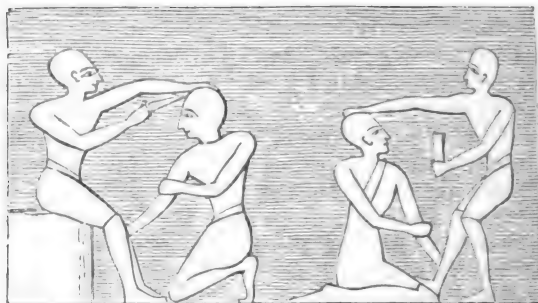
joints, hernia, stone, hectic, pestilential, and tertian fevers, weakness of the stomach, obstructions in the liver and spleen.

The Egyptians paid great attention to health; and "so wisely," says Herodotus, "was medicine managed by them, that no doctor was permitted to practice but in his own particular branch. Thus, some were oculists, who only studied diseases of the eye; others attended solely to complaints of the head; others to those of the teeth; some again confined themselves to complaints of the intestines; and others to secret and internal maladies; accoucheurs being generally if not always women," which latter statement is supported by Exodus 1. 15. These persons received salaries from the public treasury; and after they had studied those precepts which were laid down from the experience of their predecessors, they were permitted to exercise their profession; and in order to ensure attention to the prescribed rules, and to prevent dangerous experiments being made upon patients, they were punished if their treatment was contrary to the established system; the death of a person under such circumstances being adjudged a capital offence. If, however, every remedy had been administered according to the sanatory law, they were absolved from blame; and "these provisions were made," says Diodorus Siculus, "with the persuasion that few persons could be capable of introducing any new treatment superior to what had been sanctioned and approved by experience." Under the operation of this principle, however, the Egyptian physicians ultimately fell below the Greeks and others in medical reputation. Although paid by the government as a body, it was not unlawful to receive fees for advice and attendance; and demands could be made in every instance, except on those engaged on a foreign journey and on military service, when patients were visited free of expense. The principal mode adopted by the Egyptians for preventing illness was attention to regimen and diet. Considering the majority of diseases to proceed from indigestion and over indulgence in eating, they had frequent recourse to abstinence, emetics, slight doses of medicine, and other simple means of relieving the system, which some persons were in the habit of repeating every two or three days. And Herodotus mentions, that in what he calls "the corn country" of Egypt, the inhabitants submitted to a regular course of medicine during three successive days every month.

The employment of numerous drugs in Egypt, has been mentioned both by sacred and profane writers; and the medicinal properties of many herbs which grow in the deserts, particularly between the Nile and the Red Sea, are still known to the Arabs; although their use has been but imperfectly recorded and preserved. "O virgin daughter of Egypt," says Jeremiah (66. 11), "in vain shalt thou use many medicines, for thou shalt not be cured." Homer also describes in the *Odyssey* the many valuable medicines given by Polydamna, the wife of Thonis, to Helen while in Egypt, "a country whose fertile soil produces an infinity of drugs, some salutary and some pernicious; where each physician possesses knowledge above all other men;" and Pliny makes likewise frequent mention of the productions of that country and their use in medicine. He also states, that the Egyptians examined bodies after death, to ascertain the nature of the diseases of which they died. And although his mention of the subject will not be considered sufficient to prove any high antiquity for the practice, there is reason to conclude that the uses of dissection and the discoveries it promised, would very early be suggested to a people who opened and treated the bodies of the dead for the purposes of embalment. In such operations

appearances must frequently have been noticed, which could not but indicate the cause to which the death of the party might be traced.

The medical skill of the Egyptians was well known in foreign and distant countries, as we learn from Herodotus, that Cyrus and Darius both sent to Egypt for medical men. But though their physicians are often mentioned by Herodotus and other writers, the only indications of medical attendance occur in the paintings of Beni-Hassan, where a doctor and a patient are twice represented.



Egyptian Physicians and Patients. From the Monuments.

Pliny says, the Egyptians claimed the honour of having invented the art of curing diseases; by which we may understand, that they claimed to have reduced the art to rules which experience had accumulated. To this claim the Scriptures afford some sanction, by the fact, that their first notice of physicians is to intimate their existence in Egypt, as early as the time of Joseph, (Gen. 50. 2,) and other allusions occur in Exodus 21. 12, and in Job 13. 4.

There can be little doubt, under all the circumstances of their position, but that the Israelites derived much benefit from the progress in medical science made by the Egyptians, though the few intimations which the Scriptures afford, do not enable us to estimate the extent of that benefit. Some acquaintance with surgical operations is implied in the rite of circumcision. (Gen. 17. 11-14.) There is likewise evidence, that the Israelites possessed some acquaintance with the internal structure of the human system, although it does not appear that dissections of the human body, for medical purposes, were made by them. The art of healing among the Hebrews, as well as among the Egyptians, was chiefly in the hands of the priests; who, indeed, were obliged by a law of the state to take cognizance of leprosy; (Levit. 13. 1-14, 57; Deut. 24. 8, 9;) but reference is occasionally made to physicians who were not priests, and instances of sickness, disease, healing, &c., occur in the following passages: 1 Samuel 16. 16; 1 Kings 1. 2-4; 2 Kings 8. 29; 9. 15; Isaiah 1. 6; Jeremiah 8. 22; Ezekiel 30. 21. The probable reason of King Aha's not seeking help from God, but from the physicians, as mentioned in 2 Chronicles 16. 12, was doubtless that he was weak enough to rely rather upon the superstitious rites and ceremonies which appear to have been then considered as more powerful than the simple medicines which nature offered; and this no doubt was the ground of the reflection which is cast upon him. Among the Egyptians, the dreams of the devout were thought to be often rewarded by the gods, with an indication of the remedies their sufferings required, but this and magic were only a last resource, when the skill of the physician had been baffled, and all hopes of recovery had been lost; a similar superstitious feeling induced them to make offerings in their temples for the same purpose.

Balsam, or balm, was particularly esteemed as a medicine. (Jerem. 8. 22; 46. 11; 51. 8.) That mineral baths were deemed worthy of notice, may be inferred

from Genesis 36. 24, where the word rendered "mules," should be "warm springs;" their appreciation in later times is evinced by various intimations in Josephus, as well as by the ruined constructions at the baths of Tibérias, of the Hieromax, and of the Arnon. In Our Saviour's time, the Hebrew physicians made advancements in science, and increased in numbers. It appears from the Talmud that the Jewish physicians were accustomed to salute the sick, by saying, "Arise from your disease:" this salutation, in a form somewhat more imperative and commanding, had full effect in the mouth of Jesus. (Mark 5. 41.) According to the Jerusalem Talmud, a sick man was judged to be in a way of recovery who began to take his usual food. Many superstitious practices, however, prevailed, arising probably from the fact, (of which there are various examples in the Gospels,) that it was usual to attribute to evil spirits the more grievous diseases, especially those in which either the body was distorted, or the mind disturbed and tossed with frenzy. In many cases, like the old Egyptian physicians, they began and persevered in treating a disease as such, but ended in pronouncing it an evil spirit, and then proceeded to deal with it by peculiar rites and exorcisms. Hence their medical precepts, after enumerating the various alternatives of treatment, conclude with pointing out the superstitious rites and operations which are proper in the given case to be resorted to in the last instance, which may be seen in detail in Lightfoot, on Matt. 16. 15, and Luke 13. 11. Wounds were bound up, among the Jews, after applying oil to them, (Isai. 1. 6; Ezek. 30. 21,) or pouring in a liniment composed of oil and wine, (Luke 10. 34,) oil being mollifying and healing, while wine would be cleansing and somewhat astringent. Herod was let down in a bath of oil, according to Josephus. The comparison in Proverbs 3. 8, is taken from the plasters, oils, and frictions, which in the East are still employed on the abdomen and stomach in most maladies; the people in the villages, being ignorant of the art of making decoctions, and of the doses proper to be administered, generally make use of external medicines, to which, in India, they give a decided preference. When Our Saviour authorized his Apostles to heal the sick, (Matt. 10. 8,) the Evangelist Mark (6. 13) relates that they "anointed with oil" many that were sick, and healed them. From the expressions in Proverbs 3. 18; 11. 30; 13. 12; and 15. 4, it is thought probable that the Jews had salutary herbs and plants, which they called collectively the tree of life, and which we should now call medicinal herbs and plants, in opposition to such as are poisonous and dangerous, which they called the tree of death.

Various diseases being mentioned in the Scriptures, we now proceed to notice a few of them; and as the principal of these, the leprosy, has been fully treated of by Dr. Mason Good, in his *Study of Medicine*, we cannot do better than condense some of his remarks on this disorder.

1. Of all maladies mentioned in the Scriptures, the most formidable is the disorder of the skin, termed the Leprosy, the characteristic symptom of which is patches of smooth laminated scales, of different sizes, and of a circular form. This disease was not peculiar to the Israelites, but anciently was endemic in Palestine, as it still is in Egypt and other countries. In the description of the cutaneous affections to which the Israelites were subject after their departure from Egypt, given by Moses in the 13th chapter of Leviticus, there are three which distinctly belong to the leprosy. All of them are distinguished by the name of *בהרת* *beherat*, or "bright spot."

(i.) The *בֹּהַק* *bohak*, which imports brightness, but in

a subordinate degree, being a dull white spot; it is not contagious, and does not render a person unclean, or make it necessary that he should be confined. Michaëlis describes a case of *bohak* from the traveller Niebuhr, in which the spots were not perceptibly elevated above the skin, and did not change the colour of the hair; the spots in this species of leprosy do not appear on the hands or abdomen, but on the neck and face; they gradually spread, and continue sometimes only about two months, though in some cases as long as two years, when they gradually disappear of themselves. This disorder is neither infectious nor hereditary, nor does it occasion any inconvenience.

(ii., iii.) Two species called *צִרְעָה* *tsorat*, i. e., "venom," or "malignity," viz., the *בהרת לבנה* *beherat lebena*, or bright white *beherat*; (Levit. 13. 38, 39;) *בהרת כהה* *beherat cecha*, dark or dusky *beherat*, spreading in the skin. (Levit. 13. 3.) Both these are contagious; in other words, render the person affected with it unclean, and exclude him from society.

In the *beherat cecha*, (the *Leprosy Lepriasis nigricans* of Dr. Mason Good,) the natural colour of the hair, which in Egypt and Palestine is black, is not changed, as Moses repeatedly states, nor is there any depression of the dusky spot, while the patches, instead of keeping stationary to their first size, are perpetually enlarging their boundary. The patient labouring under this form of the disease, was pronounced unclean by the Hebrew priest, and, consequently, was sentenced to a separation from his family and friends; whence there is no doubt of its having proved contagious. Though a much severer malady than the common leprosy, it is far less so than the species described in the ensuing paragraph; and on this account it is dismissed by Moses with a comparatively brief notice.

The *beherat lebena*, (*Leprosy Lepriasis candida*, or *leuce*, of Dr. Good,) or bright white leprosy, is by far the most serious and obstinate of all the forms which the disease assumes. The characters dwelt upon by Moses in deciding it, are, "a glossy, white, and spreading scale upon an elevated base, the elevation depressed in the middle, but without a change of colour, the black hair on the patches, which is the natural colour of the hair in Palestine, participating in the whiteness, and the patches themselves perpetually widening their outline." Several of these characters, taken separately, belong to other lesions, or blemishes of the skin, and, therefore, none of them were to be taken alone; and it was only when the whole of them concurred, that the Jewish priest, in his capacity of physician, was to pronounce the disease a *tsorat*, or a malignant leprosy.

Common as this form of leprosy was among the Jews, during and subsequent to their residence in Egypt, we have no reason to believe that it was a family complaint, or even known amongst them antecedently; whence there is little doubt, notwithstanding the confident assertions of Manetho to the contrary, that they received the infection from the Egyptians, instead of communicating it to them. Their subjugated and distressed state, however, and the peculiar nature of their employment, must have rendered them very liable to this, as well as to various other blemishes of the skin, in the production of which there are no causes more active or powerful than a depressed state of body or mind, hard labour under a burning sun, the body constantly covered with the excoiating dust of brick-fields, and an impoverished diet; to all of which the Israelites were exposed whilst under the Egyptian bondage.

It appears, also, from the Mosaic account, that, in consequence of these hardships, there was, even after the Israelites had quitted Egypt, a general predisposition to

the contagious form of leprosy, so that it often occurred as a consequence of various other cutaneous affections. Eight different blemishes in the skin, which had a tendency to terminate in this terrible disease, are enumerated by Moses. The statutes respecting leprosy are given in Leviticus, ch. 13 and 14; Numbers 5. 1-4; and Deuteronomy 24. 8,9. The peculiar lustrations which a person who had been healed of a leprosy was to undergo, are likewise detailed in Leviticus, ch. 14.

2. Blains, *שחין* *shechin*; Sept. *φλυκτιδες αναζευσαι*; Vulg. *pustulae effervescentes*, are ulcers, or swellings, mentioned as one of the plagues of Egypt. (Exod. 9. 9,11.) The word in Hebrew occurs as one of the indications of leprosy, in Leviticus 13. 18,20, and is also used to denote the disease with which Job was afflicted. (Job 2. 7.) From the root, it would seem to denote some inflamed swelling ending in an ulcer. Gesenius considers it to be the elephantiasis, which is endemic in Egypt; and Dr. Mason Good also thinks that elephantiasis was the disease of Job; it has been generally considered as a cutaneous disorder, indicative of leprosy. Michaëlis and Dr. Heberden give the following description of elephantiasis:—

It begins with a sudden eruption of tubercles, or tumours, of different sizes, of a red colour, attended with great heat and itching on different parts of the body, and a degree of fever, by which the skin acquires a remarkably shining appearance; but when the fever abates, the tubercles become either indolent knots, or in some degree scirrhous, and of a livid or copper colour; after some months they degenerate into fetid ulcers, and as the disease advances, the features of the face swell, the hair of the eyebrows falls off, the voice becomes hoarse, the breath exceedingly offensive, the skin of the body is unusually loose, wrinkled, rough, destitute of hairs, and overspread with tumours, and often with ulcers, or else with a thick, moist, scabby crust, upon those which have begun to dry up; and the legs are sometimes emaciated and ulcerated, sometimes affected with tumours, without ulceration, and sometimes swelled like posts, and indurated, having very thin scales, apparently much finer than those in leprosy, only not so white; while the soles of the feet being thicker than the rest of the skin, feel peculiarly pained by the tumours and ulcers. Such is the state of those afflicted with elephantiasis; nor have they even intermissions of ease by refreshing rest, for as their days are rendered wretched by the distension of the skin by tumours, and a succession of burning ill-conditioned ulcers, so their nights are tormented by perpetual restlessness or frightful dreams. This dreadful malady, which the ancient medical writer, Paulus Ægineta, has accurately characterized as an universal ulcer, was named elephantiasis by the Greeks, from its rendering the skin of the patient like that of an elephant, scabrous and dark-coloured, and furrowed all over with tubercles, loathsome alike to the individual and to the spectators. When it attains a certain height, it is incurable, and consequently affords the unhappy patient no prospect but that of long-continued misery.

3. The disease of the Philistines mentioned in 1 Samuel 5. 6,12, and 6. 17, is denominated in the Hebrew *אפלימ* *aphalim*. This word likewise occurs in Deuteronomy 28. 27. It has been supposed to be the dysentery; but it was most probably the hæmorrhoids, or bleeding piles, in a very aggravated form. Jahn, however, considers it as the effect of the bite of venomous solpugas, mentioned by Pliny, which belong to the spider class, and yet are so large, and so similar in their form to mice, as to admit of their being denominated by the same word. These venomous creatures destroy and live upon scorpions. They also bite men whenever they have an

opportunity. Their bite causes swellings, fatal in their consequences.

4. The disease of Saul (1 Sam. 16. 14.) was a sort of madness, of the melancholic or atrabilious kind, as the ancient physicians termed it; the fits of which returned on the unhappy monarch at uncertain periods, as is frequently the case in this sort of malady. The remedy applied, in the judgment of experienced physicians, was an extremely proper one, that of playing on the harp. The general character of Oriental music is expression rather than science; and it may be easily conceived how well adapted the unstudied and artless strains of David were to soothe the perturbed mind of Saul; which strains were bold and free from his known courage, and sedate through his piety.

5. The disease of Jehoram, king of Israel. This king, who was clothed with the double infamy of being at once an idolater and the murderer of his brethren, was diseased internally for two years, as had been predicted by the prophet Elijah; and his bowels are said to have fallen out by reason of his sickness. (2 Chron. 21. 12-15, 18,19.) This disease, Dr. Mead informs us in his *Medica Sacra*, beyond all doubt was the dysentery, and though its continuance for so long a time was very uncommon, it is by no means a thing unheard of. The intestines, in time, become ulcerated; not only blood is discharged from them, but a sort of mucous excrement is likewise thrown off, and sometimes small pieces of the flesh itself; so that apparently the intestines are emitted or fall out, which is sufficient to account for the expressions that are used in the statement of King Jehoram's disease.

6. The disease with which Hezekiah was afflicted, (2 Kings 20. 7; Isai. 38. 21.) has been variously supposed to be a pleurisy, the plague, the elephantiasis, and the quinsy. But Dr. Mead is of opinion that the malady was a fever which terminated in an abscess; and for promoting its suppuration, a cataplasm of figs was admirably adapted. The case of Hezekiah, however, indicates not only the limited knowledge of the Jewish physicians at that time, but also, that though God can cure by a miracle, yet He also gives sagacity to discover and apply the most natural remedies.

7. The disease of Nebuchadnezzar was, most probably, though opinions are greatly divided upon the point, that of insanity or madness. Dr. Mead gives the most satisfactory account of it when he remarks that all the circumstances of it as related by Daniel so perfectly agree with hypochondriacal madness, that to him it appears evident that Nebuchadnezzar was seized with this disorder, and, under its influence, ran wild into the fields; and that fancying himself transformed into an ox, he fed on grass in the manner of cattle. Under this sort of madness the unhappy man laboured full seven years, and through neglect of taking proper care of himself, his hair and nails grew to an excessive length; by which the latter growing thicker and crooked, resembled the claws of birds. The ancients called persons affected with this species of madness *λυκανθρωποι*, *wolf-men*, or *κυνανθρωποι*, *dog-men*; because they went abroad in the night imitating wolves or dogs, particularly intent upon opening the sepulchres of the dead, and had their legs much ulcerated, either by frequent falls, or the bites of dogs. In like manner are the daughters of Proetus related to have been mad, who, as Virgil says,

With mimicked moanings filled the fields.

For, as Servius observes, Juno possessed their minds with such a species of madness that fancying themselves cows, they ran into the fields, bellowed often, and dreaded the plough. But these, according to Ovid, the physician Melampus

Snatched from the furies by his charms and herbs.

Nor is this disorder unknown to the moderns; for Schenck, a physician of Zurich, records an instance of it in a husbandman of Padua, who, imagining that he was a wolf, attacked and even killed several persons in the fields; and when at length he was taken, he persevered in declaring himself a real wolf, and that the only difference consisted in the inversion of his skin and hair. But it may be objected to this opinion that his misfortune was foretold to Nebuchadnezzar, so that he might have prevented it by altering his conduct; and therefore it is not probable that it befell him in the course of nature. But we know that those things which God executes, either through clemency or vengeance, are frequently performed by the assistance of natural causes. Thus having threatened Hezekiah with death, and being afterwards moved by his prayers, He restored him to life, and made use of figs laid on the tumour as a medicine for his disease; He ordered King Herod, on account of his pride, to be devoured by worms; and no one doubts but that the plague, which is generally attributed to the Divine wrath, most commonly owes its origin to corrupted air.

8. The palsy of the New Testament is a disease of very wide import, and the Greek word which is so translated, comprehended, as Richter has demonstrated, not fewer than five different maladies. 1. Apoplexy, a paralytic shock, which affects the whole body. 2. Hemiplegy, which affects and paralyzes only one side of the body: the case mentioned in Matthew 9. 2 appears to have been of this sort. 3. Paraplegy, which paralyzes all the parts of the system below the neck. 4. Catalepsy, which is caused by a contraction of the muscles in the whole or part of the body; for instance, the hands. This is a very dangerous disease, and the effects upon the parts seized are very violent and deadly. Thus when a person is struck with it, if his hand happens to be extended, he is unable to draw it back; if the hand be not extended, when he is so struck, he is unable to extend it. It seems to be diminished in size, and dried up in appearance; whence the Hebrews were accustomed to call it a withered hand. The impious Jeroboam was struck with catalepsy, (1Kings 13. 4-6;) the prophet Zechariah, among the judgments he was commissioned to denounce against the "idle shepherd that leaveth the flock," threatens that "his arm shall be dried up." (Zech. 11. 17.) Other instances of this malady occur in Matthew 12. 10, and John 5. 3-5. 5. The cramp. This, in Oriental countries, is a fearful malady, and by no means unfrequent. It originates from the chills of the night; the limbs, when seized with it, remain immovable, sometimes turned in, and sometimes out, in the very same position as when they were first seized. The person afflicted resembles a man undergoing the torture, *βασανίζομενον*, and experiences nearly the same sufferings. Death usually follows this disease in a few days. Alcimus was struck with it, (1Macc. 9. 55-58,) as was also the centurion's servant. (Matt. 8. 6.)

9. The disease, which in Matthew 9. 20, Mark 5. 25, and Luke 8. 43, is termed an "issue of blood," is too well known to require any explanation. Physicians themselves acknowledge it to be a disorder which is very difficult of cure. (Mark 5. 26.)

10. For an account of the nature of the blindness of the sorcerer Elymas, see BAR-JESUS; BLINDNESS; and of that of the man who was born blind, see BLINDNESS.

11. Disease of Herod Agrippa. The disease of which Herod died is attributed to the immediate agency of God; because he so readily received the idolatrous acclamations of the people, who hailed and honoured him as a divinity. Josephus says, the disease was in the intestines, and that he died on the fifth day after the attack. St. Luke, who was a physician, says more definitely and

accurately that Herod was consumed with worms, which in Eastern countries frequently prey upon the intestines.

12. We meet lastly with repeated instances in the New Testament of what are termed demoniacal possession, which will be discussed under the article POSSESSION.

DIOSPOLIS, the name given by the Septuagint to No, or Amon No, in Egypt, mentioned by the prophet Nahum. (3. 8.) See No.

DISH, *קערה* *kearah*, "a dish," (Exod. 25. 29,) or rather, as the Arabic renders it, "a deep dish," which agrees with the form of the Egyptian dish as found on the monuments. The sketch represents a servant bringing in two dishes to place on the table.



Dish. From the Egyptian Monuments.

DISMOUNTING. In the East a rider was always expected to dismount when he met a person of more elevated rank than himself. Under the influence of this ancient custom, modern Egyptians dismount from their asses, when they approach the tombs of their departed saints; and both Christians and Jews are obliged to submit to the same ceremony. Christians in that country must also dismount when they happen to meet with officers of the army. In Palestine, the Jews, who are not permitted to ride on horseback, are compelled to dismount from their asses and pass by a Mohammedan on foot. This explains the reason that Achsah, the daughter of Caleb, (Judges 1. 14,) and Abigail, the wife of Nabal, (1Sam. 25. 23,) alighted from their asses; it was a mark of respect which the former owed to her father, and the latter to David, a person of high rank and growing renown. It was undoubtedly for the same reason that Rebekah alighted from the camel on which she rode, when the servant informed her, that the stranger whom she descried at a distance in the field was his master; (Gen. 24. 64;) and that Naaman, the Syrian grandee, alighted from his chariot, at the approach of Gehazi, the servant of Elisha. (2Kings 5. 21.)

DISSOLVING OF DOUBTS. The word *קטרין* *ketren*, translated "doubts" in Daniel 5. 12, is in the margin of our version rendered "knots," a form of speech, says Roberts, still in use in the East. "A very difficult subject is called a *mudiche*, a knot. Thus the explaining of a riddle is called 'untying the knot.' Of a talented man it is said, 'Ah! he is very clever, he can tie or untie any knot.' Of a dream it is asked, 'Who can loose this knot?' Of any mysteries, or of deep plans, it is said, 'Ah! who can untie these knots?' 'How difficult that passage was, but he soon unravelled the knot.'"

In the copy of a patent given to Sir John Chardin by the king of Persia, we find it addressed, "To the lords of lords, who have the presence of a lion, the aspect of Deston, the princes who have the stature of Tahem-tenten, who seem to be in the time of Ardeson, the regents who carry the majesty of Ferribours, the conquerors of of kingdoms, superintendants that unloose all manner of knots, and who are under the ascendancy of Mercury."

3 A 2

DISPERSION OF MANKIND. This event was occasioned by the confusion of tongues at the overthrow of Babel. (Gen. 11. 9.) As to the manner of the dispersion of the posterity of Noah from the plain of Shinar, it was undoubtedly conducted with the utmost regularity and order. The sacred historian informs us, that they were divided in their lands; every one according to his tongue, according to his family, and according to his nation. (Gen. 10. 5; 20. 31.) The ends of this dispersion were to repeople the earth, to prevent idolatry, and to display the Divine wisdom and power.

"In the connexion which remains to be established between the Scriptural records of the Noachian Deluge, and the physical evidences of that catastrophe; it is necessary to remark, that although the period at which the fathers of nations arrived in the land of Shinar, is nowhere expressly mentioned in Scripture, still it is generally admitted, that this occurrence took place at no great distance of time after the Flood. According to all the versions of the Scriptures, the death of the patriarch Noah happened in the 350th year after the Deluge. Now, whether or not the building of the tower of Babel—the immediate cause of the dispersion—commenced during Noah's life-time or not; still we are certain that it had proceeded to its ultimate extent in the life-time of Peleg, (Gen. 10. 25,) whose birth, if we follow the Samaritan and Septuagint versions, occurred in the 401st year after the Deluge. If, on the contrary, we follow the chronology of the Hebrew text, the distance of time between the Flood and the dispersion is still less." Ainsworth. See DIVISION OF THE EARTH.

DISSOLUTION may be understood as death, or the separation of the body and soul. The "dissolution of the world," is an event which we have reason to believe will certainly take place, both from the Old and New Testaments. It is not an incredible thing, since nothing of a material nature is formed for perpetual duration; and as we are assured by the Apostle, that it will be an introduction to a greater and nobler system in the government of God, the consideration of it ought to have a great influence on us while in the present state. (2Peter 3. 11, 14.)

DISTAFF, כִּישׁוֹר *keshor*. This word occurs in Proverbs 31. 19 only, and according to the best Hebrew commentators it means a distaff; the staff, on the extremity of which the tow or hemp is fastened for spinning. In the history of most countries where the population is almost exclusively warlike, agricultural, or pastoral, and before trade is established with neighbouring nations, and home manufactures become objects of attention, every kind of drapery for the person, the tent, or the house, is manufactured at home by the women, who take a pride in boasting that their husbands and children are solely attired by the labour of their hands. This we find to be the case, at the present day, among the pastoral tribes of Asia. In such a state of society, ladies of high station, as anciently, take the sole management of this and other branches of domestic economy, and work with their maidens; and in most cases the usage is kept up, at least with respect to the finer works, from the influence of habit, long after improved means of supply would render it much more economical to obtain the required product by purchase. The description given in this chapter of Proverbs of a virtuous woman, corresponds remarkably with similar representations made by Homer, of the employments of the most distinguished ladies. We see Penelope plying the spindle and loom and tasking her maidens; we find the royal mother of Nausicaa at work beside the hearth by

the morning dawn, spinning soft fleeces dyed with the sea purple; and even Helen is represented as "weaving a gorgeous web," representing the battles which nations waged for her sake. The proximity of time renders these indications interesting as illustrations; but others quite as much to the purpose, might be derived from existing Oriental usages. The expression, "She rises while it is yet night," is illustrated by a modern French traveller in Greece, who states that "embroidery is the constant employment of the Greek women. Those who follow it for a living are employed in it from morning to night, as are also their daughters and slaves. Thus Virgil describes the industrious wife, in the eighth book of the *Æneid*.

Night was now sliding in her middle course;
The first repose was finished; when the dame,
Who by her distaff's slender art subsists,
Wakes the spread embers and the sleeping fire,
Night adding to her work; and calls her maids
To their long tasks, by lighted tapers urged.

"I have a living portrait of the same kind constantly before my eyes. The lamp of a pretty neighbour of mine, who follows that trade, is always lighted before day, and her young assistants are all at work betimes in the morning."

Mr. Lane states, that "the leisure of the women of Egypt is employed in needlework and embroidery, some of which is remarkably beautiful. Indeed, women of great respectability frequently send their work to market through the agency of a sort of female broker, who sells it."

DIVAN. See BED.

DIVINATION, the art of foretelling future events by previously recognised signs. The word is derived from the Latin *divinatio*, and that again from *divinus*, forming an acknowledgment of the text—"Secret things belong unto God." The Greek word is *μαντεία*, and this, which takes its derivation from *μαντις*, a prophet or soothsayer, is generally used in combination to denote the various species of divination. Thus, geomancy, necromancy, cheiromancy, from *γη*, the earth; *νεκρος*, a dead person; *χειρ*, the hand; and *μαντεία*; signifying therefore divination by means of sand or earth, by calling up the spirits of the dead, and by investigating the lines on the palm of the hand.

Divination appears to have been very early reduced to a kind of system, and we find many prohibitions in the Word of God directed against it. In Deuteronomy 18. 10, 11, there occurs the passage, "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer;" these may be rendered, a diviner, an astrologer, an augur, a Pythoness, a charmer, a consulter with familiar spirits, a wise man, a necromancer. The passage rendered, "that useth divination," is *קֹסֵם קְסָמִים* *kosem kesameem*, meaning literally, one who consults lots, auguries, &c., though all the prohibited practices may be classed under the head divinations. The first time the word occurs in our translation is in the history of Joseph. "Is not this it in which my Lord drinketh, and whereby indeed he divineth?" (Gen. 44. 5.) The word here used is *נַחַשׁ* *nachash*, the most difficult word to decide upon in the whole Bible; one of its meanings is to view accurately, and it is probable that this, for reasons which we shall presently detail, is the true signification in the text.

That the human mind is ever animated with a desire

to lift up the veil from futurity, is an observation that needs neither repetition nor proof. The thirst after unlawful knowledge has existed, even in the infancy of human nature: "Behold ye shall be as gods knowing good and evil," was the temptation offered to Eve; and there is a Rabbinical tradition that divination was one branch of the forbidden knowledge then revealed. Adam, say the Talmudists, made no use of it; but Cain and his descendants adopted unholy rites, and the proto-murderer was also the proto-sorcerer.

The kinds of divination mentioned in Holy Writ, are, (1.) Cupellomancy, otherwise Berylomancy, divination by the cup or jewel. (2.) Rhabdomancy, divination by the wand or arrow. (3.) Necromancy, divination by the dead. (4.) Splanchnomancy, divination by inspecting the entrails of victims. (5.) Oneiromancy, divination by dreams. (6.) Cleromancy, divination by lot. (7.) Idolomancy, divination by teraphim. (8.) Phonomancy, divination by voices.

There were some lawful means among the Jews of inquiring into the future. There were the prophets or seers; there were the Urim and Thummim; and God having thus made provision even for the infirmities of his people, all other modes of obtaining a knowledge of future events were forbidden under the severest penalties: to be stoned to death was the punishment denounced against diviners and those who consulted them; and it is to be observed, that none were likely to do so save those who, on account of the unlawfulness of their designs, could not consult the lawful oracles, or those to whom on account of their offences those oracles were sealed. Thus we find Saul declaring to the shade of Samuel: "God is departed from me, and answereth me no more, neither by prophets nor by dreams, therefore I have called thee." (1Sam. 28. 15.)

1. The first species of divination mentioned in Scripture, is that of Cupellomancy or divination by the cup. We do not intend here to examine whether *נחש* *nachash*, is here to be rendered "make trial" or divine, but notice the fact, that divination by the cup was very common in early ages. There is a tradition of a cup which passed successively into the hands of Noah, Abraham, Joseph, Moses, and Solomon, which had the wonderful property of exhibiting on the surface of any liquid poured into it, either the whole world, or any particular part, or any transaction past or present which the inspector wished to see. This cup was the cup of Giamshid, so celebrated in Eastern fable, and who has been supposed, now to be a preadamite prince, now to be Bacchus, now Solomon, now Sesostrius, now Alexander, and now some ancient king of Persia. The cup was discovered when the workmen were digging for the foundations of Persepolis, and was there found, so runs the tradition, filled with the elixir of immortality. It descended regularly through the line of Persian monarchs; but the legend omits to say what became of the elixir of life. The possession of this cup was said to be the cause of the long-continued prosperity which attended the Persian empire. There is reason to believe that this tradition is as old as the time of Joseph, and it is quite certain that a similar superstition has prevailed in every intermediate age, and is not extinct even now. Pliny, in his *Natural History*, speaks of divination by basins and water, though the mode in which the divination was made was not exactly such as we have described; but in times long subsequent, we find berylomancy substituted for cupellomancy, and after certain ceremonies, the required information was obtained by inspecting a consecrated beryl. That strange record of superstition which Dr. Dee has bequeathed to us, speaks much of a beryl of this kind, and Scott and

Webster, in their treatises on Witchcraft, give many curious particulars of such beryls, and of those who possessed them. In the north of England even now, there are those who profess to foretell the future by such means, and persons of comparatively good education are found to vouch for their powers. In Egypt, ink is poured into the hand and inspected, and Mr. Lane, in his late work on that country, has detailed some very remarkable particulars as to the way in which, and the success with which, the divination was made. The magician caused accurate descriptions to be given of persons of whom, humanly speaking, he could know nothing, and there appeared no mode in which the information could be conveyed to him from those who did. He stated that a virgin only could *see* what was reflected, and a magician only could *cause* the reflection. In England the idea prevailing among those who give credit to divination is, that the faculty of inspecting, of being a seer, depends upon astrological causes, and is determined by the hour of birth. Among the Arabs the cup is still used. When Mr. Norden was at Derri, in the farthest part of Egypt, a certain powerful Arab said that "he knew very well who the strangers were, for he had consulted his cup;" and the virtue seems to have been attributed entirely to the cup, and any one might inspect who possessed the consecrated vessel.

2. The next species to which the Scriptures refer is Rhabdomancy, or divination by the wand, or arrow. We find in Ezekiel 21. 21, the following passage: "For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination; he made his arrows bright, he consulted with images, he looked in the liver. At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gate, to cast a mount, and to build a fort." And again, in Hosea 4. 12, "My people ask counsel at their stocks, and their staff declareth unto them," a passage which St. Jerome understands to refer to rhabdomancy. In ancient times, this form of divination was practised either by writing on arrows the names of persons or cities, and then shooting them, and deciding the proposed question by the place and manner in which they fell, or else by casting them up in the air and divining in a similar way. In modern times, the chief mode in which rhabdomancy has been practised has been by what has exclusively been called "the divining rod," and by the bending of which hidden treasures were thought discoverable.

3. The third form, Necromancy, will be treated of under the head SPIRIT, which see; it cannot, indeed, be so properly called divination as sorcery.

4. The fourth species of divination referred to was Splanchnomancy,—divining by an inspection of the entrails of victims slain for that purpose. This species of divination was, perhaps, the most common among all nations, as well Eastern as Western. In the passage above quoted from Ezekiel, we find the king of Babylon examining the liver of a victim. No species of divination prevailed more extensively than that to which allusion is here made, and in none was more confidence reposed. The Greek and Roman annals are full of instances in point, one of which we will relate. But a few hours before the breaking out of that revolution by which Galba lost his crown and his life, he was solemnly sacrificing in the temple of Apollo. Among the spectators was Otho, who that same day arrived by the slaughter of Galba at the imperial dignity. The haruspex declared, probably with but too guilty a certainty, "that the entrails were of an ominous appearance, and betokened a domestic foe." He had scarcely uttered the

words when a message was sent to Otho, who, on a fictitious pretext, left the temple and the city only to return as emperor. Heliogabalus and some other monsters sacrificed the most beautiful young persons of either sex with a view to divination of this kind, and a similar charge has been brought against the philosophic Julian. Sometimes, it has been gravely stated by Livy, the victim was found wanting the heart, which was an omen of terrific import; and no little stress was laid on the manner in which the animal went to the altar: if he kicked or resisted, the omen was most unpropitious; if he appeared pleased, it was a token for good.

5. The fifth species of divination to which we shall advert, and in many respects the most important of all, is Oneiromancy, or as it has been sometimes called Oneirocriticism, the interpretation of dreams.

It will be quite unnecessary here to enter into the philosophy of sleep, because it will not be denied that in the periods previous to the Christian dispensation, God did speak to his people "by dreams and visions of the night;" and there are instances on record in the New Testament of similar interpositions. The truth, therefore, of the idea upon which oneiromancy is founded will account for its extensive prevalence. *Oνειρος*, a dream, and *μαντεία*, will give us the derivation of the word, and suggest to us also the remark of Homer, *Καὶ γὰρ τὸν ἄνθρωπον ἐκ Διὸς ἐστὶν*, "For dreams also come from Jove." Thus in the earliest records of profane antiquity, as well as in the Scriptures of truth, we find a recognition of the Divine will conveyed to man by means of dreams.

On reading the accounts preserved in the Sacred Writings, we are struck with a circumstance which at once does away all suspicion of imposture on the part of the "interpreters of dreams." They were sent for on one occasion by Pharaoh, (Gen. 41. 8,) who related to them his dreams, and demanded an interpretation, "but there was none that could interpret them unto Pharaoh." A similar case is found in the dreams of Nebuchadnezzar. Once he required the dream as well as the interpretation to be given him, and the case is not, therefore, an exact instance in point, but afterwards (Dan. 4. 7) we find the king himself saying, "Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers; and I told the dream before them; but they did not make known unto me the interpretation thereof."

From all this we gather that the interpreters of dreams were not (in the ordinary sense of the word) impostors, for had they been such, they would not so frankly have acknowledged their inability to expound the dreams of Pharaoh and Nebuchadnezzar. To an impostor one dream is as easy to interpret as another. The nature of this case is obvious: they interpreted dreams according to a system; whatever could be reduced within the rules of that system admitted of an exposition, but when dreams, sent by the Supreme Being, and probably for that very cause not reducible to any rules with which they were acquainted, were proposed for their consideration, they were too wise to attempt any imposition, but at once acknowledged that the boundaries of their art did not extend to these visions. Many works have come down to us from ancient times on the art of interpreting dreams; the most remarkable is the *Oneirocritica* of Artemidorus, who gives instructions for explaining four hundred and nine species of dreams, many of them such as could never occur to a Christian educated in our day, and which exhibit, perhaps, the darkest picture of Roman morals anywhere to be found.

6. The sixth species of divination is that which has been called by writers on such subjects Cleromancy,

from *κληρος*, a lot, and was usually among heathen nations performed with dice; an oracle of Hercules at Bura in Achaia was always consulted in this manner. The casting of lots, however, among the Jews was a Divine oracle, and a recognised mode of ascertaining the will of God. The lots were sometimes pebbles, sometimes plates of metal, sometimes slips of wood.

7. Idolomancy, from *ειδωλον*, an image. This species of divination is the most remarkable of all. The instances which we find of it in Holy Writ are in the cases of Rachel and Laban, and of Micah. Rachel, when departing with her husband, stole the teraphim, or "gods," of Laban her father. Now that these gods were not objects of adoration is clear from the fact that Laban was not an idolater, and also from the story of Micah, who considered that he should attain the Divine blessing, "now that I have," as he said, "a Levite to my priest." Yet these teraphim *תְּרָפִים* are, in both instances, styled gods. It appears very difficult to ascertain, with any degree of exactness, what they were; but it is quite certain that they were used for superstitious purposes. The Targum of Jonathan Ben Uzziel gives a strange turn to the whole passage concerning Rachel. "And Rachel stole the images of her father, for they had murdered a man who was a first-born son, and having cut off his head, they embalmed it with salt and spices, and they wrote divinations upon a plate of gold, and put it under his tongue, and placed it against the wall, and it conversed with them, and Laban worshipped it. And Jacob stole the science of Laban the Syrian, that it might not discover his departure." It has been conjectured that the teraphim were luminous images, intended as mediums of communication between God and man. But perhaps the most reasonable conjecture is that of the Persian translator, who renders teraphim by *astrolabe*, and refers the whole to astrology.

8. Phonomancy, from *φωνή*, a voice, was called among the Jews, *Bath-kol*, the daughter of the voice. (See *BATH-KOL*.) Lightfoot has collected many instances of the use of this kind of divination, of which the following is a specimen: Two rabbis going to consult this strange oracle concerning the fate of one Rabbi Samuel, the Babylonian, they passed before a school, where they heard a boy reading from a book pronounce the words, "and Samuel died;" this they took as an intimation that the object of their solicitude was no longer among the living. This superstition was very common after the return from Babylon.

But besides these eight kinds of divination, there were innumerable others practised by the ancients, of which it would be useless even to give the names: books, keys, sieves, numbers, letters, the hand, mirrors, smoke, rings, water, fire, sand,—all were by the folly and perverseness of men invested with a power to indicate future events; all point out how far the mind of man will wander when he forsakes the path of revealed truth. Lightfoot; Stehelin, *Jewish Traditions*; Eisenmenger.

DIVINER, one who uses divinations, such as was probably Balaam. See DIVINATION.

DIVISION OF THE EARTH. "The prophecy of Noah," says Dr. Hales, "was uttered long after the Deluge. It evidently alludes to a Divine decree for the orderly division of the earth among the three primitive families of his sons, because it notices the 'tents of Shem,' and the 'enlargement of Japheth.' (Gen. 9. 20-27.) This decree was probably promulgated about the same time by the venerable patriarch. The prevailing tradition of such a decree for this three-fold division

of the earth, is intimated both in the Old and New Testaments. Moses refers to it, as handed down to the Israelites 'from the days of old, and the years of many generations; as they might learn from their fathers and their elders,' and further, as conveying a special grant of the land of Palestine, to be the lot of the twelve tribes of Israel. (Deut. 32. 7-9.) And this furnishes an additional proof of the justice of the expulsion of the Canaanites, as usurpers, by the Israelites, the rightful possessors of the land of Palestine, under Moses, Joshua, and their successors, when the original grant was renewed to Abraham. (Gen. 15. 13-21.) And the knowledge of this Divine decree may satisfactorily account for the terror with which the devoted nations of Canaan were struck at the miraculous passage of the Red Sea by the Israelites, and the approach to their confines, so finely described by Moses in his triumphal song. (Exod. 15. 14-16.)

St. Paul, addressing the Athenians, refers to the same decree, as a well-known tradition in the heathen world: "God made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." (Acts 17. 26.) Here he represents mankind as all of "one blood," race, or stock, "the sons of Adam" and of Noah in succession; and the seasons and the boundaries of their respective settlements, as previously regulated by the Divine appointment. And this was conformable to their own geographical allegory; that Chronus, the god of time, or Saturn, divided the universe among his three sons, allotting the heaven to Jupiter, the sea to Neptune, and hell to Pluto. Chronus represented Noah, who divided the world among his three sons, allotting the upper regions of the north to Japheth, the maritime or middle regions to Shem, and the lower regions of the south to Ham.

According to the Armenian tradition, recorded by Abulfaragi, Noah distributed the habitable earth from north to south between his sons, and gave to Ham the region of the blacks, to Shem the region of the tawny, and to Japheth the region of the ruddy; and the historian dates the actual division of the earth in the hundred and fortieth year of Peleg, B. C. 2614, or 541 years after the Deluge, and 191 years after the death of Noah, in the following order:—"To the sons of Shem was allotted the middle of the earth, namely, Palestine, Syria, Assyria, Samaria, Singar (Shinar), Babel (Babylonia), Persia, and Hegiaz (Arabia). To the sons of Ham, Teimen (Idumea), Africa, Nigritia, Egypt, Nubia, Ethiopia, Scindia, and India (India west and east of the river Indus). To the sons of Japheth, also, Garbia (the north), Spain, France, the countries of the Greeks, Slavonians, Bulgarians, Turks, and Armenians."

In this curious and valuable geographical chart, Armenia, the cradle of the human race, was allotted to Japheth by right of primogeniture; and Samaria and Babel to the sons of Shem; the usurpation of these regions, therefore, by Nimrod, and of Palestine by Canaan, was in violation of the Divine decree. Though the migration of the primitive families began about 541 years after the Deluge, it was a length of time before they all reached their respective destinations. The "seasons," as well as the "boundaries," of their respective settlements, were equally the appointment of God; the nearer countries to the original settlement being planted first, and the remoter in succession. These primitive settlements seem to have been scattered and detached from each other, according to local convenience. Even so late as the tenth generation after the Flood, in Abraham's days, there were considerable tracts of land in Palestine unappropriated, on which he and his

nephew Lot, freely pastured their cattle without hindrance or molestation. That country was not fully peopled till the fourth generation after, at the exode of the Israelites from Egypt. And Herodotus represents Scythia as an uninhabited desert, until Targitorus planted the first colony there, about a thousand years, at most, before Darius Hystaspes invaded Scythia, or about B. C. 1508. The orderly settlements of the three primitive families are recorded in that most venerable and valuable geographical chart, the 10th chapter of Genesis, in which it is curious to observe how long the names of the first settlers have been preserved among their descendants, even down to the present day:—

I. Japheth, the eldest son of Noah, (Gen. 10. 21,) and his family, are first noticed. (1.) Gomer, the eldest son of Japheth, took possession of the north-eastern part of Asia Minor, comprehending the countries of Phrygia, Pontus, Bithynia, and part of Galatia. Thus, in ancient authors, we have applied to the inhabitants of these parts the names Gomerites, Cimmerii, and Comari; and to a town in this region, the name of Comara; names easily reduced to Gomer.

We have likewise evidence of the residence in these regions, also, of the three sons of Gomer. The names of the river Ascanius, for instance, the province Ascania, and the Ascanian Isles, are evident derivations of Ashkenaz, the name of the eldest son of Gomer. The prophet Jeremiah, predicting the fall of Babylon by the arms of Cyrus, issues from Jehovah the following command, "Call together against her the kingdoms of Ararat, and Minni, and Ashkenaz;" and Xenophon, relating the event of the siege of Babylon, informs us that Cyrus sent Hystaspes, with an army, into the Phrygia that lies on the Hellespont, who brought with him thence a great number of Phrygian cavalry, and other soldiers, whom Cyrus united to his army, and conducted against Babylon. Whence it appears, that the kingdom of Ashkenaz lay in that part of Phrygia which is washed by the waters of the Hellespont and Euxine seas.

Paphlagonia, a province on the Euxine sea, and adjoining those already named, Josephus informs us, was originally called Riphatea, evidently from Riphath, the second son of Gomer. There is also mention made by the Greek and Roman writers of a river rising in this region, and emptying itself into the Euxine Sea, under the name of Rhebæus, or Rhebas.

In the regions of Pontus and Cappadocia, Strabo and Ptolemy place a people whom they call Trocmi, but whom Cicero calls Trogmi, and Stephanus, Trocmeni; all which names are traces of Togarmah, the third son of Gomer, who thus appears to have occupied the most easterly part of the kingdom of Gomer. Togarmah would thus be situated on the north of the land of Judæa; which is precisely the situation assigned to him by the prophet Ezekiel, when he says, "Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands." (Ezek. 38. 6.) (2.) Magog, Tubal, and Mesech, sons of Japheth, are noticed together by Ezekiel as settled in the north. (Ezek. 38. 2, 14, 15.) And as the ancestors of the numerous Slavonic and Tartar tribes, the first may be traced in the Mongols, the second in the Tobalshoi of Siberia, and the third, Mesech or Mosoc, in the Moschici and Muscovites. Bochart traces the names of the mountains of Caucasus to the name of Gog, through the word Gog-chasan, which, in the language of that neighbourhood, signifies the fortress of Gog; and there is mention made by Strabo and Stephanus, of a people in the neighbourhood of these mountains, under the name of Gogarene; and another by Tibullus, in the neighbourhood of the river Tanais, under the name of

Magini, probably a contraction for Magogini; both of which may be traced to Magog. (3.) Madai, who was the third son, is generally considered to have been the father of the Medes, who are repeatedly so denominated in Scripture. (2Kings 17. 6; Isai. 13. 17.) (4.) From Javan was descended the Javanians, or Jaones of the Greeks, and the Yavanas of the Hindoos. Greece itself is called Javan by Daniel. (10. 20; Heb. text.) His descendants settled in the southern parts of Lesser Asia, as appears from the evident traces of his four sons in these parts. Tarshish, his second son, settled in Cilicia, the south-eastern part of Asia Minor; whence, according to Josephus, the whole of that country was anciently called Tarshish. From the fact of its containing a city that was called Tartessus, an easy derivation from Tarshish, it would appear that this family colonized Spain. Adjoining Tarshish on the west, were the settlements of the Kittim, descendants of another son of Javan. Thus Ptolemy makes mention of the country of Cetis, in these regions, and Homer, in the *Odyssey*, of the people Cetii. Colonies of this people, crossing the Hellespont, settled in Greece. It is predicted, (Numb. 24. 24,) "Ships shall come from the coasts of Chittim;" by which the Greeks and Seleucidæ are generally understood; for in the first book of Maccabees, the king of Macedon is called the king of Chittim. Several bodies of this nation having settled in Cilicia, it is called in Scripture the land of Chittim. (Isai. 23. 1.) In the book of the prophet Daniel, (11. 3,) there occurs the following passage: "The ships of Chittim shall come against thee," which is, by common consent, referred to the Roman fleet; whence it would appear that this people also colonized Italy. Javan's sons, Elishah and Dodan, it is thought, may be traced in Elis and Dodona, the oldest settlements in Greece. In their passage into Greece, the sons of Elishah probably took possession of the isles of the Grecian archipelago; for the prophet Ezekiel calls certain isles, "the isles of Elishah," and he attributes to them qualities for which these isles have always been distinguished.

II. Ham and his family are next noticed. (Gen. 10. 6-20.) The name of the patriarch is recorded in the title frequently given to Egypt, "The land of Ham." (Psalm 105. 23, &c.) (1.) Of his sons, the first and most celebrated appears to be Cush, who gave his name to the land of Cush, both in Asia and Africa; the former is still called Chusistan by the Arabian geographers, Susiana by the Greeks, and Cush dwipa (*within*) by the Hindoos; the other, called Cussha dwipa (*without*): the identity of Cush with Arabia is fully established by Scripture. The enterprising Cushim, or Cuthim, of Scripture, in Asia and Europe, assumed the title of Getæ, Guiths, and Goths; and of Scuths, Scuits, and Scots; and of Sacas, Sacasenas, and Saxons. The original family settlement of Abraham was "Ur of the Chasdim," or Chaldees, (Gen. 11. 28,) who are repeatedly mentioned in Scripture. (Isai. 13. 9; Dan. 9. 1.) According to the remark of Faber, it may more properly be pronounced Chus-dim, signifying Godlike Cushites. It is highly improbable that they were so named from Chesed, Abraham's nephew, (Gen. 22. 22,) who was a mere child, if born at all, when Abraham left Ur, and was an obscure individual never noticed afterwards. Of the sons of Cush, Seba, Havilah, Sabtah, Sabtechah, and Raamah; and the sons of Raamah, Sheba and Dedan, seem to have settled in Idumea and Arabia, from the similar names of places there; and of his descendants, Nimrod the mighty hunter, first founded the kingdom of Babylon, and afterwards that of Assyria, invading the settlements of the Shemites, contrary to the Divine decree. His posterity were probably distinguished by

the title of Chusdim, mentioned in Isaiah 23. 13. (2.) The second son of Ham was Misr, or Mitzraim. He settled in Egypt, whence the Egyptians were universally styled in Scripture Mitzraim, or Mitzraites, in the plural form. To Mitzraim were born seven sons. The Ludim are supposed to have settled in Ethiopia in Africa. The Ananim are supposed to have settled in the country of Jupiter Ammon, from the circumstance of Herodotus asserting that the Ammonians were descended partly from the Egyptians, and partly from the Ethiopians. The Lebahim probably settled in Libya Proper, or, as it has been called, Cyrenaica; and the Naphtalim, towards Egypt, in the neighbouring country of Marmarica. The Pathrusim are supposed to have settled in Upper Egypt, or Thebais; for Ptolemy places Pathyris, an inland town, not far from Thebes; and the Septuagint render the Hebrew term Pathros, by the Greek term Pathyris. The situation of the Casluhim is pointed out by Moses, when he adds to this name, "out of whom sprung the Philistines." The Capthorim settled near to the Casluhim, and probably blended themselves with them; for they are mentioned together in the Scriptures, and the Philistines, who are said to have sprung from the Casluhim, are in Deuteronomy 2. 23 denoted by the Capthorim. (3.) Phut is merely noticed without any mention of his family. The tribes of Phut and Lud are, however, mentioned together, with Cush, or Ethiopia, both by Jeremiah (46. 9), and Ezekiel (30. 5), and Jerome notices a district in Libya called Regio Phutensis, or the land of Phut. Ptolemy speaks of a town in Africa Proper, below Adrumetium, called Putea; and in Mauritania, into which the possessions of Phut extended, there is mention made by the same writer of a river by the name of Phut. (4.) The land of Canaan, the remaining son of Ham, is carefully marked out by Moses. Its western border, along the Mediterranean Sea, extended from Sidon southwards to Gaza; its southern border from thence eastwards, to Sodom and Gomorrah, Admah and Zeboim, the cities of the plain, afterwards covered by the Dead Sea, or Asphaltic lake; its eastern border extending from thence to Sidon westward. Of the sons of Canaan, Sidon, the eldest, occupied the north-west corner, and built the town of that name, so early celebrated for its luxury and commerce, (Judges 18. 7; 1Kings 5. 6;) and Tyre, so flourishing afterwards, though boasting of her own antiquity, (Isai. 23. 7,) is styled a daughter of Sidon, or a colony from thence. (Isai. 5. 12.) Heth, the second son of Canaan, and the Hittites his descendants, appear to have settled in the south, near Hebron, (Gen. 23. 3-7;) and next to them at Jerusalem, the Jebusites, or descendants of Jebus, who both remained in their original settlements till the days of David. (2Sam. 11. 3; 5. 6-9.) Beyond the Jebusites were settled the Emorites, or Amorites, (Numb. 13. 29,) who extended themselves beyond Jordan, and were the most powerful of the Canaanite tribes, (Gen. 15. 16; Numb. 21. 21,) until they were destroyed by Moses and Joshua, with the rest of the devoted nations of the family of Canaan.

III. Shem and his posterity are noticed last. (Gen. 10. 21-30.) The sons of Shem, the Sacred historian informs us, were Elam, and Asshur, and Arphaxad, and Lud, and Aram. His posterity were confined to Middle Asia. (1.) His son Elam appears to have been settled in Elymais, or Southern Persia, contiguous to the maritime tract of Chusistan. (Dan. 8. 2.) (2.) His son Asshur planted the land thence called Assyria, which soon became a province of the Cushite or Cuthic empire, founded by Nimrod. (3.) Arphaxad, through his grandson Eber, branched out into the two houses of Peleg and Joktan. Peleg probably remained in Chaldæa (Southern

Babylonia), at the time of the dispersion, for there we find his grandson Terah and his family, settled at "Ur of the Chaldees." (Gen. 11. 31.) Of the numerous children of Joktan, it is said by Moses that "their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east." Faber is inclined to believe that they were the ancestors of the great body of the Hindoos, who still retain a lively tradition of the patriarch Shem, Shama, or Sharma; and that the land of Ophir, abounding in gold, so called from one of the sons of Joktan, lay beyond the Indus eastward. (4.) Lud was probably the father of the Ludim, or Lydians of Asia Minor; for this people had a tradition that they were descended from Lud or Lydus, according to Josephus. (5.) The children of Aram planted the fertile country north of Babylonia, called Aram Naharaim, "Aram between the two rivers," the Euphrates and the Tigris, (Gen. 24. 10,) and Padan Aram, the level country of Aram. (Gen. 25. 20.) This country of Aram is frequently rendered Syria in Scripture, (Judges 10. 6; Hosea 12. 12,) which is not to be confounded with the Syria north of Palestine, into which they afterwards spread themselves, still retaining their original name of Arimoi or Aramæans, noticed by Homer in his *Iliad*. The sons of Aram were four, Uz, Hul, Gether, and Mash, to each of whom were assigned separate territories.

Thus were the families of men scattered abroad upon the face of all the earth. And in this dispersion, we see most evidently the act of an overruling Providence accomplishing its own purposes. (Gen. 11. 8,9; Deut. 22. 8.) The ancient heathens themselves, according to Pindar, retained some idea that the dispersion was not the effect of chance, but that they had been settled in different countries by the appointment of Providence. This dispersion, and that confusion of languages with which it originated, was intended by an all-wise Providence to counteract and defeat the scheme which had been projected by the descendants of Noah, for maintaining their union, implied in their proposing to make themselves a name. By this scheme a great part of the earth must have been for a long time uninhabited, and overrun with wild beasts, and it had manifestly a direct tendency to tyranny, oppression, and slavery. Whence, in forming a variety of independent governments by a small body of men, the ends of government and the security of liberty and property would be much better attended to, and more firmly established, and which, in fact, was really the case; if we may judge of the rest by the constitution of one of the most eminent, the kingdom of Egypt. (Gen. 47. 15-27.)

The act of an overruling Providence appears as evidently in the manner of this dispersion as in the dispersion itself. The individuals were not scattered confusedly, but, as the sacred historian records and repeats, in reference to each of the three branches of the family of Noah: "Every one after his tongue, after their families, and after their nations." The tongues of one branch, although they differed among themselves, bore a nearer resemblance to one another, than to those of another. Thus we find the tongues of the branch of Shem, in the East, to agree more with one another than with the tongues of the branch of Japheth, in the West. And this similarity between the tongues of the same branch or family, would operate as a rule in emigration, companies, both from necessity and choice, locating themselves with other companies between whose language and their own there was a similarity, rather than with those between whose language and their own there was no similarity. Thus we see exemplified what the sacred historian asserts when he says, "The Lord scattered them abroad from thence upon the face of all the earth."

By this event, considered as a dispensation of Providence, bounds were set to the contagion of wickedness; evil example was confined, and could not readily extend its influence beyond the limits of one country; nor could wicked projects be carried on, with universal concurrence, by many small colonies, separated by the natural boundaries of mountains, rivers, barren deserts, and seas, and hindered from associating together by a variety of languages. Moreover, in this dispersed state they could, whenever God pleased, be made reciprocal checks upon each other, by invasions and wars, which would weaken the power, and humble the pride, of corrupt and vicious communities. This dispensation was, therefore, properly calculated to prevent a second universal degeneracy, God dealing in it with men as rational agents, and adapting his scheme to their state and circumstances.

DIVORCE. As the ancient Hebrews paid a stipulated price for the privilege of marrying, they seemed to consider it the natural consequence of making a payment of that kind, that they should be at liberty to exercise a very arbitrary power over their wives, and to renounce or divorce them whenever they chose. (Micah 2. 9; Mal. 2. 11-14.) This state of things was not equitable as regarded the women, and was very often injurious to both parties. Finding himself unable, however, to overrule feelings and practices of very ancient standing, Moses, in his declaration of the Law, merely annexed to the original institution of marriage, (Gen. 2. 24,) a very serious admonition to this effect; that it would be less criminal for a man to desert his father and mother, than without adequate cause to desert his wife. He also laid a restriction upon the power of the husband so far as this, that he would not permit him to repudiate the wife without giving her a bill of divorce. He further enacted, in reference to this subject, that the husband might receive the repudiated wife back in case she had not in the meanwhile been married to another person; but if she had been thus married, she could never afterwards become the wife of her first husband; a law which the faith due to the second husband clearly required. (Deut. 24. 1-4. Comp. Jerem. 3. 1; Matt. 1. 19; 19. 8.) Jahn.

Ezra and Nehemiah obliged a great number of the Jews to dismiss the foreign women, whom they had married contrary to the Law, (Ezra 10. 11; 12. 19;) but Our Saviour has limited the permission of divorce to the single case of adultery. (Matt. 5. 31,32.) Nor was this limitation unnecessary; for at that time it was common for the Jews to dissolve the union upon very slight and trivial pretences.

"The law of Moses," says Paley, "for reasons of local expediency, permitted the Jewish husband to put away his wife; but whether for every cause, or for what cause, appears to have been controverted among the interpreters of those times. Christ, the precepts of whose religion were calculated for more general use and observation, revokes his permission, as given to the Jews for their hardness of heart, and promulgates a law which was thenceforward to confine divorces to the single cause of adultery in the wife. (Matt. 19. 9.) Inferior causes may justify the separation of husband and wife, although they will not authorize such a dissolution of the marriage contract as would leave either at liberty to marry again; for it is that liberty in which the danger and mischief of divorces principally consist. The law of England, in conformity to Our Saviour's injunction, confines the dissolution of the marriage contract to the single case of adultery in the wife; and a divorce even in that case can only be brought about by an Act of Parliament, founded upon a previous sen-

tence in the Spiritual Court, and a verdict against the adulterer at common law; which proceedings taken together, compose as complete an investigation of the complaint as a cause can receive."

DODANIM, the youngest son of Javan. (Gen. 10. 4.) The Samaritan text and Septuagint version of this passage read Rhodanim, which some interpret of the island of Rhodes; but Bochart refers it to the river Rhodanus or Rhone. See **DISPERSION**.

DOCTOR. Anciently, learned men among the Hebrews were denominated חכמים *hachamim*, as among the Greeks they were called σοφοί, *wise men*. In the time of Our Saviour, the common appellative for men of that description was γραμματεὺς, in the Hebrew סופר *sopher*; both having the meaning of "a scribe." They were addressed by the honorary title of רב *Rab*, רבבי *Rabbi*, great, or master. The Jews, in imitation of the Greeks, had their seven wise men, who were called *Rabboni*, of which number Gamaliel was one. They called themselves the children of wisdom; an expression which corresponds very nearly to the Greek φιλοσοφος. (Matt. 11. 19; Luke 7. 35.) The heads of sects were called Fathers, (Matt. 12. 27; 23. 1-9,) and the disciples תלמידים *talmedim*, were denominated sons or children. The Jewish teachers, at least some of them, had private lecture rooms, but they also taught and disputed in synagogues, in temples, and, in fact, wherever they could find an audience. The method of these teachers was the same with that which prevailed among the Greeks. Any disciple who chose might propose questions, upon which it was the duty of the teachers to remark and give their opinions. (Luke 2. 46.)

There is a difference of opinion as to what part of the Temple it was in which Our Saviour was found sitting with the doctors. There was no school in the Temple; but there was a synagogue, and several courts of council and judicature, including at this time the great Sanhedrim itself. It is very probable Our Lord was offered a seat among them, from their being struck with admiration at the searching power of his questions, and the depth of knowledge which they displayed. But it is also possible, that he might have sat on the floor with other young persons, while the doctors sat on raised benches, according to their custom. This was called sitting at their feet, and as the benches were often raised in a semicircle, those who sat or stood in the area, might well be said to be "among" the doctors.

Teachers were not invested by any formal act of the church or of the civil authority; they were self-constituted. They received no other salary than some voluntary present from the disciples, which was called τιμή, rendered "honour" in 1 Timothy 5. 17, and they acquired a subsistence chiefly by the exercise of some art or handicraft. According to the Talmudists, they were bound to hold no conversation with women, and to refuse to sit at table with the lower class of people. (Matt. 9. 11; John 4. 27.) The subjects on which they taught were numerous, and of no great interest; of which there are abundant proofs in the Talmud.

Doctors of the Law, frequently mentioned in the New Testament, were chiefly of the sect of the Pharisees; but they are sometimes distinguished from that sect. (Luke 5. 17.)

In the schools that were established after the destruction of Jerusalem, at Babylon and Tiberias, a sort of academical degree was conferred, the circumstances attending the conferring of which are thus stated by Maimonides. (1.) The candidate for the degree was examined, both in reference to his moral character and his

literary acquirements. (2.) Having undergone this examination with approbation, the disciple then ascended an elevated seat, (see Matt. 23. 2.) (3.) A writing tablet was presented to him, to signify that he should write down his acquisitions, since they might escape from his memory, and without being written down be lost. (4.) A key was presented to him, to signify that he might now open to others the treasures of knowledge, (see Luke 11. 52.) (5.) Hands were laid upon him; a custom derived from Numbers 27. 18. (6.) A certain power, or authority, was conferred upon him, probably to be exercised over his own disciples. (7.) Finally, he was saluted in the school of Tiberias with the title of Rabbi, and in the school of Babylon with that of Master.

DOEG, an Edomite, who was the chief herdsman of Saul. Being at Nob, a city of the priests, when David came thither, and received provision from Abimelech, he reported this to Saul, and was thereby the cause of his sending for the priests who resided at Nob, and of their massacre. (1 Sam. 22. 9-19.) When none of the king's guards would slay these sacred persons, Doeg executed the order without scruple or reluctance.

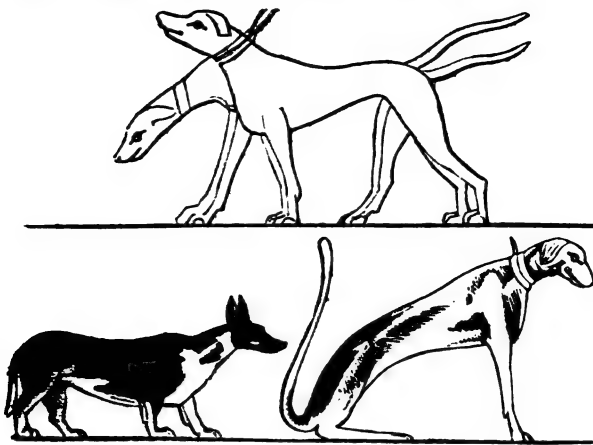
DOG, כלב *keleb*, a well-known domestic animal, which by the law of Moses was declared unclean. In Oriental countries, dogs still run about in a wild manner, and feed upon dead bodies as of old. (1 Kings 16. 4) On account of their wild state, they are mentioned in Psalm 22. 16, 20, 21, with lions, as an image of dreadful enemies. They were held in great contempt among the Jews, as many passages of Scripture testify. (1 Sam. 24. 15; 2 Sam. 9. 8; 16. 9; 2 Kings 8. 13.) Dogs were not shut up in their houses or courts, but were forced to seek food where they could find it. The Psalmist compares violent men to dogs who go about the city in the night, prowl about for their food, and growl and become clamorous if they be not satisfied. (Psalm 59. 6, 14, 15.) The devouring of Jezebel by dogs, mentioned in 1 Kings 21. 23, is illustrated by Bruce, who, speaking of an insurrection which happened while he resided in Abyssinia, says, "The bodies of those killed by the sword were heven to pieces, and scattered about the streets, being denied burial. I was miserable, and almost driven to despair, at seeing my hunting dogs twice let loose by the carelessness of my servants, bringing into the courtyard the heads and arms of slaughtered men, and which I could no way prevent, but by the destruction of the dogs themselves; the quantity of carrion, and the stench of it, brought down the hyenas in hundreds from the neighbouring mountains."

The Jews considered dogs of use to devour the offal from the daily slaughter of animals for food, and to them was given meat that had become tainted, or such animals as had died in consequence of being wounded, or torn of other beasts: "Ye shall not eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs." (Exod. 22. 31, with which compare Matthew 15. 26; Mark 7. 27.)

"The Egyptians," says Wilkinson, "had several breeds of dogs, some solely used for the chase, others admitted into the parlour, or selected as the companions of their walks; and some, as at the present day, selected for their peculiar ugliness. All were looked upon with veneration, and the death of a dog was not only lamented as a misfortune, but was mourned by every member of the house in which it occurred."

"The most common kinds were a sort of fox-dog, and a hound; they had also a short-legged dog, not unlike our turnspit, which was a great favourite in the house, especially, it appears, in the time of Osirtasen; and it is

possible that, as in later days, the choice of a monarch led the taste, or fashion, of the time, to fix upon a particular breed. Of the fox-dog, I have found several



Various species of Dogs. From the Monuments.

mummies in Upper Egypt, and it is reasonable to conclude that this was the parent stock of the modern red wild dog of Egypt, which is so common at Cairo, and other towns of the lower country."

Denon observes, "During all the long tour through this dreary and melancholy city (Alexandria), Europe and its liveliness was pictured to me only by the bustle and the activity of the sparrows. I here no longer recognised the dog, that friend of man, the attached and faithful companion, the lively and honest courtier; he is here a gloomy egotist, unknown to the host under whose roof he dwells, cut off from human intercourse, without being less of a slave; he does not know him whose house he protects, and devours his corpse without repugnance. The following circumstance will fully paint his character. In the evening of the day on which I arrived at Alexandria, I went to our ship to supply myself with clean linen. It was eleven o'clock at night when I came again on shore, and I was half a league from my quarters. I was obliged to go through a city taken only that morning by storm, and in which I did not know a street. No reward could induce my man to quit his boat and accompany me. I undertook the journey alone, and went over the burying-ground in spite of the manes, as I was best acquainted with this road. At the first habitations of the living, I was assailed by whole troops of furious dogs, who made their attacks from the doors, from the streets, and the roofs; and the barking resounded from house to house, from one family to another. I soon, however, observed that the war declared against me was not grounded on any coalition; for as soon as I had quitted the territory of the attackers, they were driven away by the others, who received me on their frontiers. The darkness was only lightened by the stars, and by the constant glimmer of the nights in this climate. Not to lose this advantage, to avoid the barking of the dogs, and to take a road which I knew could not lead me astray, I left the streets, and resolved to go along the beach; but walls and timber-yards, which extended to the sea, blocked up the way. After having waded through the water to escape from the dogs, and climbed over walls where the sea was too deep, exhausted by anxiety and fatigue, and quite wet, I reached one of our sentinels about midnight, in the conviction that the dog is the most dreadful among the Egyptian plagues."

The Baroness von Minutoli also speaks of troops of savage dogs there which pursue and harass you. They are described by Dr. Hume as being particularly savage in Alexandria: he says they are a mixture of the dog and the jackal, and are of a light sandy colour.

The dogs of Cairo are very numerous, seldom have masters, but compose regular and distinct tribes; each of these confines itself to a certain district, or quarter of the town; from which any strange dog that may venture to intrude is invariably chased. Dogs are generally careful to avoid coming in contact with the men, as if they knew that the majority of the people of the city regarded them as unclean; they often bark at persons in a Frank dress; and at night annoy every passenger, but they are of use in clearing the streets of offal, in which duty they are assisted by the vultures and the storks; and of such importance are dogs considered for this avocation, that special provision is made for them by the public. In every district of the city are several small troughs, daily replenished with water for their use; and wherever there are shops, a water-carrier receives a small monthly stipend from each shopkeeper for sprinkling the streets and supplying the dog-troughs with water. In some few instances dogs are employed as house guards.

The Abbé Poiret, in his *Travels through Barbary*, says, that the severest punishment among the Arabs is to be cut to pieces and thrown to the dogs. The same writer says, "The dog loses in Barbary, as in the East in general, a part of those social qualities which make him the friend of man. He is no longer the domestic, mild, insinuating animal, faithfully attached to his master, and ever ready to defend him, even at the expense of his life. Among the Arabs he is cruel, bloodthirsty, always hungry, and never satisfied. His look is savage, his physiognomy ignoble, and his appearance disagreeable. The Moors grant him, indeed, a corner of their tent; but this is all. They never *caress him*, nor throw him anything to eat."

Such being the character of the dog in the East, we need not wonder at finding that among the Jews it was the symbol of uncleanness, immodest actions, apostacy; also of the Gentile tribes generally, whom the Jews despised, as being destitute of the true knowledge, worship, and obedience of God; as living in impurity, and being without the pale of the covenant. But whatever good qualities the animal possessed were also duly noted; and thus, in *Isaiah* 56. 10, the dog is used as the symbol of diligence and watchfulness. As the barking of dogs is useful to give notice to man of the approach of strangers, so those watchmen mentioned by the prophet, when they cease to warn the people, are compared to dogs who are dumb, and who cannot, or do not, bark, consequently have lost their most useful quality.

When Our Lord says, in *Matthew* 15. 26, "It is not meet to take the children's bread and to cast it to the dogs;" by the children he means the Jews; by the dogs, the Gentiles. In the rabbinical writings, the question is put, "What does a dog mean?" and the answer given is, "One who is uncircumcised."

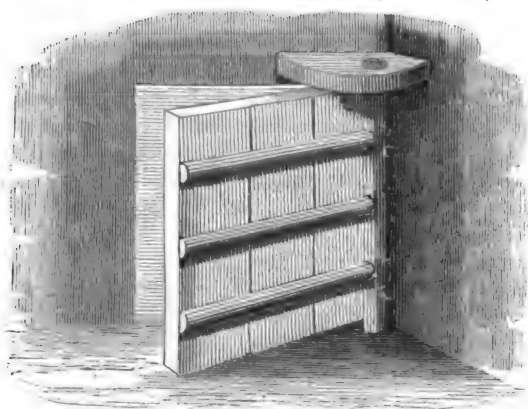
The dog and the sow are mentioned together by *Isaiah*, (66. 3,) by Our Saviour, (*Matt.* 7. 6,) and by St. Peter, (2 *Ep.* 2. 22,) as being alike impure and unacceptable. St. Paul calls the false apostles, dogs, on account of their impudence and love of gain. "Beware of dogs." (*Phil.* 3. 2.)

The dog, or jackal, was an object of worship with the Egyptians. See ANUBIS.

DOOR, דלת *daleth*. From a comparison of various passages of Scripture, we learn that anciently doors were suspended and moved by means of pivots of wood, which projected from the ends of the two folds, both above and below. The upper pivots, which were the longest, were inserted in sockets sufficiently large to receive them in the lintel; the lower ones were secured in a corresponding manner in the threshold. The pivots or axles are called פתות *pothoth*; the sockets in which they are inserted, צירים *tsirim*. (*Prov.* 26. 14.) Doors

were fastened by a lock, (Cantic. 5. 5,) or by a bar. (Judges 16. 3; Job 38. 10.) Those made of iron and brass were not used except as a security to the gates of fortified places or repositories of valuables. (Isai. 45. 2, 3.) The lock was nothing more than a wooden slide attached to one of the folds, which entered into a hole in the door-post, and was secured there by teeth cut into it, or catches. Two strings passed through an orifice, leading to the external side of the door. A man going out, by the aid of one of these strings moved the slide into its place in the post, where it was so fastened among the teeth, or catches, as not to be drawn back. The one coming in who wished to unlock, had a wooden key, sufficiently large, and crooked, like a sickle. It was called *מפתח* *mephtach*. (Judges 3. 25.) He thrust the key through the orifice of the door, or key-hole, lifted up the slide so as to extricate it from the catches, and, taking hold of the other string, drew it back, and thus entered. Keys were not made of metal, except for the rich and powerful, and these were sometimes adorned with an ivory handle. A key of this kind, in the days of the Hebrew monarchs, was assigned to the steward of the royal palace as a mark of his office, and he carried it on his shoulder. (Isai. 22. 22.) The key-hole was sometimes so large as to admit a person's finger through it, and enable him to lift the slide; in that case he stood in no absolute need of a key to enter. (Cantic. 5. 4.)

The common Oriental door, at the present day, turns



Modern Oriental Door

upon pivots, as did the ancient Egyptian, and such very probably was the universal practice of old. We have no means of showing the form of the door or door-way

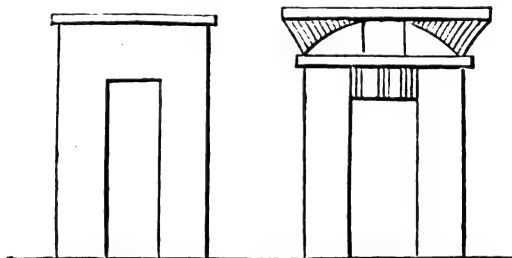


Fig. 1.

Fig. 2.

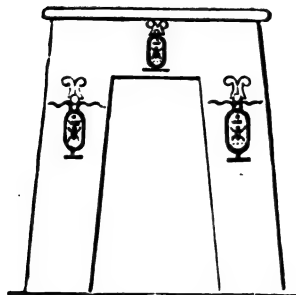


Fig. 3.

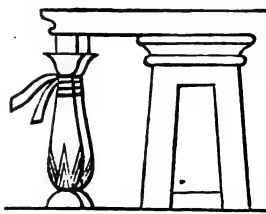
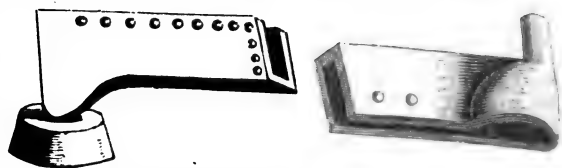


Fig. 4.

Egyptian Doors and Doorways.

among the Hebrews; but the preceding illustrations exhibit each variety usual with the Egyptians. Figs. 1 and 2 are specimens of those of private houses, and destitute of ornament, while fig. 3 bears hieroglyphics denoting the name of the resident; and fig. 4 is a doorway with a porch, to the columns of which are attached ribbons, with the name inscribed. The pins upon which the Egyptian doors turned were frequently made of bronze, and a specimen of these pins may be seen in the British Museum, with the basalt socket of the lower, from the granite sanctuary of the great temple of Karnak. The following illustration is copied from Wilkinson.



Upper and Lower Pins of an Egyptian Door

Among the Scriptural allusions to doors, it may be mentioned that, in Hosea 2. 15, the valley of Achor is called "a door of hope," because there, immediately after the execution of Achan, the Lord said to Joshua, "Fear not, neither be dismayed;" and from that time Joshua carried on his conquests with uninterrupted success.

St. Paul, in 1 Corinthians 16. 9; 2 Corinthians 2. 12; Colossians 4. 3, uses the symbol of a door opened, to signify the free exercise and propagation of the Gospel. Our Lord applies the term to himself, "I am the door." (John 10. 9.) The "door opened in Heaven," signifies the beginning of a new kind of government, (Rev. 4. 1;) and in general the opening of anything is said when it may act suitably to its quality; the shutting of anything is the stopping of its use.

DOOR-KEEPER. The expression in Psalm 84. 10, "I had rather be a door-keeper in the house of my God," is rendered by Ainsworth, "I have chosen to sit at the threshold in the house of my God;" which is the same as the marginal reading. Roberts remarks, "The word 'door-keeper' does not convey the proper meaning of the original, because the preference of the Psalmist was evidently given to a very humble situation, whereas that of a door-keeper, in Eastern estimation, is truly respectable and confidential. The gods are always represented as having door-keepers, who were of great dignity and power, as they also fought against other deities. In the heathen temples, there are images near the entrance called kaval karan, guards, or door-keepers. Kings and great men, also, have officers, whose business it is to stand at the door, or gate, as keepers of the entrance. The most dignified native of Ceylon is the Maha Modaliar of the governor's gate, to whom all others must make obeisance. The word door-keeper, therefore, does not convey the idea of humility, but of honour.

"The marginal reading of our version, however, to 'sit at the threshold,' at once strikes an Eastern mind as a situation of deep humility. See the poor heathen devotee; he goes and sits near the threshold of his temple. Look at the beggar; he sits or prostrates himself at the threshold of the door or gate till he shall have gained his suit. 'I am in great trouble; I will go and lie down at the door of the temple.' 'Friend, you appear to be very ill.' 'Yes.' 'Then go and prostrate yourself at the threshold of the temple.' I think, therefore, the Psalmist refers to the attitude of a beggar, or suppliant, at the threshold of the house of the Lord, as being preferable to the splendid dwellings of the wicked."

DOPHKAH, one of the encampments of the Israelites in the Wilderness, between the Wilderness of Sin and Mount Sinai. (Numb. 33. 12.)

DOR. This city was a maritime place, situated on a kind of peninsula in the Mediterranean, at the pass where Mount Carmel commences, and was the capital of a kingdom at the time that the Israelites entered Canaan. It is first mentioned in the Book of Joshua, among the towns which Manasseh had in Issachar and in Asher, (Josh. 17. 11,) and next in the Book of Judges, where it is similarly enumerated. It is spoken of as one of the kingdoms on the borders of the coast on the west, its king being among those sovereigns of the Canaanites whom Joshua and the children of Israel smote, and whose lands they disposed of among themselves. (Josh. 11. 2.) It was afterwards governed by one of the twelve princes of Solomon, who is called the son of Abinadab, and is said to have had Taphath, the daughter of Solomon, to wife. (1 Kings 4. 11.)

Dor was destroyed at the captivity of the ten tribes; but it was rebuilt, and became, notwithstanding its bad harbour, a place of considerable strength and importance. It was subject to the kings of Egypt, the successors of Alexander; but Polybius informs us that it was taken by Antiochus Epiphanes, after gaining a victory over the troops of Ptolemy Philometor. Tryphon, the murderer of Jonathan Maccabæus, and who usurped the kingdom of Syria, having taken refuge in Dor, was there besieged by Antiochus Sidetes, who took it, and put Tryphon to death.

Dor was in the possession of the Jews at the time Pompey entered Syria; and, when the whole country was reduced to the condition of a Roman province, Dor received from the Roman general the privilege of nominal independence. It became afterwards a bishop's see, and it is said that there are still extant gold coins of the city with this inscription, "The holy city of Dor, anno 175." It at length fell into decay, and in Jerome's time it was altogether desolate, its ancient magnificence being only indicated by its ruins; in which condition it still remains, and is now a miserable village called Tortura, with about five hundred inhabitants, who are all Mohammedans.

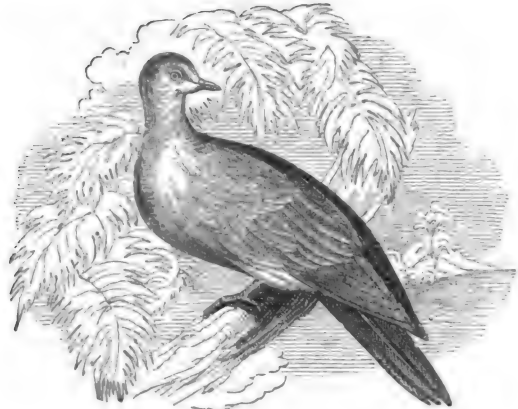
DORCAS, a charitable and pious Christian widow of Joppa, whom Peter restored to life. (Acts 9. 36-41.) The sacred writer mentions her as "a certain disciple named Tabitha, which by interpretation is called Dorcas," the reason of which probably is that she was a Grecising Jewess, and was called Dorcas by the Greeks, while to the Jews she was known by the name of Tabitha.

DOTHAN, a place about twelve miles north of Samaria, in the tribe of Ephraim, near to which Joseph was sold by his brethren to the Ishmaelitic merchants. (Gen. 37. 28.) At this place also, Elisha was surrounded by the troops of Benhadad, king of Syria, who were sent to apprehend him, but who were smitten with blindness, by which the prophet escaped. (2 Kings 6. 13.) A small village still occupies the spot where the town once stood, and the well or "pit" into which Joseph was cast is pointed out; it has now a marble cover, supported by three small pillars.

DOUGH, **בצק** *batsik*. The dough, we are told, which the Israelites had prepared for baking, and on which it appears they subsisted after they left Egypt for a month, was carried away by them in their kneading-troughs on their shoulders. (Exod. 12. 34.) In order to

understand this passage, we must bear in mind that the vessels which the Arabs make use of for kneading the unleavened cakes they prepare for those who travel in the desert, are small wooden bowls; and Dr. Shaw says that they seem to use no other in their tents for that purpose. The Arabs use on their journeys, for a tablecloth, or rather table, a circular piece of leather, the margin of which is furnished with rings, by a string or chain run through which it can be drawn up into a bag when necessary. This bag they sometimes carry full of bread, and when their meal is over, tie it up again with what is left. Dr. Boothroyd prefers this last utensil, and reads the text thus: "The people of Israel then took their dough before it was leavened, in their dough-bags, wrapped up in their clothes, upon their shoulders." But he has here been misled by an inference of Harmer, which he seems to state as part of Pococke's text, but where it is not to be found. Neither Pococke nor Niebuhr say anything about "dough," nor are the utensils "dough-bags." The Arabs do not carry dough at all; but if, when their dough happened to be kneaded, they were suddenly obliged to decamp, they would naturally carry it away either in their kneading-bowl, or in the leathern bag in which they usually carry their bread. See BREAD.

DOVE, **יונה** *yonah*. This beautiful genus of birds is very common in the East. In the wild state, they generally build their nests in the holes or clefts of the rocks, or in excavated trees, but they are easily taught submission and familiarity with mankind, and when domesticated build in structures erected for their accommodation, called "dove-cotes." They are classed by Moses among the clean birds; and it appears from the sacred, as well as other writers, that doves were always held in the highest estimation among the Eastern nations.



Syrian Dove.

In modern systems, the doves are included in the natural family *Columbidæ*, or pigeon tribe, which comprises the pigeons, doves, and turtles, but naturalists are still divided as to the proper place of the family, and the limits of the respective subdivisions. The conjugal fidelity of the dove has been celebrated by every writer who has described or alluded to her character. She admits but of one mate, and never forsakes him until death puts an end to their union. The black pigeon, when her mate dies, obstinately rejects another, and continues in a widowed state for life. Hence among the Egyptians a black pigeon was the symbol of a widow who declined to enter again into the marriage relation. These facts have been transferred, by later authors, to the widowed turtle, which, deaf to the solicitations of another mate, continues, in mournful strains, to deplore her loss until death puts a period to her sorrows.

The cooing of the dove, when solitary, is often alluded

to in Scripture, as in Isaiah 38. 14; 59. 11; Nahum 2. 7. The first mention of the dove in Scripture is in Genesis 8. 8, 10-12, when Noah sent one from the ark to ascertain if the waters of the Deluge had assuaged. She was sent forth thrice. The first time she speedily returned, having, in all probability, gone but a little way from the ark, as she must naturally be terrified at the appearance of the waters. After seven days, being sent out a second time, she returned with an olive-leaf plucked off, whereby it became evident that the flood was considerably abated, and had sunk below the tops of the trees. This relieved the fears and cheered the hearts of Noah and his family, and hence the olive-branch has ever since been among the emblems of peace, and the chief of those tokens by which a happy state of renovation and restoration to prosperity has been signified to mankind. At the end of other seven days, the dove being sent out a third time, returned no more; from which Noah conjectured that the earth was so far drained as to afford sustenance for the birds and fowls; and he therefore removed the covering of the ark, which probably gave liberty to many of the fowls to fly off.

The dove is frequently mentioned in the Scriptures as the emblem of purity and innocence, and so it doubtless was viewed by the Psalmist, who when seeking to escape the deadly fury of Saul wished for the wings, not of the eagle or the hawk, though stronger and more impetuous, but of the dove, for then he should flee away and be at rest. (Psalm 55. 6.)

In after times the dove appears to have been the symbol of kings; for we learn from some of the Jewish writers, quoted by Lightfoot, "that when Solomon sat on his throne, there was appended to it a sceptre, on whose top was a dove, and a golden crown in the mouth of the dove;" probably the emblem was borrowed from the history of Noah and his dove, with the olive-branch of peace, and might be intended to denote a pacific reign. The kings of Assyria also are said to have used it as an emblem; they had it painted on their standards, banners, and public edifices, as the ensign of their empire.

Doves were ordained as an offering under the Old Testament, (Levit. 12. 6, 8,) and that they were much used among the Jewish sacrifices, appears from Matthew 21. 12; Mark 11. 15; John 2. 14. That they were also offered among the Gentiles is plain from ancient authors. The dove was worshipped by the Assyrians and Samaritans; for Lucian (*de Dea Syr.*) observes, "Of birds, the dove appears to them the most sacred, and they account it unlawful even to touch it." Some writers think the dove was worshipped among the Assyrians in honour of Semiramis; others suppose as an emblem of the air; and it is very possible that both opinions are correct.

In illustration of the passage in Isaiah 60. 8, "Who are those that fly as a cloud, and as the doves to their windows?" Mr. Morier observes, "In the environs of the city, (Tehraun,) to the westward, near the Zainderood, are many pigeon-houses, erected at a distance from habitations, for the sole purpose of collecting pigeon's dung for manure. They are large round towers, rather broader at the bottom than the top, and crowned by conical spiracles, through which the pigeons descend. Their interior resembles a honeycomb, pierced with a thousand holes, each of which forms a snug retreat for a nest. More care appears to have been bestowed upon their outside than upon that of the generality of the dwelling-houses; for they are painted and ornamented. The extraordinary flights of pigeons which I have seen alight upon one of these buildings, afford perhaps a good illustration of the prophet's words; the great numbers and

the compactness of their mass, literally look like a cloud at a distance, and obscure the sun in their passage."

Every hut in Upper Egypt is provided with a white conical house for pigeons, and numbers of these birds are kept throughout the country. "In some places," says Norden, "there is even a law which does not permit any man to marry unless he is in possession of such a dove-house. The reason of it is, that the dung of these birds is the only thing they have for manuring the ground."

DOVE'S DUNG. There has been much diversity of opinion respecting the dove's dung, mentioned in 1 Kings 6. 25. Josephus says that it was purchased for its salt. Some of the Rabbins say, that it was used for fuel, others think it means grain which was taken from the crops of pigeons, which could get out of the besieged town and feed in the open country. Bochart, with many other commentators, contends that the name, though literally "dove's dung," means an article of vegetable food. He observes, that the Arabs give the name of "dove's dung" to a kind of moss that grows on trees and stony ground, and also to a sort of pulse or pea which is still very common in Judæa. Large quantities of it are parched and dried, and stored in magazines at Cairo and Damascus, and it is much used during journeys, particularly by the great pilgrim caravan to Mecca. Taylor also remarks, that in the Arab writers, the words *kali*, and *ugnen*, signify equally the dung of pigeons and chick peas; and Belon says, "there are many shops in Damascus, where nothing else is done but preparing these chick peas; they are parched in a copper pan and dried." The *cab* would thus be a fit measure for this kind of pulse, which in ancient times was the fare of the poorer classes of the people.

Mr. Roberts observes, "The Tamul translation for 'dove's dung' is 'dove's grain,' which is known in the East by the name of *kara-manne-pira*. Dr. Boothroyd translates it 'a cab of vetches,' which amounts to much the same thing. The Orientals are exceedingly fond of eating leguminous grains, when parched. I have often eaten the pulse which pigeons are so fond of, and have found it very wholesome, either in puddings or soup, (see Levit. 23. 14; Ruth 2. 14; 2 Sam. 17. 28;) and it is surprising to see what a great distance they will travel on only that food and water. It was therefore in consequence of the famine, that this, their favourite and generally very cheap sustenance, was so dear. Of what use would 'a cub of dove's dung' be unto them? Some say, in explanation, it was good for manure! What were they to live upon till the manure had produced the grain?"

It seems evident, that if dove's dung be really intended, it could not be used for food; it must then have been employed as a manure, which idea is exemplified in what Mr. Morier states of its use in Persia. "The dung of pigeons is the dearest manure which the Persians use; and as they apply it almost entirely to the rearing of melons, it is probably on that account that the melons of Ispahan are so much finer than those of other cities. The revenue of a pigeon-house is about a hundred toman per annum; and the great value of this dung, which rears fruit that is indispensable to the existence of the natives during the great heat of summer, will probably throw some light on that passage of Scripture, when, in the famine of Samaria, the fourth part of a cab of dove's dung was sold for five pieces of silver."

Sir Robert Ker Porter also states, "Formerly great attention was paid to the nurturing and rearing of these birds (pigeons), the dung bringing in a yearly income, from the produce of one pigeon-house alone, of nearly

two hundred tomanas. Among other uses to which the small remains of this manure is applied, it is laid on the melon beds of Ispahan; and hence the great reputation of the melon of that district for its unequalled flavour. Another use of the dung in old times was to extract saltpetre for the purpose of making gunpowder; which, two centuries ago, had only just been put into the Persian list of warlike ammunition."

DOWRY. See MARRIAGE.

DRACHMA. See COIN.

DRAGON, תַּנִּין *tannin*. This word appears to have considerable latitude as employed by the sacred writers, and is by translators variously rendered whales, dragons, sea-monsters, crocodiles, serpents, &c. The first three significations are those usually given in our version. We cannot now ascertain what particular animal is in each case denoted, and it may very probably be merely a general term, equivalent to our word "monster," for any strange or prodigious creature.

On Exodus 7. 15, Dr. Adam Clarke observes, "What kind of serpent is here intended, learned men are not agreed. From the manner in which the original word is used in Psalm 74. 13; Isaiah 27. 1; 51. 9; and Job 7. 12, some very large creature, either aquatic or amphibious, is probably meant. Some have supposed that the crocodile, a well-known Egyptian animal, is here intended. In Exodus 4. 3 it is said that this rod was changed into a serpent; but the original word there is נָחָשׁ *nachash*, and here תַּנִּין *tannin*. As *nachash* seems to be a term restricted to no one particular meaning, so the words *tannin*, *tannin*, *tanninim*, and *tannoth*, are used to signify different kinds of animals in the Scriptures. As it was a rod or staff, that was changed into the *tannin* in the cases mentioned here, it has been supposed that an ordinary serpent is what is intended by the word, because the size of both might be pretty nearly equal; but as a miracle was wrought on the occasion, this circumstance is of no weight; it was as easy for God to change the rod into a crocodile, or any other creature, as to change it into an adder or common snake."

The passage in Job 30. 29, "I am a brother to dragons," Dr. Boothroyd renders, "A brother am I to sea-monsters." The Tamul translation gives, "I am a brother to the malli-pambu, the rock-snake, or a boa-constrictor." Roberts says, "Wherever the term dragon occurs (in that translation) it is rendered in the same way. Some of these serpents are of immense size and possess great muscular power. If they once get folded round the body of an animal, it is impossible for it to escape. A gentleman, once on a shooting excursion, heard a sudden scream; he ran to the spot and saw a beautiful deer in the embrace of one of these serpents; he took his rifle, and put a ball through its head; its folds instantly became loose, and the deer was set at liberty, but died soon after. He brought the reptile home and it measured eighteen feet. I know not what induced the translators thus to render it by the name of that monster, except that they have taken the idea from the prophets Micah and Jeremiah: 'I will make a wailing like the dragons,' and 'They snuffed up wind like dragons;' as the malli-pambu is said to make a dreadful wailing in the night, and when in want of prey to inhale the wind for food. The sacred writers also describe it as loving to dwell in desert places, which is another feature of its character." These species of the boa are found in Asia, the others belong to the warmer parts of the New Continent; they are distinguished from others of

the serpent tribes, by the under surface of the tail being covered with scuta or undivided plates like those on the belly, and by having no rattle. They are not venomous, they never attack except openly and from necessity, and conquer by dint of strength. The ground colour of the body of the great boa is yellowish grey, on which is distributed along the back a series of large, chain-like, reddish brown, and sometimes perfectly red variations, with other small and more irregular marks and spots.

The great boa is frequently from thirty to forty feet in length, and of a proportionate thickness. The rapacity of these creatures is often the cause of their own destruction; for whenever they seize and swallow their prey, they seem like surfeited gluttons, unwieldy, stupid, helpless, and sleepy. They at the same time seek for some retreat, where they may lurk for several days together, and digest their meal in safety. The smallest effort will then destroy them; they can scarcely make any resistance; and as they are equally unqualified for flight or opposition, even the naked Indians do not fear to assail them. But it is otherwise when this sleeping interval of digestion is over; they then issue, with famished appetites, from their retreats, and with accumulated terrors, while every animal of the forest flies from their presence. One of them has been known to kill and devour a buffalo. Having darted upon the affrighted beast, (says the narrator,) the serpent instantly began to wrap him round with its voluminous twistings; and at every twist the bones of the buffalo were heard to crack as loud as the report of a gun. It was in vain that the animal struggled and bellowed; its enormous enemy entwined it so closely, that at length all its bones were crushed to pieces, like those of a malefactor on the wheel, and the whole body was reduced to one uniform mass; the serpent then untwined its folds, in order to swallow its prey at leisure. To prepare for this, and also to make it slip down the throat more smoothly, it was seen to lick the whole body over, and then to cover it with a mucilaginous substance. It then began to swallow it at the end that offered the least resistance; and in the act of swallowing, the throat suffered so great a dilatation, that it took in at once a substance that was thrice its own original size. In 1799, a Malay seaman was almost instantaneously crushed to death in the island of Celebes by one of these serpents, thirty feet in length, which seized him by the right wrist, and twined round his head, neck, breast, and thigh.

The term "dragon" is used symbolically in the Scriptures of a king that is an enemy. In Ezekiel 29. 3, it means the king of Egypt; so also in Psalm 74. 13; also any hurtful thing. (Psalm 91. 13.) The term, in its Greek form, *ὁ δράκων*, is used in the New Testament to denote Satan acting and ruling by his visible ministers. (Rev. 12. 9.)

DRAMS. This word denotes the Persian coin called Daric. In the original the word is אֲדָרְכֹן *adarkon*; the *N* is prosthetic, or prefixed, and we have the word in Ezra 2. 69, and Nehemiah 7. 70, 71, 72, as דַּרְכֵּמֶן *darkemon*. See ADARCONIM.

DRAUGHT-HOUSE, מוֹצֵאוֹת *motsa'oth*, according to the Keri, (2Kings 10. 27,) rendered in our version draught-house. Jehu, in order to show his contempt for the worship of Baal, ordered his temple to be destroyed, and the place converted to a vile use, that of receiving offal or ordure.

DRAWERS OF WATER. This term occurs in Deuteronomy 29. 11, Joshua 9. 21, 23, and in both instances it is spoken of as a hard and servile employment; to it the crafty Gibeonites were condemned. "In the

East water must be fetched from the river or the wells. In towns this is rarely done by the householders themselves, or by their servants. There are persons who make a trade of it to supply every day, to regular customers, the quantity required. They carry about the water in a well-prepared goat-skin, which is slung to the back, the neck is usually brought under the arm, and compressed by the hand, serving as the mouth of this curious but very useful vessel. Those who drive a great trade have an ass which carries two skins at once, borne like panniers. These men, continually passing to and fro with their wet bags through the narrow streets, are great nuisances in the towns from the difficulty of avoiding contact with them. There are no vehicles of draught in Asiatic towns; the water-carriers with their bags, and the 'hewers of wood,' bearing large fagots on their backs, or the backs of horses or mules, form the only obstructions in the streets. In a time of public calamity the water-carriers are the last to discontinue their labour; and their doing so is a sure indication that the distress has become intense and imminent."

DREAM, a vision presented to the fancy during sleep. Dreams are interesting not only as having been the subject of much curious research, but as having been one of the means by which God was pleased to make known his will to mortals. Zeno entertained a remarkable idea concerning dreams, viz., that they exhibited the true state of the moral constitution, so that the man whose dreams were of a vicious character had every cause for vigilance when awake, inasmuch as in sleep the restraints of prudence being withdrawn, the mind revelled in that which was most delightful to it, and thus exhibited itself in its true colours. The church has frequently furnished us with prayers against evil dreams; and Sir Thomas Brown, in his *Religio Medici*, beautifully remarks, "Sleep is a death, whereby we live a middle moderating point between life and death, and so like death, I dare not trust it without my prayers and an half adieu unto the world, and take my farewell in a colloquy with God, after which I close my eyes in security, content to take my leave of him and sleep unto the resurrection." See **DIVINATION**.

DREGS. In reference to the passage in Psalm 75. 8, Harmer observes, "The turbidness of wine makes it very inebriating, and consequently expressive of the disorder affliction brings on the mind; thus Thevenot tells us the wine of Shiraz in Persia is full of lees, and therefore very heady; to remedy which they filtrate it through a cloth, and then it is very clear and free from fumes." The best wines of the East are much mixed with dregs, in the vessels in which they are preserved, so that commonly when drawn out, the liquor is strained for use. It is to this condition of the wine that the above text appears to refer, and it clearly explains what follows. "He poureth out of the same; but the dregs thereof all the wicked of the earth shall wring them out, and drink them." This is probably intended to denote that the pure and clear wine should be given as a wine of blessing to the righteous, while the wicked should drink the thick and turbid residue. The punishments which God inflicts upon the wicked are compared to a cupful of fermenting wine mixed with intoxicating herbs, of which all those to whom it is given must drink the dregs or sediment. The same image is found in several places in the Old Testament, and also in the Arabian poets. Thus Taabbata Scharran, in a passage in an Arabian anthology, says, "To those of the tribe of Hodail, we gave the cup of death, whose dregs were confusion, shame, and reproach;" another poet says, "A

cup such as they gave us we gave to them;" and when the Caliph Almansor had his valiant though dreaded general, Abu Moslem, murdered, he repeated the following verse, in which he addressed the corpse: "A cup such as he gave, gave I him, bitterer to the taste than wormwood."

DRESS. In our region of the world the fashion of dress is in a state of almost daily fluctuation, and different fashions are not unfrequently seen struggling for the superiority; but in the East, where the people are little given to change in anything, the form of their garments continues nearly the same from one age to another. The greater part of their clothes are long and flowing, loosely cast about the body, consisting chiefly of a large piece of cloth, in the cutting and sewing of which very little art or industry is employed. They are well adapted for use in hot climates, and have more dignity and gracefulness than our costume; and from the simplicity of their form and their loose adaptation to the body, the same clothes might be worn with equal ease and convenience by different persons: this fact illustrates a variety of expressions and occurrences in Scripture, which to persons accustomed to our own fashions may be difficult. Thus we read, that the goodly raiment of Esau was put upon Jacob; that Jonathan stripped himself of his garments to bestow them upon David; that the best robe was brought out and put upon the prodigal son; and that raiment and changes of raiment, were often given, and immediately put on, as they still continue to be in Eastern nations, without such previous alterations, as would be required amongst us.

The arts of weaving and dyeing seem to have been distinct occupations among the Jews from a very remote period, in consequence of the variety of skilful operations which were necessary to bring their stuffs to a suitable degree of perfection, but when the weaver and the dyer had finished their part, the labour was nearly at an end; no distinct artisan was necessary to make them into clothes; every family seems in general to have made their own. Sometimes, however, this part of the work was performed in the loom; for they had the art of weaving robes with sleeves all of one piece.

The Jews were not allowed to wear clothes of any materials or form they chose; for they were forbidden by their law to wear a garment of woollen and linen. This law did not prevent them from wearing many different substances together, but only these two; nor did the prohibition extend to the wool of camels and goats, but only to that of sheep. It was lawful for any man who saw an Israelite dressed in such a garment, to fall upon him and put him to death. In the opinion of Maimonides, this was principally intended as a preservative from idolatry; for the heathen priests of those times wore such mixed garments of woollen and linen, in the superstitious hope of having the beneficial influence of some lucky conjunction of the planets or stars, to bring down a blessing upon their sheep and their flax. The second restraint referred to the sexes, of which one was not to wear the dress appropriated to the other. This practice is said to be an abomination to the Lord; which it is supposed refers to some idolatrous custom, of which Moses and the prophets always spoke in terms of the utmost abhorrence. Nothing indeed was more common among the heathen, in the worship of some of their false deities, than for the males to assist in women's clothes, and the females in the dress appropriated to men. In the worship of Venus in particular, the women appeared before her in armour, and the men in women's apparel.

The ancient Jews seldom wore any covering upon the

head, except when they were in mourning or worshipping in the Temple, or in the synagogue. To pray with the head covered, was in their estimation, a higher mark of respect for the majesty of heaven, as it indicated the conscious unworthiness of the suppliant to lift up his eyes in the Divine presence. To guard themselves from the wind or the storm, or from the still more fatal stroke of the sunbeam, to which the general custom of walking bare-headed particularly exposed them, they wrapped their heads in their mantles or upper-garments. But during their long captivity in Babylon, it would appear that the Jews began to wear turbans, in compliance with the custom of their conquerors; for Daniel informs us, that his three friends were cast into the fiery furnace with their turbans. It is not however improbable, that most of the people continued to follow their ancient custom, and that the compliance prevailed only among those Jews who were connected with the Babylonish court.

The dress of the modern Arabs corresponding in so many particulars with that of earlier times, we shall here introduce a few notices from modern travellers, that may serve to illustrate the subject of our article. Hykes, or blankets, as we should call them, are of different sizes, and of different qualities and degrees of fineness. The usual size of them is six yards long, and five or six feet broad, and they serve the Arab for a complete dress in the day, and a covering by night. The method of wearing these garments, with the use they are at other times put to, in serving for coverlets to the beds, should induce us to take the finer sorts of them, at least, to be the peplus of the ancients, especially such as are worn by ladies and persons of distinction. The burnouse, which corresponds to our cloak, is often for warmth worn over the hyke. It is woven in one piece, straight about the neck, with a cape for a cover to the head, and wide below like a cloak. Some of them are fringed round the bottom, like the garments of Trajan, upon the basso-relievos of the arch of Constantine. The burnouse without the cape seems to correspond to the Roman pallium; and with it, to the bardocucullus. If we except the cape of the burnouse, which is only occasionally used during a shower of rain, or in very cold weather; some Arabs and Kabyles go bare-headed, binding their temples only with a narrow fillet to prevent the hair from being troublesome. The turban, as they call a long narrow web of linen, silk, or muslin, is folded round the bottom of a small close-fitting cap, and distinguishes, by the number and fashion of the folds, the several orders and degrees of soldiers, and sometimes of citizens. We find the same dress and ornaments of the head, the tiara, as it was called, upon a number of medals, statues, and basso-relievos of the ancients. See CROWN; HEAD-DRESS.

Under the hyke some wear a close-bodied frock or tunic, a jillebba as they term it, with or without sleeves. The fisher's coat which Peter girded about him, when he is said to be naked, was no doubt the same thing. The hyke or burnouse, or both, being at that time, as now, the proper dress or habit of the Eastern nations, when a person laid them aside, or appeared without one or the other, he might very properly be said to be undressed, or naked, according to the Eastern mode of expression.

Girdles are usually of worsted, woven into a variety of figures. They are made to fold several times about the body; and one end being doubled back, and sewed along the edges, serves for a purse. The Turks make a further use of these girdles, by tucking in them their knives and poignards; whilst the writers and secretaries suspend in them their ink-horns, a custom as old as the

time of the prophet Ezekiel. (9. 2.) Turks and Moors wear shirts of linen, or cotton, or gauze, underneath the tunic; but the Arabs wear nothing but woollen. The sleeves of these shirts are wide and open, without folds at the neck and wrist as ours have. Those of the women are sometimes of the richest gauze, adorned with different coloured ribands, interchangeably sewed to each other.

Unmarried women are distinguished from the matrons by having their drawers made of needlework, striped silk, or linen, just as Tamar's garment is described. (2Sam. 13. 18.) But when the women are at home and in private, then their hykes are laid aside, and sometimes their tunics; and instead of drawers, they bind only a towel about their loins. When they appear in public they always fold themselves up so closely in their hykes, that even without their veils very little can be discovered of their faces. But in the summer months, they walk



Hood-veil of an Arab Peasant.

abroad with less caution, though even then, upon the approach of a stranger, they always drop their veils, as Rebekah did at the sight of Isaac. (Gen. 24. 65.) Our wood-cut represents the hood-veil of an Arab peasant, probably the *raded* of Isaiah 3. 23. They all affect to have their hair hang down to the ground, and after they have collected it into one lock, they bind and plait it with ribands. When nature has been less liberal in this ornament, the defect is supplied by art, and foreign hair is procured to be interwoven with the natural. After the hair is thus plaited, they proceed to dress their heads by tying above the lock just described, a triangular piece of linen adorned with various figures in needlework. Among persons of distinction this is covered with a surmah, as they call it, (the same, probably, with the moonlike ornaments mentioned in Isaiah 3. 18,) which is made in the same triangular shape, of thin flexible plates of gold and silver neatly cut through, and engraven in imitation of lace. A handkerchief of crape, gauze silk, or painted linen, bound close over the surmah, and falling afterwards carelessly upon the favourite lock of hair, completes the head-dress of the Moorish female. See HEAD-DRESS.

The outer dress of a modern Egyptian moving in a respectable sphere, consists, first, of a long gown, or vest, of striped silk and cotton, which descends to the feet, and having sleeves that reach below the fingers, but which are slit up a little higher than the wrist; thus the

hand can be exposed or concealed at pleasure, a matter that involves one or two nice points of ceremony. Round this garment a belt is wound, either a coloured scarf, or a piece of white muslin, sometimes ornamented, and sometimes plain. The vest and girdle are enveloped by a cloth coat, the sleeves of which fit closely to the arm, and do not reach further than where the slit of the vest sleeve terminates. The head is covered first with a small cap that fits it closely, which the heat of the climate renders it necessary to change frequently, and over it is another cap made of red cloth, its crown ornamented with a dark blue silk tassel; round the bottom of this cap a cashmere shawl is twisted, the whole forming a turban.

To the turban more importance is given than to any other portion of attire. In the houses of the great, a chair is provided for it to be placed on when not in use, and which is never appropriated for any other purpose. As an instance of the respect paid to the turban, Mr. Lane mentions that the head-dress of one of the *oolama* happening to roll along the street in consequence of the wearer tumbling off his donkey, the passengers ran after it, crying, "Lift up the crown of El-Islam!" whilst the poor man himself was entirely neglected, until he called out angrily, "Lift up the sheik of El-Islam!" Besides the estimation in which the turban is held, different classes are distinguished by the various forms and colours of their head-dress. All descendants of the Prophet are called *sheereefs*, and wear green turbans; but Copts, Jews, &c., are obliged to keep to black or dark blue muslin or linen. The *oolama* cover their heads with turbans differing in form, which have very broad shawls so wound round them as to leave but little of the crown visible; but the Turkish turbans have more show and elegance in their shape than the ordinary Egyptian ones.

The dress of the middle and higher orders of women is becoming and elegant. Very wide trowsers of coloured and striped silk are fastened round the waist, the lower parts being drawn up with running strings, and tied just below the knees, continuing from thence to the feet. A vest differing from that of the men, from fitting closer to the figure, having longer hanging sleeves, and being laced from the bosom to the girdle, is thrown over the trowsers. The accompanying engraving represents the indoor costume of a modern Egyptian lady, showing the



Modern Egyptian Lady.

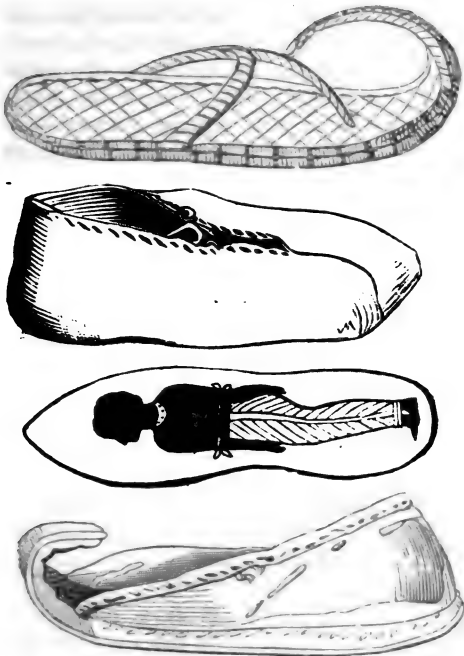
back veil and the mantle, chiefly worn in summer. Round the waist a shawl, folded corner-wise, is loosely wrapped, and a coat not unlike that of the males, is worn over the whole. The close-fitting cap, with a handkerchief tied tightly round, forms the head-dress, to which a crown of gold, called *kkoors*, is sometimes attached. A piece of muslin, the corners embroidered with coloured silks and gold, descends from the back of the head, and sometimes reaches the ground, but is generally not so long; this is called the head-veil. The hair is generally left bare over the forehead, but two full locks, either curled or plaited, hang down on each side of the face, and are held by the women in great estimation, for they swear by them as the men do by their beards. On leaving the house to ride or walk, an Egyptian lady covers the whole of her face, except her eyes, with another veil of muslin called the face-veil, that reaches nearly to her feet, as in the engraving.



The common face-veil, with the form of the walking garment termed "wimple." (Isai. 3. 24.)

We shall close this article with noticing some kindred matters not mentioned in our article on CLOTHES AND CLOTHING.

SANDALS AND SHOES. In order to prevent the feet from being cut by sharp stones, or burnt by the hot sand, or injured by pinching cold, small pieces of wood, or leather, were anciently bound to the bottom of the feet, and sandals of this kind are still seen in the East. In the Egyptian room of the British Museum may be seen sandals of various forms and sizes, composed of leather, palm-leaves, and papyrus-wood. There are also sandals with high sides, approaching to the form of a shoe, with peaked toes; these sandals are provided with ankle and fore-straps. There are also to be seen shoes with round toes, made of red and green leather, most of them for children. Mr. Pettigrew possesses the feet of a mummy with sandals on, richly worked in stripes of crimson and gold. It was not unusual for the Egyptian kings and warriors to have the figures of captives embroidered on the soles of their sandals that they might thus constantly tread their enemies under their feet. The following engravings exhibit the varieties which most commonly occur on the monuments. Sandals, at a very early period, were bound round the feet with leather thongs. (Gen. 14. 23; Exod. 12. 11; Isai. 5. 27.) These sandals were held at a very low price. (Amos 2. 6; 8. 6.) Matrons



Ancient Egyptian Sandals.

wore very elegant ones. (Judith 10. 3.) People put off their sandals when they entered a house, and put them on when they left it, as is still the custom in the East; whence the phrase to "loose one's sandals," (Exod. 3. 5,) or as our version renders it, to "put off thy shoes from off thy feet." (Deut. 25. 9.) To loose and to bind on sandals was the business of the lowest servants. Disciples, however, performed this office for their teachers; but the Rabbins advised them not to do it before strangers, lest they should be mistaken for servants. Mr. Roberts observes, "A respectable man in India never goes out without his servant or attendant; thus he has always some one to talk with and to do anything he may require. When the ground is smooth, or where there is soft grass to walk on, the sandals are taken off, and the servant carries them in his hand. The devoted, the humble John, did not consider himself worthy to bear the sandals of his Divine Master."

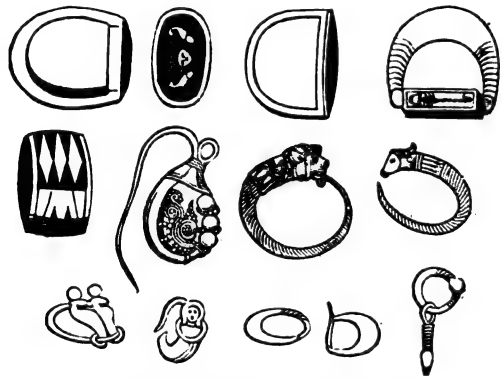
As they wore no stockings, their feet became dusty and soiled; accordingly when they had laid aside their sandals, and entered a house, they washed their feet. In some instances, when the guests were very distinguished, the master of the family performed this office. (Gen. 18. 4; Luke 7. 44.) The poor sometimes went barefoot, the rich never, except in case of mourning. (2Sam. 15. 30; Jerem. 2. 25.) In contracts, the seller gave his sandals to the buyer in confirmation of the bargain. (Ruth 4. 7.) Hence, "a man without sandals," became a proverbial expression, implying the reproach of prodigality.

THE HAIR. The Egyptians, and also some of the Arab tribes, shaved their beards; the Hebrews, like most other ancient nations, suffered them to grow. Sometimes, indeed, they applied the razor, with the exception of the Nazarites, to whom shaving was absolutely interdicted. (Numb. 6. 5; Judges 13. 7.) Baldness was a source of contempt, (2Kings 2. 23,) but a fine head of hair was considered a great ornament; (2Sam. 14. 26;) the hair was combed and set in order, (Isai. 3. 24,) and anointed, especially on festive occasions. (Psalm 23. 5.) The ointment used was oil of olives, mixed with spices, particularly spikenard, which was brought from India, but was frequently adulterated. The spikenard mentioned in Mark 14. 3 seems to have been pure. Females always let the hair grow long, (Luke 7. 38,) and braided

it, (Numb. 5. 18; 1Peter 3. 3,) and sometimes interwove it with gems and gold. (2Kings 9. 30.) At first the hair of the head was the only covering. To prevent its being dishevelled by the wind, it was at length bound round the head by a fillet, as is now customary among servants in the East. Subsequently a piece of cloth was worn upon the head, which was afterwards converted into mitres of different forms. See HEAD-DRESS.

SEALS, RINGS, NECKLACES, &c. All these articles were in common use among the Hebrews, and although the illustrations, being taken from the Egyptian monuments, may not be quite conclusive as to their form and fashion, they exhibit at least the nearest approach that can be given.

The Hebrew seal, or signet, חותם *hotham*, was suspended from the neck over the breast. (Gen. 38. 18; Cant. 8. 6.) Sometimes the name of the owner merely, and sometimes an additional sentence, was engraved upon the signet. If a door, or box, was to be sealed, it was first fastened with some ligament, over which was placed some clay or wax, which then received an impression from the seal or signet. Frequently a ring, with some inscription upon it, was used as a seal, by a delivery or transfer of which from a monarch, the highest offices of the kingdom were created. (Gen. 41. 42; Esther 3. 10.) Rings, from the circumstance of their being employed for the same purpose as seals, were called טבועת *tabbaoth*, which signifies to imprint, and also to seal; they were worn commonly as an ornament on a finger of the right hand. (Exod. 35. 22; Luke 15. 22; James 2. 2.)

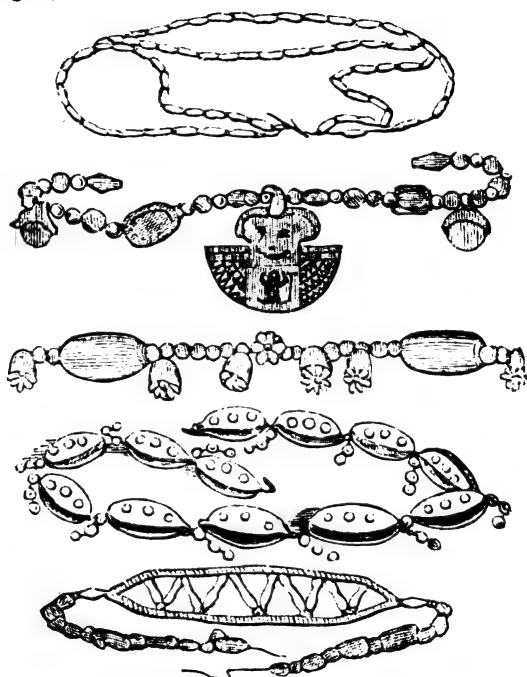


Egyptian Rings, Seals, and Earrings.

Females wore a number of rings upon their fingers, also pendants in the ear and nose. (Gen. 24. 47; Exod. 32. 2, 3; Isai. 3. 21.) The rings were made of gold, silver, or other metal, according to the wealth of the wearer; the pendants, which sometimes, however, consisted of pearls merely, were suspended by a thread. When the pendants were of gold, they were denominated כומז *kumaz*, when of precious stones, נטפחות *nitephoth*. (Numb. 31. 50; Ezek. 16. 12.) Ear-pendants may be seen sculptured on the ruins of Persepolis, for they were worn by men as well as women, among some nations; but this was not often the case among the Hebrews. The women also wore rings of silver and gold, and other materials, round the ankles. See ANKLETS.

Women in the East wear at the present day, as formerly, not only rings and pendants, but necklaces, bracelets, &c. These ornaments were worn, also, in some cases, by distinguished men as a present from the monarch, as may be seen on the Persepolitan figures. (See BRACELET.) Necklaces, we learn from the Scriptures, were made sometimes of silver and gold, sometimes of a series of jewels, sometimes of coral. (Exod. 35. 22; Numb. 31. 50.) Three necklaces were commonly worn, one reaching lower than the other; from the one that was suspended to the waist, there was hung

a bottle of perfume, filled with amber and musk, called *בתי נפש* *bati nephesh*, "houses of the soul." (Isai. 3. 20, margin.)



Egyptian Necklaces.

DRINK. Whilst our blessed Saviour was suffering the excruciating tortures of the cross, He complained of thirst, when one of the guards hasted and took a sponge, and filled it from a vessel that stood by, that was full of vinegar. (John 19. 28, 29.) The usual drink of the Roman soldiers was vinegar and water. It was also a common drink of the Jews, being usually taken at meals with vegetables and bread, and is termed *חמץ* *hhamits*. (Numb. 6. 3; Ruth 2. 14.) It was a thin acid wine mixed with water. The knowledge of such a custom serves to illustrate this passage of sacred history, as it has sometimes been inquired for what purpose was this vessel of vinegar? After receiving this, Jesus cried, with a loud voice, that comprehensive word on which a volume might be written, "It is finished!" The important work of human redemption was finished; after which He reclined his head upon his bosom, and dismissed his spirit. (John 19. 30.) See **CRUCIFIXION**.

For particulars respecting the drinks of the Hebrews and other early nations, see **BEVERAGE; VINEGAR; WINE**.

DRINK-OFFERINGS. See **OFFERINGS**.

DROMEDARY. See **CAMEL**.

DROPSY, a well-known disease, mentioned only in Luke 14. 2. Our Saviour performed, on the Sabbath-day, the miracle of healing the man who was labouring under it.

DROUGHT. See **PALESTINE**.

DROWNING. This was a mode of punishment in use among the Syrians, and was well known to the Jews in the time of Our Saviour, though we have no Scriptural evidence that it was practised by them. See **PUNISHMENTS**.

DRUSILLA, the youngest daughter of Herod Agrippa, was distinguished for her beauty, and was equally notorious with her sister Bernice for her profligacy. (Acts 24. 24.) She was first espoused to Epiphanes, the son of Antiochus, king of Commagena, on

condition of his embracing the Jewish religion; but as he afterwards refused to be circumcised, she was given in marriage by her brother to Azizus, king of Emessa, who submitted to that rite. When Felix came into Judæa, as procurator or governor, he persuaded her to abandon her husband and marry him. Josephus says that she was induced to transgress the laws of her country, and become the wife of Felix, in order to avoid the envy of Bernice, who was continually doing her ill offices, on account of the jealousy she entertained of her beauty.

DRY TREE. The Scriptures compare a good man to a green tree, and a bad man to a dead one, (Luke 23. 31,) and Roberts says that, in India, an abandoned character is called a dried, or a dead tree. "Why water that tree?" "Your money, your influence, is all wasted there; cease to attend to that dead tree." "The tree is dead; there are no leaves; it will never more give blossoms or fruit; it is only fit for the fire." A spendthrift, or one who has been unfortunate, says, "I have been struck by the lightning." A good man is compared to a tree which has "spreading shady branches." People may repose there during the heat of the day; they have defence and comfort. Our Saviour was the "green tree" under whom the Jews might have reposed. If, then, they did such things to the "green tree," what would be done to themselves, the dry, the leafless trees of the desert? The lightnings of heaven did strike on them. The Roman eagles did pounce on them; thousands were cut to the ground, and thousands were carried as slaves to the land of their conquerors."

DUKE, *אלוף* *alluph*. This word, signifying the head of a family, is especially applied to the chiefs of the Edomitish tribes. (Gen. 36. 15.) Our translators have rendered it "duke;" but "chief" would have been preferable.

DULCIMER. See **MUSICAL INSTRUMENTS**.

I. DUMAH. A name applied to Edom, or Idumea, by Isaiah. (21. 11.) It was so called from one of Ishmael's sons.

II. A city of the tribe of Judah, (Josh. 15. 52,) situated, according to Eusebius and Jerome, in the southern part of the country, upon the confines of the territory of Eleutheropolis.

DUNGEON. See **PRISON**.

DURA, a plain in the Babylonian empire, where the golden image was ordered to be set up by Nebuchadnezzar. (Dan. 3. 1.) According to the historian Polybius, whose testimony is credited by Gesenius, it was situated in Mesopotamia, at the mouth of the river Chaboras. It now resembles Babylon itself, and the country round it, and is undistinguishable in that melancholy scene of sterility and desolation.

DUST, *עפר* *aphar*. It has been already mentioned (see **BURIAL**) that the Jews in time of mourning cast dust upon their heads; and sitting or lying in the dust was another token among them of extreme affliction. (Isai. 47. 1; Lament. 3. 29.) The term dust, is often used figuratively, sometimes to denote the grave, (Job 7. 21,) or death itself, (Gen. 3. 19,) sometimes to express a vast multitude, (Numb. 23. 10,) and sometimes a low or mean condition. (1Sam. 2. 8; Nehem. 3. 18.) To shake or wipe off the dust of a place from one's feet, marks the renouncing of all intercourse with it in future; (Matt. 10. 14;) and that the Apostles liti-

rally observed this injunction of their Master, appears from Acts 13. 51, in the case of Antioch of Pisidia.

There are several Scriptural phrases respecting dust, the force and propriety of which will be best manifested by reference to the accounts of modern travellers in the East.

Among the various fearful punishments denounced in the event of their forsaking the service of the Lord, the Jews are threatened that the rain of their land shall become powder and dust. (Deut. 28. 24.) This rain of dust is thus described in the account of Sir Thomas Roe's embassy to the Great Mogul: "Sometimes in India the wind blows very high in hot and dry seasons, raising up into the air, thick clouds of dust and sand. These dry showers most grievously annoy all those amongst whom they fall, enough to smite them all with present blindness; filling their eyes, ears, nostrils, and mouths, too, if not well guarded; searching every place, as well within as without, so that there is not a little key-hole of any trunk or cabinet, if it be not covered, but receives this dust; add to this, that the fields, brooks, and gardens, suffer extremely from these terrible showers."

The expression in Psalm 72. 8, "lick the dust," is still, Mr. Roberts observes, a favourite way of threatening among the Hindoos. "The half-frantic man says to his foe, 'Yes, thou shalt soon eat the earth;' which means, his mouth will soon be open to receive it, as in death. 'Soom, soon wilt thou have earth in thy mouth.' In time of great scarcity, it is said, 'The people are now eating earth; the cruel, cruel king did nothing but put earth in the mouths of his subjects.'"

In Mr. Hugh Boyd's account of his embassy to the king of Candy, in Ceylon, there is a paragraph which may serve to illustrate this term; it also exhibits the adulation and obsequious reverence with which an Eastern monarch is approached. Describing his introduction to the king, he says, "The removal of the curtain was the signal for making our obeisances. Mine, by stipulation, was to be only kneeling. My companions immediately began the performance of theirs, which were in the most perfect degree of Eastern humiliation. They almost literally 'licked the dust;' prostrating themselves with their faces almost close to the stone floor, and throwing out their arms and legs; then rising on their knees, they repeated in a very loud voice, a certain form of words of the most extravagant meaning that can be conceived:—that the head of the king of kings might reach beyond the sun; that he might live a thousand years, &c."

In almost every part of Asia, those who demand justice against a criminal throw dust upon him, in order to signify that he deserves to lose his life, and be cast into the grave. The Persians as well as the Turks use an imprecation, "Be covered with earth!" "Earth be upon thy head." There are two remarkable instances of casting dust recorded in Scripture; the first is that of Shimei, who gave vent to his secret hostility to David, when he fled before his rebellious son, by throwing stones at him and casting dust. (2Sam. 16. 13.) It was an ancient custom in those parched and arid countries to lay the dust of a road before a person of distinction, and particularly before kings and princes, by sprinkling the ground with water. To throw dust into the air while a person was passing, was therefore an act of great disrespect; to do so before a sovereign prince, an indecent outrage. But it is clear that Shimei meant more than disrespect and outrage to an afflicted king, whose subject he was; he intended to signify by that action, that David was unfit to live, and that the time was at last arrived to offer him a sacrifice to the ambition and vengeance of Saul. This view of his conduct seems to be

confirmed by the behaviour of the Jews to the Apostle Paul, when they seized him in the Temple, and had nearly succeeded in putting him to death; they cried out, "Away with such a fellow from the earth, for it is not fit that he should live; and as they cried out and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle." (Acts 22. 23.) The peasants in Persia it is said, when they go to court to complain of the governors, whose oppressions they can no longer endure, repair by companies consisting of several hundreds, and sometimes of a thousand, to the gate of the palace, nearest to which their prince is most likely to be, when they commence making the most horrid cries, and tearing their garments, and throwing dust into the air, demand justice. The king, upon hearing these cries, sends to inquire the occasion of them; the people deliver their complaints in writing, upon which he informs them, that he will place the affair in the hands of one whom he names, and in consequence of this, justice is generally obtained.

DWELL. God, it is said, "dwells in light," in respect to his independent possession of his own glorious attributes. (1Tim. 6. 16; 1John 1. 7.) He dwells in heaven in respect to his more immediate presence there. (Psalm 123. 1.) He dwells in his church in the continued bestowal of his ordinances, and of his gracious supporting and comforting influences. (Psalm 9. 11; 1John 4. 12.) Christ dwelt among men in his state of humiliation on earth. (John 1. 14.) He dwells in our hearts by faith, he is united to us as our head; his righteousness is imputed to us, and applied to our consciences; his spirit and grace are fixed in our hearts; He loves and delights in us. (Ephes. 3. 17-19.) The Holy Spirit dwells in us and sheds abroad his gracious influence. (Rom. 8 and 9; 1Cor. 3. 16; 2Tim. 1. 14.) The word of God dwells in us richly, when it is carefully studied, firmly believed, and diligently practised. (Psalm 119. 11; Col. 3. 16.) Wickedness, vengeance, or judgment, is said to dwell in or upon a person or land, when it long continues there. (Job 11. 14; 18. 15; Isai. 32. 16.)

DWELL DEEP. This phrase occurs in Jeremiah 49. 8, and seems to refer to the custom still common in the East, of seeking retreat from danger in the recesses of rocks and caverns. When the wandering Arabs have drawn upon themselves the resentment of the more fixed inhabitants of those countries, and think themselves unable to stand against them, they withdraw into the depths of the great wilderness, where none can follow them. "Always on their guard against tyranny," says M. Savary, "on the least discontent that is given them, they pack up their tents, load their camels, ravage the flat country, and, loaded with plunder, plunge into the burning sands, whither none can pursue them, and where they alone can dwell."

DWELLINGS. It appears highly probable, both from Scripture and from profane authors, that the first dwellings of men were caves and clefts in the rock; these abound to a remarkable degree in those countries which we know to have been the earliest peopled, and still serve as ordinary habitations. (See CAVE.) In succeeding ages, they abode generally in tents, as the Arabs of the desert do to this day. The invention of these is ascribed to Jabal, the son of Lamech, who is termed "the father of such as dwell in tents," (Gen. 4. 20;) though, from comparing this verse with the 17th, we may be led to suppose that men lived in houses

before they lived in tents. He probably was the first of those wandering shepherds, who to this day occupy so conspicuous a place among the inhabitants of Asia, living under tents, and removing from place to place with their flocks and herds, according to the season, and the abundance or scarcity of water and herbage. This was the life of the patriarchs, and of some portion at least of the Israelites long after their return from Egypt. (See RECHABITES.)

Like the present dwellers in tents, the Hebrews pitched theirs under the shade of trees whenever this was practicable. Thus Abraham's tent was pitched under a tree in the plains of Mamre, (Gen. 18. 4,) and Deborah the prophetess, dwelt under a palm-tree between Ramah and Bethel in Mount Ephraim. (Judges 4. 5.) When travelling, they were careful to halt near some river, fountain, or well. (1Sam. 29. 1; 30. 21.) In countries subject to violent tempests, as well as to intolerable heat, a portable tent is a necessary part of a traveller's baggage, both for defence and shelter; and to this the prophet Isaiah appears to allude, (ch. 4. 6.)

The first tents which were made were undoubtedly round in their construction, and small in size; afterwards they were made larger and oblong. The Nomades of Arabia Petrea have two kinds, the one larger, the other smaller; such, probably, were the "house" and the "booth" which Jacob erected at Succoth. (Gen. 33. 17.) The smaller tents are sustained by three poles only, and covered with a fabric woven of wool and camel's hair; the large ones are sustained sometimes by seven, and sometimes by nine poles. The three longest of these poles, whether seven or nine in number, are erected in the middle, and on each side of the middle row are placed two or three others parallel to each other, though much shorter than those between them; they are covered with a black cloth made of goat's hair. The pole in the middle is taller than any of the rest, though it rarely exceeds eight or ten feet. The Arabians take a pleasure in pitching their tents on hills, in such a manner as to form a sort of circular encampment. When thus pitched, being of a dark hue, they exhibit a beautiful appearance to the distantly approaching travellers, which may illustrate the simile in Canticles 1. 5. The flocks and cattle during the night are driven into the space in the centre of the encampment, called *khatsir*, (Isai. 42. 11*), and guarded by dogs, a practice at least as old as the time of the patriarch Job. (30. 1.) The shepherds also keep watch during the night, (Isai. 56. 9-11,) a duty which is performed alternately. The tent of the emir of the tribe is pitched in the centre of the others, which are about thirty paces distant, and is both larger and higher, and usually furnished with costly hangings. The emir has a number of tents in addition to the one appropriated to himself; one for the females of his family, one for his servants, and a third covered with green cloth for the reception of those who wish to see him on business, or come to render him their homage. On the same principle are arranged the tents of the subordinate emirs, when in the company of a superior emir, or chief, though at some distance.

The different races that roam over the wilderness are generally distinguishable by the colour of their tents: those of the Turcomans are said to be black, and those of the Turks green; but the tents of the Bedouins, or Arabs of the Desert, are universally black, or of a very dusky brown. Colonel Chesney, in his Report on the navigation of the Euphrates, says, "The black tent of the Bedouin, formed of strong cloth made of goats' hair and wool mixed, supported by low poles, is almost the

only kind of habitation met with on the banks of the Euphrates." The present Arabian tents are of an oblong figure, supported according to their size, some with one pillar, others with two or three, while a curtain, or carpet, occasionally let down from each of these divisions, converts the whole into so many separate apartments. These tents are kept firm and steady by bracing or stretching down their eaves with cords, tied to hooked wooden pins, well-pointed, which they drive into the ground with a mallet; one of these pins answering to the nail, as the mallet does to the hammer, which Jael used in fastening the temples of Sisera to the ground. (Judges 4. 2.) In these dwellings the Arabian shepherds and their wives and children reside, each family having a portion of the tent to themselves, separated by a curtain. The bottom of the tent is either covered with mats, or with carpets, according to the wealth of the possessor, and upon these they are in the habit of sitting. The more wealthy of the Nomades, especially the emirs, possess in addition, coverlets, pillows, and other articles, made of valuable materials; these are piled up in one corner of the tent by day, and brought out at night. The utensils of the Nomades are few; they have vessels of shell and brass, such as pots, kettles, and cups of brass, covered with tin, also leathern bags. Their hearth is on the ground. It consists of three stones, placed so as to form a triangle; in the middle is a small excavation in the earth, where the fire is kindled; the vessels are placed over it upon the stones. The table, if it may be so called, from which they eat, is nothing more than a round skin spread upon the bottom of the tent. Clothing and arms are hung upon nails fixed in the poles of the tent.

Mr. Buckingham gives us the following description of the tent of the sheik of Barak, who was the head of a tribe of Turcomans wandering in the vicinity of Aleppo. "The tent occupied a space of about thirty feet square, and was formed by one large awning, supported by twenty-four small poles, in four rows of six each, the ends of the awning being drawn out by cords fastened to pegs in the ground. Each of these poles giving a pointed form to the part of the awning which it supported, the outside looked like a number of umbrella tops, or small Chinese spires. The half of this square was open in front and at the sides, having two rows of poles clear, and the third was closed by a reeded partition, behind which was the apartment for the females, surrounded entirely by the same kind of matting." . . . "When the three angels appeared to Abraham in the plains of Mamre, he is represented as sitting in the tent-door in the heat of the day. (Gen. 18. 1-10.) 'And when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground. . . . And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. . . . And he took butter, and milk, and the calf which he had dressed, and set it before them, and he stood by them under the tree, and they did eat.' When inquiry was made after his wife, he replied, 'Behold she is in the tent.' And when it was promised him that Sarah should have a son, it is said, 'and Sarah heard it in the tent door which was behind him.' The form of Abraham's tent, as thus described, seems to have been exactly like the one in which we sit: for in both there was a shaded, open front, in which he could sit in the heat of the day, and yet be seen from afar off; and the apartment of the females, where Sarah was, when he stated her to be within the tent, was immediately behind this, wherein she prepared the meal for the guests, and from whence she listened to their prophetic declaration."

* This word is in our translation rendered "villages," but it refers to the interior space of the moveable camps of the shepherds.



Encampment of Modern Arabs.

When in progress of time men erected houses for their habitation, those of the rich were formed of stone or bricks, but the dwellings of the poor were formed of wood, or more frequently of mud, as they are to this day in the East Indies. Houses at first were small, afterwards larger; especially in extensive cities, the capitals of empires. The art of multiplying stories in a building is very ancient, as we may gather from the construction of Noah's Ark, and the tower of Babel. The houses in Babylon, according to Herodotus, were three or four stories high, and those in Thebes, or Diospolis, in Egypt, four or five stories. They appear to have been low in Palestine in the time of Joshua; an upper story, although it may have existed, is not mentioned till a more recent age. The prophet Jeremiah praises houses of good form and architecture, and calls them wide houses. (Jerem. 22. 14.) The houses of the rich and powerful, in the time of Our Saviour, were splendid, and built according to the rules of Grecian architecture. Buckingham states, the houses at Mousul "are mostly constructed of small unhewn stones, cemented by mortar, and plastered over with mud, though some are built of burnt and unburnt bricks." Our Lord alludes to houses built of mud, at the close of his sermon on the mount, (Matt. 7. 26, 27,) which were ill calculated to resist the effects of the impetuous torrents that descended from the mountains of Palestine. In India, nothing is more common than for thieves to dig or break through these mud walls, while the unsuspecting inhabitants are asleep, and so to plunder them. To similar depredations Our Saviour appears to allude, when he exhorts his disciples not to lay up their treasure where thieves break through and steal. (Matt. 6. 19, 20.) Job also seems to refer to the same practice. (24. 16.) In the holes of these walls serpents sometimes conceal themselves, which is alluded to by the prophet Amos. (5. 19.) It appears from Exodus 5. 7, that in Egypt straw anciently entered into the composition of bricks; they were a mixture of clay, mud, and straw, slightly blended and kneaded together, and afterwards baked in the sun. Philo, in his *Life of Moses*, says that they used straw to bind their bricks. In the remains of Egyptian edifices, the straw still preserves its original colour, and is a clear proof that they were never burnt in stacks or kilns. Dr. Richardson found, near the ruins of Tentyra, huts built of sun-dried brick, made of straw and clay.

Mr. Jowett remarks, in reference to the remains of

ancient buildings in that part of Egypt, "These magnificent edifices, while they display the grandeur of former times, exhibit no less the meanness of the present. This temple, built of massive stone, with a portico of twenty-four pillars, adorned with innumerable hieroglyphics, and painted with beautiful colours, the brightness of which, in many parts, remains to this day, is choked up with dusty earth. Village after village, built of unburnt brick, crumbling into ruins, and giving place to new habitations, have raised the earth, in some parts, nearly to the level of the summit of the temple. In every part of Egypt, we find the towns built in this manner, upon the ruins, or rather the rubbish of the former habitations. The expression in Jeremiah 30. 18 literally applies to Egypt, in the very meanest sense, 'The city shall be builded upon her own heap;' and the expression in Job, (15. 28,) might be illustrated by many of these deserted hovels: 'He dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.' Still more touching is the allusion in Job 4. 19, where the perishing generations of men are fitly compared to habitations of the frailest materials, built upon the heap of similar dwelling places, now reduced to rubbish: 'How much less in those that dwell in houses of clay, whose foundation is in the dust?' In one place the people were making bricks, with straw cut into small pieces, and mingled with the clay to bind it. Hence it is, that when villages built of these bricks fall into rubbish, which is often the case, the roads are full of small particles of straw, extremely offensive to the eyes in a high wind. They were, in short, engaged exactly as the Israelites used to be, making bricks with straw; and for a similar purpose—to build extensive granaries for the bashaw; treasure cities for Pharaoh." (Exod. 1. 11.)

Many of the larger houses among the Jews were tetragonal in form, and enclosed a square area. The roofs of the houses were flat, such as are still seen in the East. They were formed of a layer of earth, or, in the houses of the rich, of a firmly-constructed flooring of various materials, reduced to a solid substance. The declivity of the roof, from the centre to the extremity, is very small, hardly an inch in ten feet. On those roofs, which are covered with earth, herbs sometimes spring up, and ears of wheat and barley, but they soon perish with the heat of the sun. The Orientals often ascend these roofs to enjoy a purer air, to secure a wider pros-

pect, or to witness a public solemnity or any event which happens in the neighbourhood. In the summer they sleep there, but not without a covering. They erect tents and tabernacles upon these roofs, and also spread their flax and cotton to be dried by the sun. They ascend these roofs, also, to talk with a person privately, to mourn publicly, to pray to God, and to perform sacrifices, all which acts are narrated as occurring under similar circumstances in the Scriptures. (2Sam. 11. 2; Isai. 22. 1; Matt. 10. 27; 24. 17; Mark 13. 15; Acts 10. 9.) These roofs are surrounded by a battlement or breast-work, to prevent any one from falling over. On the side next a neighbour's house, it is lower, in order that, if the houses are near, and of the same altitude, the occupants may pass from one to the other. These parapets, which were required by a law of Moses, (Deut. 22. 8,) are built of brick or mud, and of various heights, from three to six feet, which not only prevent the danger of falling, but secure some degree of privacy to this open bed-chamber. This would seem, indeed, to be the primary object, as the side of the roof, that overlooks the inner court of the house itself, is usually less guarded than that towards the street. The Mosaic law is thought to refer more particularly to the necessity that there should be a defence towards the interior area of the house itself, as the exterior parapet is rarely omitted. It was this railing which the men demolished, mentioned in Mark 2. 4; Luke 5. 19, that they might let the paralytic down into the court or area of the house. The houses of the ancient Greeks and Romans were also constructed with flat roofs, so that we read of their walking and taking the air upon them, and also standing there to witness shows and public processions. Dr. Shaw gives us a correct description of the form of Eastern buildings, which may serve to elucidate several passages of Holy Writ:—

"The streets of cities, the better to shade them from the sun, are usually narrow, sometimes with a range of shops on each side. If from these we enter into any of the principal houses, we shall first pass through a porch or gateway, with benches on each side, where the master of the family receives visits, and despatches business; few persons, not even the nearest relations, having admission any further, except upon extraordinary occasions. From hence we are received into the court, which, lying open to the weather, is, according to the ability of the owner, paved with marble, or such proper materials as will carry off the water. When much people are to be admitted, as upon the celebration of a marriage, the circumcising of a child, or occasions of the like nature, the company is seldom or never admitted into one of the chambers. The court is the usual place of their reception, which is strewn accordingly with mats and carpets, for their more commodious entertainment. The stairs which lead to the roof are never placed on the outside of the house in the street, but usually at the gateway or passage-room to the court; sometimes at the entrance within the court. This court is now called, in Arabic, *el woost*, or the middle of the house, corresponding to the *το μεσον* of St. Luke, 5. 19. In this area Our Saviour probably taught. In the summer season, and upon all occasions when a large company is to be received, the court is commonly sheltered from the heat and inclemency of the weather by an awning or veil, which, being expanded upon ropes from one side of the parallel wall to the other, may be folded or unfolded at pleasure. (See COURT.) The court is for the most part surrounded with a cloister; from the cloisters and galleries we are conducted into large spacious chambers of the same length as the court, but seldom or never communicating with one another. One of them frequently

serves a whole family, particularly when a father indulges his married children to live with him. Hence it is, that the cities of these countries, which are generally much inferior in size to those of Europe, are so exceedingly populous, that great numbers of the inhabitants are swept away by the plague."

Modern travellers represent brick as the material chiefly used for houses in Egypt. At Rosetta, the houses are of two or three stories high, and the windows are so constructed as to add considerably to the general gloom; for, unlike those of Alexandria, they face the street; each projects so much further than the other as they approach the roofs, that the tops of the opposite houses seem almost to touch. At Cairo, the houses are more lofty than most other Egyptian habitations. They are also built of brick, faced with the soft calcareous stone of the Mokattam mountains, and often painted over with red and white. The lattice-work windows, of various and fantastic patterns, admit of a perfect view of what is passing without, but screen the inmates from observation; and, projecting a couple of feet beyond the wall, contribute, together with the narrowness of the street, to the coolness of the rooms, into which the sun seldom finds entrance. The front doors are handsomely carved and painted red, white, and green, and the best sort of habitations are conspicuously inscribed with Arabic characters, signifying, "God is the Creator, the everlasting." The great thoroughfares have generally, as in other European cities, a row of shops on each side, above which are distinct apartments used as private dwellings, that have no communication with the shops. Branching off from the principal streets are smaller ones, which have a large wooden gate at each end, closed at night, and kept by a porter within, who opens to any person desiring admittance.

The houses of the upper classes have always a good-sized court, in the midst of which is generally a well of water derived from the Nile, and filtered through the soil. The windows of the principal apartments look into this court, and their doors open into it; one of them leading into the harem, an apartment allotted exclusively to the women of the household, the master, and his children. Another door leads to a room used for the reception of male visitors; a small part of this room, extending from the entrance to the opposite wall, is lower than the rest, and is generally inlaid with various coloured marbles, or tiles, and in the midst of this space sometimes a small fountain gives out a refreshing coolness. The raised part of the floor is called the *divan*, where cushions are ranged round the walls; before entering it, visitors leave their slippers upon this sunken space. The upper apartments chiefly compose the harem; the principal room in which is a large saloon, generally fifteen feet high, having a *divan* at either end, and the entrance and sunken space, with its elaborately inlaid flooring, in the middle. There are no sleeping apartments furnished as such; during the day, the bed is rolled up, and put into a closet; and in summer, most people sleep upon the roofs of the houses.

For particulars respecting the interiors of ancient and modern Oriental dwellings, see HOUSE.

DYEING. The art of dyeing is undoubtedly of great antiquity, and, perhaps, coeval with that of weaving. The Egyptians particularly excelled in the brilliancy of their dyed stuffs, as the coloured plates in Rosellini will clearly prove, and to which we have already adverted in the article on CLOTHES AND CLOTHING.

The description of the sacerdotal robes to be worn by the high priest, given in Exodus, proves that the Hebrews were not unacquainted with these processes, and most

probably they acquired their knowledge of them in Egypt: "And they shall take gold, and blue, and purple, and scarlet, and fine linen. And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work." (Exod. 28. 5,6.)

Professor Heeren observes, "The monuments of ancient Egypt are, if any thing, richer in information respecting the manufactures than respecting the productions of the husbandman. Previously to our obtaining copies of these pictures, no one could have supposed that the nation had carried them to so high a degree of perfection. The mechanic, by an accurate inspection, may here find an extensive field for new discoveries. Herodotus informs us that weaving was especially the business of men, but his observation must be understood to apply to the public manufactories, rather than to the employments of domestic life. It is often represented. The most beautiful specimen is that given by Minutoli from the tomb of Beni Hassan. The weaver's loom is

fastened to four pegs securely fixed in the ground, and the workman sits upon that part of the web already finished, which is a small chequered pattern of yellow and green*. It is observable in many colours of the early Egyptian cloths, that the byssus was dyed in the wool before being woven. It is clear, from what has been said, that the art of dyeing had made as great progress as that of weaving. The various colours,—white, yellow, red, blue, green, and black,—are met with in beautiful perfection, but without mixing. Upon the materials used for dyeing, and whether found in Egypt itself, or imported from Babylon and India, I do not presume to decide. That the Tyrians took a part in it is very probable. From what we have said, then, it is certain that two or three thousand years ago, the art of weaving and dyeing was brought to an equally high, or even higher, degree of perfection in the East than at present." See WEAVING.

* This picture will be found copied in the article APPAREL.

EAGLE, נֶשֶׁר *neshar*. (Exod. 19. 4; Levit. 11. 13.)

The eagle has always been considered the king of birds. By Moses it was declared unclean, as were all other birds of its species. (Levit. 11. 13.) Gesenius says, the Hebrews comprehended under the name *neshar*, the vulture, and it is spoken of as having a bald head, in Micah 1. 16. Birds of this class are termed raptorial, or birds of prey; they are the *Accipitres* of Linnæus, and constitute his first order. They are characterized by strong feet with sharp claws, and a powerful bill, the latter covered at the base by a naked skin; their stomach is almost entirely membranous, and sternum broad, giving attachment to the muscles of their long wings. Some of them feed chiefly by day; their eyes are placed on the side of their head, and the nostrils are exposed. The eagle is also characterized for its great strength, rapidity, and elevation of flight, natural ferocity, and the terror it inspires among the feathered race. Though famished for want of prey, it in general refuses to feed upon carrion. Like the lion it is solitary; and it is perhaps even more uncommon to see two pairs of eagles in the same tract of mountains, than two families of lions in the same part of the forest. There are numerous species of eagles, differing materially in size and ferocity, and they are found in almost every part of the world, but especially in mountainous regions. Of all the tribe, the golden eagle is the largest and most majestic; it has been found measuring eleven feet and a half from tip to tip of the wings. The head and neck are clothed with narrow pointed feathers, of a deep brown colour, bordered with those of a tawny hue; the whole body is also of a dark brown, the back being finely clouded with a deeper shade of the same: the tail is brown, irregularly barred with an obscure ash colour: the beak is of a deep blue, and the eye of a hazel colour: the legs are yellow, strong, and feathered to the very feet; and the toes are armed with formidable claws. The nest of the eagle is flat; the basis consisting of sticks, about five or six feet in length, supported at each end, and covered with several layers of rushes and heath. It is about two yards square, and is said to serve for the bird during its whole life. The female hatches her eggs in thirty days, and never lays more than two or three.

The eagle appears to have been well known to the Hebrews, and its most striking characteristics are of frequent mention in the Scriptures. Alluding to the popular opinion that this bird assists its feeble young in their flight by bearing them up on its own pinions, Moses represents Jehovah as saying, (Exod. 19. 4,)

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." When Balaam delivered his predictions respecting the fate that awaited the nations, which he then particularized, he said of the Kenites, "Strong is thy dwelling, and thou puttest thy nest in a rock," (Numb. 24. 21;) alluding to the eagle, which not only delights in soaring to the loftiest heights, but chooses the highest rocks and most elevated mountains as desirable situations for erecting its nest. (Habak. 2. 9; Obad. 4.) What Job says concerning the eagle, which is to be understood in a literal sense, "Where the slain are, there is he," Our Saviour turns into a fine parable, "Whosoever the carcase is, there will the eagles be gathered together." (Matt. 24. 28.)

The swiftness of the flight of the eagle is often alluded to; as "The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth." (Deut. 28. 49.) In the affecting lamentation of David over Saul and Jonathan, their impetuous and rapid career is described in forcible terms: "They were swifter than eagles; they were stronger than lions." (2Sam. 1. 23.) Jeremiah, when he beheld in a vision the march of Nebuchadnezzar, cried, "Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled." (Jerem. 4. 13.) To the wide expanded wings of the eagle, and the rapidity of its flight, the same prophet alludes in a subsequent chapter, when he describes the subversion of Moab by the same ruthless conqueror: "Behold, he shall fly as an eagle, and spread his wings over Moab." (Jerem. 48. 40.) In the same manner he describes the sudden desolation of Ammon in the next chapter; but when he turns his eye to the ruins of his own country, he exclaims, in still more energetic language, "Our persecutors are swifter than the eagles of the heaven." (Lam. 4. 19.) Under the same comparison the patriarch Job describes the rapid flight of time: "My days are passed away, as the eagle that hasteth to the prey." (Job 9. 26.) The surprising rapidity with which the blessings of Providence sometimes vanish from the grasp of the possessor is thus described by Solomon: "Riches certainly make themselves wings; they fly away as an eagle toward heaven." (Prov. 23. 5.)

The flight of this bird is as sublime as it is rapid and impetuous. None of the feathered tribe soar so high. There is an allusion to this lofty soaring in the prophecy of Obadiah, concerning the pride of Moab: "Though

thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." (Obad. 4.) The prophet Jeremiah pronounces the doom of Edom in similar terms: "O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldest make thy nest high as the eagle, I will bring thee down from thence saith the Lord." (Jerem. 49. 16.) The eagle lives and retains its vigour to a great age; and after moulting, renews its vigour so surprisingly as to be said, hyperbolically, to become young again. (Psalm 103. 5; Isai. 40. 31.)

It is remarkable that Cyrus, compared in Isaiah 46. 11 to an eagle, (so the word translated ravenous bird should be rendered,) had an eagle for his ensign, according to Xenophon, who uses, without knowing it, the identical word of the prophet, with a Greek termination, *ἄετον*, *Æcton*; so exact is the correspondence between the prophet and the historian, the prediction and the event. Xenophon and other ancient historians inform us that the golden eagle with extended wings was the ensign of the Persian monarchs long before it was adopted by the Romans; and it is very probable that the Persians borrowed the symbol from the ancient Assyrians, in whose banners it waved till imperial Babylon bowed her head to the yoke of Cyrus. (Isai. 8. 8; Jerem. 48. 40; 49. 22; Hosea 8. 1.)

EAR, the organ of hearing. In Scripture, the term is frequently employed figuratively. To signify the regard of Jehovah to the prayers of his people, the Psalmist says, "His ears are open to their cry." (Psalm 34. 15.) "To uncover the ear," is a Hebraism, whereby is meant to show or reveal something to a person. (1Sam. 20. 2.) The Psalmist, speaking in the person of the Messiah, says, "Sacrifice and offering thou didst not desire; mine ears hast thou opened." (Psalm 40. 6.) Ainsworth reads, "Mine ears hast thou digged open." The Septuagint version, which the Apostle Paul follows, (Heb. 10. 5,) reads the passage thus: "A body hast thou prepared me." "Make the ears of this people heavy," occurs in Isaiah 6. 10, that is, render their minds inattentive and disobedient; with a similar meaning, the prophet Jeremiah speaks of "ears uncircumcised." (6. 10.)

Among the Jews, the slave who renounced the privilege of being made free from servitude in the sabbatical year, submitted to have his ear bored through with an awl; which was done in the presence of some judge or magistrate, that it might appear a voluntary act. The ceremony took place at his master's door, and was the mark of perpetual servitude.

EARS OF CORN. See AGRICULTURE; WHEAT.

EAR-RINGS. See DRESS.

EARING, *חֲרִישׁ* *hharesh*. This Hebrew word, occurring in Genesis 45. 6, signifies the act of ploughing, or the time for ploughing. Our translators have employed here an old English word, "earring," which means ploughing; but it may be occasionally misunderstood, as earing seems to suggest the idea of gathering ears of corn after they are arrived at maturity; whereas Joseph intends to say, "there shall be neither ploughing nor harvest during five years." The reader will perceive that this variation of import implies a totally different course of natural phenomena in Egypt; for the Nile must have risen so little as to have rendered ploughing hopeless; or its waters must have been so abundant as to have overflowed the country entirely, and to have superseded the use of the plough; moreover, if no

ploughing, no sowing; that is, harvest was not expected. There is no doubt that during the years of famine the Nile was deficient, it did not rise; the peasants, therefore, did not plough. The causes which operate to produce the phenomenon of the Nile's periodical overflow are thus stated by a writer in the *Quarterly Review*:—"The winds from the middle of June to the inundation are at first variable, but latterly fix themselves to the north, where they become regular, rising and falling with the sun. These winds in passing over the Mediterranean, are supposed to convey large masses of aqueous vapours to the mountains of Ethiopia and Abyssinia, which the Nile traverses on its way to Egypt. Here these vapours being condensed, are precipitated in torrents of rain, at and after the summer solstice; producing that gradual, constant, and periodical increase of the Nile to which the people on its banks are indebted for sustenance." See EGYPT.

EARTH, *אֶרֶץ* *erets*, "earth." (Gen. 1. 1.) This comprehensive term is used in a variety of senses by the sacred writers:—(1.) For that element which sustains animal existence, which produces and nourishes trees, plants, and flowers, and which is distinguished from the element called the sea. Hence Moses informs us, (Gen. 1. 10, 11,) "God called the dry land Earth; and the gathering together of the waters called he Seas. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth." (2.) The term earth expresses, also, that rude chaotic matter which existed at the beginning of time, before the Almighty Creator and Architect of the universe began and completed his wonderful and incomprehensible work. "God created the heaven and the earth; and the earth was without form and void; and darkness was upon the face of the deep." (Gen. 1. 1, 2.) The ancient Hebrews appear to have had no word which of itself singly signified the world, and therefore they used in conjunction "the heaven and the earth," as the great extremities within which all things are contained. (3.) It is sometimes used for the whole terraqueous globe and all it upholds, as in the 24th Psalm: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods." (4.) It is also used for the inhabitants of the world, as in Genesis 11. 1: "And the whole earth was of one language and of one speech." (5.) It is sometimes used to express the Chaldean, Assyrian, and Persian empires, as in the language of Cyrus: "The Lord God of heaven hath given me all the kingdoms of the earth." (Ezra 1. 2.) (5.) And it is sometimes restricted merely to Judæa, which more commonly occurs in the Scriptures than is generally supposed, and has, therefore, a considerable influence on the interpretation of those passages in which it ought in that peculiarly restricted sense to be used. In the New Testament, the word is frequently employed in contrast to heaven, and things earthly and carnal are placed in opposition to things heavenly and spiritual, such as, "He that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all." (John 3. 31.) "If ye then be risen with Christ, . . . set your affection on things above, not on things on the earth." (Col. 3. 1, 2.)

EARTHEN VESSELS. In Leviticus 6. 28, the earthen vessel was commanded to be broken, and the copper one scoured and rinsed, because the flesh of the sin-offering having been cooked in them, they had

thereby become too sacred for common use. The Jews extended the same practice, but with a contrary view, to vessels in the use of which any of the absurd traditions for which they had rejected the commandment of God had been infringed, and like them, the Mohammedans and Hindoos at the present day are accustomed to break earthen vessels when supposed to be defiled, and to thoroughly scour their brass pots. Our Saviour alludes to this custom of the Jews in the following terms: "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups, and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." (Mark 7. 7-9.)

It is the first care of a Jew when he settles in life to provide four sets of culinary utensils, that is, two sets for common use, and two sets for the Passover, in compliance with the rabbinical amplification of the prohibition of seething a kid in his mother's milk. (Exod. 23. 19.) Every Jew must have in his kitchen, or where most convenient, two cupboards, or other conveniences; one for all kinds of utensils which are used for butter victuals, and another set for meat victuals; but if a misfortune should happen, (for such it is to a Jew,) as for instance, a knife, or a cover of a saucepan, or a spoon, or any other article, which has been used for butter, if these, or either of them, should by any mishap be intermixed with utensils which are used for meat victuals, such an event is sure to throw the whole household into a state of dismay, for then every utensil is considered as defiled, until the rabbi is informed of the circumstance, when he will examine them most minutely. Should the rabbi say that all the articles must be sold, or washed, or broken, so strictly do they regard his decision, that the poorest Jew would destroy every one of them rather than transgress on this point. It would seem, however, from what a modern Jewish writer on their customs says, that occasionally at least a rabbi may be found who is wise enough to view these matters in their true light: "There was once a Jew householder, with a child about four years of age, who by some mishap or other, took a plate that was used for butter; a short time after, the mother found out the mistake, and being in very poor circumstances, she went to the rabbi, and stated the matter. The rabbi asked her if she could identify the plate. Her answer was, No: for this reason, both sets of utensils were alike. He replied, 'My good woman, go home, and let your child go over the cupboard, and let him take any plate he likes, and go to the upper story of the house, and throw it out at the window; if it should so happen, that the plate should not break, then all the utensils will be defiled!' The woman went home and strictly obeyed the orders of the rabbi. Whether the plate broke or not, may be easily conjectured."

The two sets of culinary utensils used in common all the year round are carefully put by, and two other sets used during the Passover; and so strict are they, that in addition to these four sets of utensils there is always one knife kept for cutting bread, and another for cutting butter.

EARTHQUAKE. The term earthquake is often used in Scripture for any violent agitation or change, whether in the heavens or the earth. (Joel 2. 10; Haggaï 2. 21; Heb. 12. 26.)

An earthquake, when violent, overturns and changes the surface of the earth, sinking some parts, elevating others, altering the course of rivers, making lakes on dry land, and drying up those that already existed. It is,

therefore, a suitable symbol of great revolutions or changes in the political world; and it is thus used in Jeremiah 4. 23, 24.

There are only three literal earthquakes mentioned in Scripture; namely, that in 1 Kings 19. 11; that in the time of Uzziah, in Amos 1. 1, and also by Josephus, who speaks of it as being very violent. The third was that which took place at Our Saviour's death. (Matt. 27. 51.) Some think a fourth must be added, namely, that at the giving of the law on Mount Sinai. (Exod. 19. 18.) Every other earthquake spoken of in the Old Testament, and some of those predicted in the New, may be considered as symbolical merely, representing great political commotions and revolutions of empires; that, for instance, mentioned in Joel 3. 16, "The heavens and the earth shall shake;" the prophet having said, "The Lord also shall roar out of Zion; and utter his voice from Jerusalem," continues the metaphor. As a lion when he roars makes the woods, or plains, to resound, and the beasts of the field to tremble; so God being here compared to this fierce animal, his voice is justly said to make the very heavens and earth shake; the plain meaning of which is, that all should be put into the utmost consternation and distress, like a man seeing a roaring lion coming on him to devour him; or as if he saw the very heavens and earth themselves moving, and in the utmost disorder. This is the view of the rabbinical writers. "All this," says Kimchi, "is by way of similitude." "No one is so ignorant," says Maimonides, "and so addicted to the letter of parables, as to imagine any change in the heavens, or that the earth was moved from its centre, when Babylon was destroyed. No; such expressions represent only the state and condition of the conquered, to whom light is darkness, sweet bitter; to whom the earth seems too narrow, and the heavens to threaten him with ruin."

In Haggaï 2. 6, 7, there is a prophecy which is quoted in the Epistle to the Hebrews, 12. 26, as significant of the heathen idolatry, and the powers which support it, as also the Mosaic worship and the Jewish polity. It is also added that the expression "yet once," denotes the removal or abolition of the things shaken, as of things that were made, that is, were of an inferior or imperfect nature; that those which were not to be shaken, namely, the Christian church and worship, may remain, or in other words, that the Christian dispensation shall be permanent, and shall never be supplanted by any other.

The destruction of the ecclesiastical and civil polity of the Jews is described under the image of an earthquake in Isaiah 24. 19, &c., the best comment upon which is that furnished by Sir Isaac Newton in his *Observations on the Prophecies*, where he says, "The figurative language of the prophets is taken from the analogy between the world natural, and an empire or kingdom considered as a world politic, consisting of thrones and people, or so much of it as is considered in prophecy; and the things in that world signify the analogous things in this. For the heavens and the things therein, signify thrones and dignities, and those who enjoy them; and the earth with the things thereon, the inferior people; and the lowest parts of the earth, called hades, or hell, the lowest or most miserable part of these. Great earthquakes, and the shaking of heaven and earth, are put for the shaking of kingdoms, so as to distract and overthrow them; the creating a new heaven and earth, and the passing away of an old one, or the beginning and end of a world, for the rise and ruin of a body politic, signified thereby; the sun for the whole species and race of kings in the kingdoms of the world politic; the moon for the body of the common people, considered as the king's wife; the stars for subordinate princes and great men, or for the

bishops and rulers of the people of God, when the sun is Christ; setting of the sun, moon, and stars, darkening the sun, turning the moon into blood, and falling of the stars, for the ceasing of a kingdom."

EAST, *קֶדֶם* *kedem*. One of the four cardinal points; the term is used also in a general sense, to denote a certain region of the globe, which includes various empires, kingdoms, and countries. The Hebrews expressed east, west, north, and south, by before, behind, left, and right, according to the relative situation of the places to a person looking eastward. Under the term "the East," was frequently comprehended not only Arabia Deserta, Moab, and Ammon, which are literally east of Palestine, but also Assyria, Mesopotamia, and Babylonia or Chaldæa, which lie north-east and north of Judæa. The term is now applied in modern geography to all the Asiatic countries, considered in their position to Europe. It is, however, evident that the sacred writers especially designate Mesopotamia, Armenia, and Persia, provinces beyond the Tigris and Euphrates, as Kedem, or the East. Moses who was educated in Egypt, and resided some time in Arabia, seems to have followed this custom, especially as Babylonia, Chaldæa, Susiana, Persia, a considerable part of Mesopotamia, and the rivers Tigris and Euphrates, during the greater part of their course, are east of Palestine, Egypt, and Arabia. As those who entered Palestine and Egypt on the east chiefly travelled from Armenia, Syria, Media, and Upper Mesopotamia, the Hebrews generally designated those countries the East. Balaam says that Balak, king of Moab, had brought him from the mountains of the East, or from Pethor on the Euphrates. We are informed that Abraham came from the East into the land of Canaan, and it is known that he came from Mesopotamia and Chaldæa. St. Matthew says that the wise men who worshipped Our Saviour on the nativity, came from the East. Some of those wise men, who saw the star of the Messiah, and came to Judæa to worship him, are believed, according to an old tradition, to have assembled at Muscat in Arabia on their way, if the relation given by an Armenian bishop, who spent twenty years in visiting the Christians on the coast of Coromandel, is to be credited.

EASTER, *Πάσχα*, the Passover, rendered only once in our version, Easter. (Acts 12. 4.) This great sacrifice and festival of the Jews was instituted in commemoration of God's sparing the Hebrews when He destroyed the first-born of the Egyptians, and was celebrated on the fourteenth day of the month Nisan, which began with the new moon of April, or, according to the rabbins, of March. In a wide sense it included the seven days of unleavened bread, the paschal festival.

"The churches of Asia Minor kept their Easter upon the same day whereon the Jews celebrated their Passover, namely, upon the fourteenth day of the first month, (which always began with the appearance of the moon,) mostly corresponding to our March; and this they did upon what day of the week soever it fell, and hence were called Quartodecimans, because they kept Easter quarta decima luna, upon the fourteenth day after the *φάσις*, or appearance, of the moon. The other churches, and especially those of the West, did not follow this custom, but kept Easter upon the Lord's Day following the day of the Jewish Passover, partly the more to honour the day, and partly to distinguish between Jews and Christians. The Asiatics pleaded for themselves the practice of the Apostles; Polycarp, bishop of Smyrna, who had lived and conversed with them, having kept it upon that day, together with St. John and the rest of the

Apostles, as Irenæus speaks in a letter about this very thing, though himself was of the other side. (Euseb. *Hist. Eccl.*) And Polycrates, in a letter to the same purpose, instances not only in St. John, but in St. Philip, the Apostle, who himself and his whole family used to keep it, from whom it had been conveyed down in a constant and uninterrupted observance, through all the bishops of those places, some whereof he there enumerates, and tells us that seven bishops of that place, in a constant succession, had been his kinsmen, and himself the eighth, and that it had never been kept by them upon any other day. The other churches, also, says Eusebius, had for their patronage an apostolical tradition, or at least pretended to it; and were the much more numerous party. This difference was the cause of great disturbance in the Church; for the Bishops of Rome tried hard to impose their custom upon the Eastern churches, whereupon Polycarp went to Rome to confer with Anicetus, who was then bishop, and though they could not settle the matter, yet they parted fairly. After this Pope Victor renewed the quarrel, and was so fierce and peremptory in the case, that he either actually did, or severely threatened to excommunicate those Eastern churches for standing out against it. But the Arian bishops little regarded what was either said or done at Rome, and still went on in their old course till the time of Constantine; who, finding this controversy, among others, much to disquiet the peace of the Church, did, for this and some other reasons, summon the great council of Nice, by which Easter was ordained to be kept upon one and the same day throughout the world, not according to the custom of the Jews, but upon the Lord's Day; and this decree was ratified and published by the imperial letters to all the churches." Cave. See PASSOVER.

EAT. To eat, in symbolical language, signifies to meditate and digest Divine truth. The metaphor is a very obvious one. As food nourishes the animal frame, so truth and knowledge are the nutriment of the soul. "Thy words were found," says the prophet Jeremiah, (15. 16,) "and I did eat them." "Son of man," says the Divine voice to Ezekiel, (3. 1,) "Eat that thou findest; eat this roll." Our blessed Lord uses the same expression several times in the 6th chapter of St. John's Gospel, where He speaks of himself as the bread of life. And in Revelations 10. 9, the angel with the book says to John, "Take it, and eat it up," consider it carefully, and digest it well, and thou shalt find, in the events it shall reveal to thee, matter of comfort and joy, of grief and sorrow.

EATING. The ancient Hebrews did not eat indifferently with all persons; but on the contrary, would have considered themselves dishonoured and polluted by eating with people of another religion or of an odious profession. In the time of Joseph, we observe, they neither ate with the Egyptians nor the Egyptians with them. (Gen. 43. 32.) Sir John Gardner Wilkinson observes, in reference to the entertainment of Joseph to his brethren, "It is supposed the tables were of a long figure, which may have been the case in Egypt even during the Pharaonic ages, since the brethren of Joseph 'sat before him, the first-born according to his birth-right, and the youngest according to his youth,' (Gen. 43. 33,) Joseph himself eating alone at another table. No tray was used on the Egyptian table, nor was it covered by any linen; like that of the Greeks, it was probably wiped with a sponge or napkin, after the dishes were removed, and polished by the servants when the company had retired. Having neither knives, nor forks, nor any substitute for them answering to the chop-

sticks of the Chinese, they ate with their fingers, as the modern Asiatics, and invariably with the right hand. Spoons were introduced at table when soup or other liquids required their use, and, perhaps, even a knife was employed on some occasions, to facilitate the carving of a large joint, which is sometimes done in the East at the present day."

The Jews were scandalized at Our Saviour's eating with publicans and sinners, (Matt. 9. 11,) nor would they eat with the Samaritans. (John 4. 9.) The Pharisees taught, that no Jew ought to borrow anything of the Samaritans or receive any kindness from them, or drink of their water, or eat of their bread, and they could not more strongly express their contempt and detestation of any man than by calling him a Samaritan; hence, on one occasion they said to Christ, "Thou art a Samaritan, and hast a devil." (John 8. 48.)

The passage in Job 31. 18, "Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof," is thus illustrated by a modern Eastern traveller: "It is a very customary, and a very desirable thing in the East, to eat under the shade of trees; and this situation the inhabitants seem to prefer to taking their repasts in their tents or dwellings. It was the priest of the place [a village in Syria] who wished to receive us; he gave us a supper under the trees, before his little dwelling. As we were at table, there came by a stranger, wearing a white turban, who, after having saluted the company, sat himself down to the table without ceremony; ate with us during some time, and then went away, repeating several times the name of God. They told us it was some traveller, who, no doubt stood in need of refreshment, and who had profited by the opportunity, according to the custom of the East, which is to exercise hospitality at all times and towards all persons."

Many of the Arabs use no spoon in eating their victuals; they dip their hands into the milk which is placed before them in a wooden bowl, and lift it to their mouth in their palm. Dr. Russell states, "The Arabs in eating do not thrust their whole hand into the dish, but only their thumb and two first fingers, with which they take up the morsel, and that in a moderate quantity at a time."

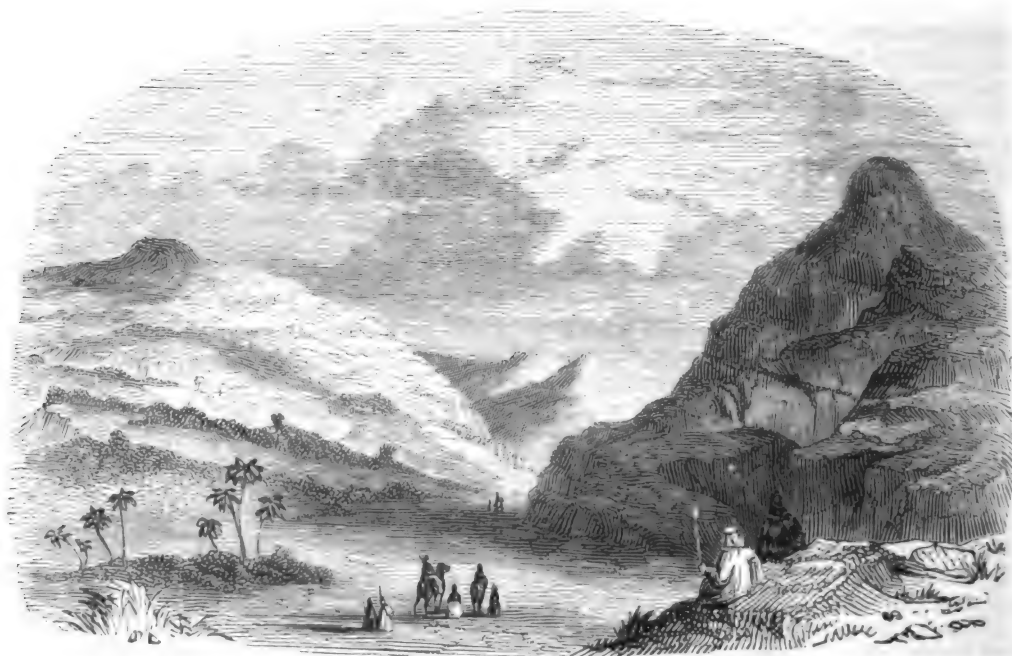
Roberts says, "It is considered to be most disgraceful and ruinous, to eat early in the morning; of such a one it is said, 'Ah! that fellow was born with his belly.' 'The beast eats on his bed.' 'Before the water awakes, that creature begins to take his food;' which alludes to the notion that water in the well sleeps in the night. 'He only eats and sleeps—how can he prosper? he no sooner awakes than he cries Food! food!' These remarks may serve to illustrate the passage in Ecclesiastes 10. 17.

David says, "The zeal of thy house hath eaten me up," (Psalm 69. 9,) and in India he who is zealous in his religion, or ardent in his attachment, is said to be eaten up. "Old Muttou has determined to leave his home for ever; he is to walk barefoot to the Ganges for the salvation of his soul; his zeal has eaten him up."

Modern Jews before they sit down to meals must wash their hands; they speak of this ceremony as essential and obligatory. After meals they wash them again. Before meals they say the following grace: "Blessed art thou, O Lord, our God, King of the Universe; who hath sanctified us with his commandments, and commanded us to cleanse our hands." Before they eat bread they say, "Blessed art thou, O Lord, our God, King of the Universe! who hath brought forth bread from the earth." A Jew may not eat of any beast that does not chew the cud and likewise part the hoof. Of fish they must not eat, except those which have both fins

and scales. (Levit. 11. 10.) Of fowl, all the different species which may not be eaten are enumerated, consequently all those which are omitted may be lawfully eaten. They must not eat any blood, (Deut. 12. 23,) nor any thing that dies of itself. (Levit. 11. 13.) Cattle are obliged to be killed by a Jew duly qualified and specially appointed for that purpose, and afterwards searched by him in order to ascertain their soundness, for if the least blemish is found therein, they must not partake of it. If it be found in the state required, it is then called *koesh*, and is sealed with a leaden seal, one side of which is the word קָשֶׁר *koesh*, and on the other the day of the week in Hebrew characters; and without such seal, no Jew will purchase meat of a Christian butcher. Before it is dressed, they are obliged to let it lie half an hour in water, and an hour in salt, and then rinse the salt off with clean water; it being strictly commanded them not to eat the blood, and the disobeying of this commandment being threatened with no less a punishment than excision. They are not allowed to eat the hind quarters, even of those beasts of which they are permitted to eat, according to the passage in Genesis 32. 32: "Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh, in the sinew that shrank." Therefore the hind quarters are not allowed to be eaten unless the sinew be taken out, which is both troublesome and expensive, it being required to be done by a person duly qualified, the same as those appointed to kill the cattle, and is therefore seldom performed. They likewise must not eat meat and butter together, which is inferred from the command, "Thou shalt not seethe a kid in his mother's milk." (Exod. 23. 19.) For this reason they must not eat cheese made by a Christian, that being considered meat and butter. The cheese they use is made under the superintendence of a Jew, and the milk for it is churned in a peculiar manner. They are obliged to have different utensils, in which both to dress and to eat their victuals, even to the minutest article: such as knives, forks, spoons, &c., the one for meat, the other for butter. See EARTHEN VESSELS.

EBAL, MOUNT, is the name of the northern part of Mount Ephraim, opposite to Mount Gerizim. These two mountains are separated from each other by a valley of two hundred paces wide, in which is situated a city, now called Napolese or Nablous, (a corruption of Neapolis or New Town,) the Shechem of the Old Testament, and the Sychar of the New, one of the oldest cities of Palestine, and once the capital of Samaria. Mr. Robinson says, "These hills are of equal height, (Ebal and Gerizim,) about six hundred feet, and neither of them cultivated; but Gerizim has the most pleasing appearance. 'It was here,' says a recent traveller in these parts, 'that the affecting ceremony took place that was commanded by Moses, carried into effect by Joshua, and never afterwards repeated. Six of the tribes stood over against Gerizim to bless the people, and the other six upon Ebal to curse. It would appear that the whole of the Law was read over by Joshua, and that the Levites spake unto all the men of Israel with a loud voice the words of the curse, to which the people answered, and said, Amen. (Deut. 27. 11-13; Josh. 8. 33, 34.) A better situation could not be conceived for this purpose, as the hills are at such a distance from each other, that the hosts of Israel might stand between, and the voice from either side be heard distinctly on a calm day, throughout the whole assembly. It must have been an imposing spectacle: the ark of the covenant in the centre, surrounded by the elders, officers, and judges,



Mounts Ebal and Gerizim.

with the venerable Joshua at their head, the banners of the tribes marking their different positions as appointed by God, which they were now to occupy for the last time, and the millions of Israel extending in firm phalanx as far as the eye could reach; it must also be remembered, that every individual of that vast company had but a little time before beheld the most striking wonders performed in their own behalf—the falling down of the walls of Jericho, and the dividing of the stream of the Jordan; and when the men, women, children, and strangers, thinking on these things, with one voice shouted, Amen, the acclaim must have reverberated among the rocks with true sublimity, and have swelled in majestic volume towards Heaven. The whole would form a fine scene for the pencil of Martin.

“There are still a few Samaritans resident in Nablous, who ‘worship God upon this mountain,’ and retain the faith of their fathers. They pay strict attention to such parts of the Law as they acknowledge, and expect a Messiah. They read in their version of the Pentateuch, that the altar was erected by Joshua upon Mount Gerizim, and not upon Ebal, which reading is defended by Kennicott, and they repair at stated times to the supposed site of the temple to perform acts of worship. The synagogue is plain and clean, and among other ancient books they have a copy of the Pentateuch, which they regard with peculiar veneration, and affirm that it was written by the grandson of Aaron.” See SAMARITANS.

EBED-MELECH, a servant of King Zedekiah, who, being informed that Jeremiah was imprisoned in a place full of mire, acquainted the king with it, and was the means of releasing the prophet from his dungeon, though he could not obtain his liberty. For this act of humanity he was promised Divine protection, and after the city was taken by Nebuzaradan he was preserved. (Jerem. 38. 7-13; 39. 15-18.)

EBEN-EZER, the name given to a place where the Israelites encamped in their war against the Philistines, (1Sam. 4. 1,) and near which they were defeated by the latter, when the ark of God was taken by the victors and carried from Eben-ezer to Ashdod. (1Sam. 4. 10, 11.)

Hophni and Phineas, the two sons of Eli, were slain in this battle. Twenty years after, upon the repentance and contrition of the Israelites, they defeated the Philistines at the same place, when the prophet Samuel took a stone and set it up for a memorial between Mizpeh and Shen, and called the name of it Eben-ezer, saying, “Hitherto hath the Lord helped us.” (1Sam. 7. 12.) See PILLAR-STONE.

EBER. See **HEBER**.

ECBATANA. See **ACHMETHA**.

EBONY, הַבִּימִים *habenim*, εβενος, *ebenun*, “ebony,” occurs in Ezekiel 27. 15, only. The similarity of the term, is, in a product of the East of great importance, since the article and its name were introduced together into Greece. The word occurs in the plural form, as is also the case with the names of other precious woods, probably, as Gesenius thinks, because it was exported in a quantity of hewn pieces. The ebony of commerce (*Diospyros ebenum*) is a native of India, the wood is of a black colour, extremely solid, capable of a very fine polish, and was considered of great value in ancient times. It belongs to the family Ebenaceæ of Brown, and bears a berry that is eaten by the natives when ripe. The leaves are elliptical, having numerous veins. The corolla or coloured part is shaped like an antique vase, and bears eight stamens. The white wood surrounding the heart, or ebony, is soft, and is soon destroyed by insects.

ECCLESIASTES, BOOK OF. The title of this book is taken from the Septuagint version, *Εκκλησιαστικῆς*, which signifies one who converses or speaks before an assembly, a preacher or moral instructor, and thus gives as nearly as possible the sense of the Hebrew word קהלת *kohleth*. Although the book does not bear the name of Solomon, it is evident from several passages that he was the author, (comp. 1. 12, 16; 2. 4-9; and 12. 9, 10.) Kimchi, however, ascribes it to the prophet Isaiah; and the Talmudical writers to Hezekiah. A tradition of the Jews states, that Solomon composed this book in his old age, after he had repented of his former vicious practices, and had become, by sad

experience, fully convinced of the vanity of everything except piety and wisdom. "Many parts of the work itself," says the Rev. G. Holden, in his *Attempt to illustrate the Book of Ecclesiastes*, "corroborate this opinion. The acknowledgment of numerous follies and delusions, implies that it was composed after the author had apostatized from Jehovah, and had subsequently repented of his past misconduct. The frequent assertion of the emptiness of earthly greatness, the declaration that human enjoyments are unsatisfactory; the enumeration of gardens, edifices, and possessions, requiring a long life for their completion; the deep condemnation of former pursuits; the expression of satiety and disgust at past pleasures; and the tone of cool and philosophical reflection which pervades the whole; are strikingly characteristic of an advanced period of life."

Bishop Lowth has classed this book among the didactic poetry of the Hebrews; but M. Des Vœux considers it as a philosophical discourse written in a rhetorical style, and interspersed with verses, which are introduced as occasion served; whence it obtained a place among the poetical books. To this opinion Bishop Lowth subsequently declared his assent.

The scope of this book is explicitly announced in chapters 1. 2, and 12. 13; that is, to demonstrate the vanity of all earthly objects, and to draw off men from the pursuit of them, as an apparent good, to the fear of God, and communion with Him, as to the highest and only permanent good in this life, and to show that man must seek for happiness beyond the grave. We may therefore consider it as an inquiry into that most important and much disputed question, What is the Sovereign Good of man,—that which is ultimately good, and which in all its bearings and relations is conducive to his best interests? "What is that good for the sons of men, which they should do under the heaven all the days of their life?" (2. 3.) "This is the object of the Preacher's inquiry, and after discussing various erroneous opinions, he finally determines that it consists in true Wisdom. The scope of the whole argument, therefore, is the praise and recommendation of Wisdom as the supreme good to creatures responsible for their actions. In this wisdom is not included a single particle of that which is worldly and carnal, so frequently possessed by men addicted to vice, the minions of avarice, and the slaves of their passions; but that which is from above, that which is holy, spiritual, undefiled, and which, in the writings of Solomon, is but another word for Religion. Guided by this clue, we can easily traverse the intricate windings and usages in which so many commentators upon the Ecclesiastes have been lost and bewildered. By keeping steadily in view the Preacher's object, to eulogize Heavenly Wisdom, the whole admits of an easy and natural interpretation; light is diffused around its obscurities; connection is discovered in that which was before disjointed; the argument receives additional force, the sentiments new beauty; and every part of the discourse, when considered in reference to this object, tends to develop the nature of True Wisdom, to display its excellence, or to recommend its acquirement.

"In prosecuting his inquiry into the Chief Good, Solomon has divided his work into two parts. The first, which extends to the tenth verse of the sixth chapter, is taken up in demonstrating the vanity of all earthly conditions, occupations, and pleasures; the second part, which includes the remainder of the book, is occupied in eulogizing Wisdom, and in describing its nature, its excellence, its beneficial effects. This division, indeed, is not adhered to throughout with logical accuracy; some deviations from strict method are allowable in a popular discourse; and the author occasionally diverges to topics

incidentally suggested; but amidst these digressions, the distinctions of the two parts cannot escape the attentive reader. It is not the manner of the sacred writers to form their discourses in a regular series of deductions and concatenated arguments; they adopt a species of composition, less logical indeed, but better adapted to common capacities, in which the subject is still kept in view, though not handled according to the rules of dialectics. Even St. Paul, whose reasoning powers are unquestionable, frequently digresses from his subject, breaks off abruptly in the middle of his argument, and departs from the strictness of order and arrangement. In the same way has the royal preacher treated this subject; not with exact philosophical method, but in a free and popular manner, giving an uncontrolled range to his capacious intellect, and suffering himself to be borne along by the exuberance of his thoughts and the vehemence of his feelings. But though the methodical disposition of his ideas is occasionally interrupted, his plan is still discernible; and perhaps he never wanders more from his principal object than most of the other writers in the Sacred Volume." Holden.

ECCELESIASTICUS, an apocryphal book, so called in Latin, either to distinguish it from Ecclesiastes, or to show that it likewise contains precepts and exhortations to wisdom and virtue. The Greeks called it, "The Wisdom of Jesus, the son of Sirach." It contains maxims and instructions useful in all states and conditions of life. The Council of Carthage deemed it canonical, under the title of the Fifth Book of Solomon, and their decision was adopted by the Council of Trent. It is however manifest, that it could not be written by Solomon, because allusion is made (ch. 47. 24,25) to the captivity: although it is not improbable that the author collected some scattered sentiments ascribed to Solomon, which he arranged with the other materials he had selected for his work. Respecting the author of this book, we have no information but what we collect from the book itself; and from this it appears, that it was written by a person of the name of Jesus, the son of Sirach, who had travelled in pursuit of knowledge; and who, according to Bretschneider, lived about 180 B.C. This man being deeply conversant with the Old Testament, and having collected many things from the prophets, blended them, as well as the sentences ascribed to Solomon, with the results of his own observation, and thus endeavoured to produce an ethical treatise that might be useful to his countrymen. The book was written in the Syro-Chaldaic dialect then in use in Judæa, and was translated by his grandson into Greek, about the year 130 B.C., for the use of the Alexandrian Jews, who were ignorant of the language of Judæa. The translator himself is supposed to have been a son of Sirach, as well as his grandfather the author.

From the great similarity between this book and the Proverbs of Solomon, in matter, sentiments, and construction of the periods, Bishop Lowth is of opinion, that the author adopted the same mode of versification which is found in the Proverbs; and that he has performed his translation with such a religious regard to the Hebrew idiom, that, were it to be literally and accurately re-translated, he has very little doubt that for the most part the original diction might be recovered. The Book of Ecclesiasticus has met with general and deserved esteem in the Western church, and was introduced into the public service by the venerable reformers and compilers of our national liturgy. It may be divided into three parts; the first of which contains a commendation of wisdom, and precepts for the regulation of life; in the second, the author celebrates the patriarchs, prophets,

and other distinguished men among the Jews; the third part, containing the fiftieth chapter, concludes with a prayer or hymn of the author, and an exhortation to the pursuit of wisdom.

Anciently, this book was put into the hands of catechumens, on account of the edifying nature of its contents. Besides the Greek copy and the Latin version, there are two other versions of it, one in Syriac, the other in Arabic: the Latin translation is supposed to have been executed in the first century of the Christian era; it is full of Greek terms, but differs widely from the present Greek of Ecclesiasticus. The authorized English version appears to have been made from the Greek text, which has, not without reason, been suspected of having been made conformable in many places to the Vulgate. A new translation, made immediately from the Vatican or Alexandrian text, would exhibit this treatise to us in a purer form.

EDAR or EDER, a watch-tower near Bethlehem, near which Jacob encamped, (Gen. 35. 21,) and in the neighbourhood of which the angels announced the Nativity to the shepherds. It is alluded to as "the tower of the flock," in Micah 4. 8.

EDEN, *עֵדֶן* *Eden*, the name of the country in which the Sacred Historian states the garden or paradise of the first man was placed. (Gen. 2. 8.) It has been variously supposed to have been situated in Syria, in Babylonia, near the mouth of the Euphrates, and in Armenia, whence issue the heads of the Euphrates and Tigris, two of the paradisaical rivers well ascertained; and two others, whose springs are in the neighbourhood, agree in many respects with the third and fourth rivers mentioned by Moses. This last opinion is the most probable, and has been chiefly adopted. Mohammedans believe that it was in one of the seven heavens, from which Adam was cast down upon the earth after the Fall. "Some," says Dr. Clarke, "place it on the third heaven, others in the fourth; some within the orbit of the moon, others in the moon itself; some in the middle regions of the air, or beyond the earth's attraction; some on the earth, others under the earth, and others within the earth. Every section of the earth has also in its turn had its claim to this distinction advocated."

The garden of Eden, of which numerous traditions existed, doubtless originated those curious and magnificent gardens made by the princes of the East, such as that golden garden, valued at five hundred talents, which Aristobulus, king of the Jews, presented to Pompey, and which the latter afterwards carried in triumph, and consecrated to Jupiter in the Capitol. Hence also the origin of those gardens consecrated to Adonis, which the Egyptians, Assyrians, and Greeks, planted in earthen vessels and silver baskets, for the purpose of adorning their houses, and which they carried about in public processions; and hence the fabled gardens of the Hesperides, of Jupiter, of Alcinoüs, of the Fortunate Islands, the meadows of Pluto, and the Elysian fields, in which, according to the mythology of the ancients, the souls of the virtuous were placed after death, and where happiness was complete, and pleasures were innocent and refined; bowers, evergreens, delightful meadows with pleasant streams, were the most striking objects; the air pleasant, serene, and temperate; the birds continually warbling in the groves, and the inhabitants blessed with a different sun and other stars.

Josephus gives us the following account of Eden. "The garden was watered by one river, which ran round about the whole earth, and was divided into four parts: Pison, which denotes a multitude, running into Judæa,

makes its exit into the sea, and is by the Greeks called Ganges. Euphrates, also, as well as Tigris, goes down into the Red Sea. Now the name Euphrates or Phrath, denotes either a dispersion or a flower; by Tigris or Diglathis, is signified what is swift with narrowness; and Geon runs through Egypt, and denotes what arises from the East, which the Greeks call Nile." We must here observe, that when Josephus talks of the Euphrates and Tigris "going down into the Red Sea," he does not mean the Arabian Gulf, which is now exclusively known by that name, but all the South Sea, which included the Red Sea and the Persian Gulf, as far as the East Indies, and was known among the old geographers by the general name of the Red Sea. Mr. Whiston, in his translation of Josephus, remarks here, "Whence this strange notion came, which is not peculiar to Josephus, but is derived from older authors, as if four of the greatest rivers in the world, two of them running at vast distances from the other two, by some means watered Paradise, is hard to say. Only, since Josephus has already appeared to allegorize this history, and takes notice that the four names had a particular signification, we perhaps mistake him when we suppose he literally means those four rivers, especially as to Geon or Nile, which arises from the East, while he very well knew the literal Nile arises from the South, though what further allegorical sense he had in view, is now, I fear, almost impossible to determine."

In the Mosaic account of Eden, it is evidently implied, that even in the writer's day there existed marks whereby its situation might be discovered. "And the Lord God planted a garden eastward in Eden. . . . And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads." This is all in the past tense; and, had he intended merely to speak of Eden as the residence of our first parents, he might have concluded his description of it here. But, apparently with the design of pointing out its situation to those for whom he was writing, he proceeds, in the present tense:—"The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth towards the east of Assyria. And the fourth river is Euphrates." (Gen. 2. 8, 10-14.) Bochart, therefore, with others, maintain, with considerable plausibility, that the marks which Moses here represents as characterising Eden, still to a greater or less extent exist, and consequently that its situation is to be found. The channel flowing through Eden, whence issued four other channels or rivers, they regard as that formed by the junction of the Tigris and Euphrates; and the four other channels or rivers flowing from it, the two rivers above this junction, and the two principal streams into which after having flowed together for some considerable distance they diverge, and by which they empty themselves into the Persian Gulf. It thus appears that only one stream watered the holy inclosure, which afterwards divided into four branches, at each end of the neck of land of the peninsula round which it swept. The four streams are called Pison, Gihon, Hiddekel, and Perath, by the sacred historian; Euphrates in our version, but Perath or Prath in the Hebrew. It is necessary, therefore, in order to ascertain the true situation of Eden, to inquire into the course of these four streams, which can the more easily be done, as one of them still retains its ancient name, and was so well-known in the time of Moses that he gives no description of it, which he does

of the others. We are to suppose that the courses of those rivers, or branches of one river, were not materially altered by the Deluge. That mighty event would unquestionably make a great impression on the appearance of the globe, but not perhaps so as to completely change the aspect of nature. It might certainly dissolve and level some hills, swallow up the minor streams, or give them a different direction, leave immense lakes in valleys and plains, cover some extensive tracts of country with the waters of the ocean, and elevate parts of its bed into dry land. The Deluge, in short, must have made some changes in the beds of ancient rivers, and inferior agencies alone have been sufficient greatly to alter the ancient channels of the Tigris and Euphrates. This is said to be not only obvious from an inspection of the face of the country, but the memory of such events is preserved by local tradition, and even specified in the writings of Arabian geographers and historians. There is no necessity for supposing, as some have done, that the waters of the Deluge, in the space of one hundred and fifty days, could melt the almost adamant mountains of Armenia, or give the vast masses of the mountains of Europe, Asia, Africa, and America, different positions on the surface of the globe. When the waters of the Deluge retired, the torrents existing before the dreadful visitation poured from the mountain sides, would generally resume their wonted channels, as was certainly the case with the Euphrates, a river subsequently mentioned by the inspired historian, but never as a new stream, or as one which had changed its course.

It has been assumed that, in whatever situation, otherwise probable, the marks by which Moses characterizes the spot are to be found, thence we may suppose that we have discovered the site of Paradise. In fixing the first probability, the all but unquestionable fact, that the known rivers Euphrates and Tigris are mentioned as two of the four rivers of Eden, is of the greatest importance; and therefore the most exact inquirers have not sought for the spot at any point distant from those rivers. The Euphrates and Tigris being thus identified with two of the rivers of Eden, there yet remains a great latitude in the choice of a site for the garden. Dr. Hales observes, that from the description of those rivers given by the ancient and modern historians and geographers, it is satisfactorily inferred by Major Rennell, that previous to the time of Alexander the Great they kept distinct courses to the sea, although at no distant period afterwards they became united, and entered the sea in a collected form. The Cyrus and the Araxes had also anciently distinct courses, but this does not invalidate a primeval junction of the Euphrates and the Tigris, even before the Deluge. Some have therefore looked for the site of the garden near the sources of those rivers, and others in the low and flat plains through which they flow in the lower part of their course. Hence the first supposition places Eden in Armenia, near the sources of the Euphrates, Tigris (Hiddekel), Phasis (Pison), and the Araxes (Gihon). The similarity of sound between Phasis and Pison is considered to strengthen this opinion, as does the similarity of meaning between the Hebrew name Gihon and the Greek Araxes, both denoting swiftness or impetuosity. One consideration which induces a preference to this site is, that those who maintain it consider "heads," as applied to the rivers which went forth from the garden, to mean "sources," which could only apply to a mountainous or hilly country, where the water necessary to form the four sources of the rivers could be supplied.

Those who fix the site at the other extremity of the two known rivers, consider it sufficient to reckon the four

heads, not as sources, but as channels, which is more in accordance with the statement of the inspired historian, namely, that the Euphrates and Tigris united before they entered the garden, and after leaving it divided again, and emptied themselves into the Persian Gulf by two mouths, thus forming four channels, two above and two below, called by different names. "The river, or channel," says Dr. Wells, "must be looked upon as a highway crossing over a forest, and which may be said to divide itself into four ways, whether the division be made above or below the forest." Satisfied with this view, several writers are inclined to take the Shat-ul Arab, (the single stream which is formed by the confluence of the Tigris and Euphrates, and which afterwards divides to enter the Gulf,) as the river which then went through or swept round the garden; but on account of the evidence of Major Rennell, that those two rivers kept distinct courses to the sea until the time of Alexander the Great, although at no distant period afterwards they became united, some writers have inferred that such a junction and subsequent diverging existed in the place indicated either before the Deluge or in the time of Moses. Thus we have the only two conjectures regarding the probable situation of the garden which are entitled to attention; the one fixing it in Armenia, between the sources of the Euphrates, Tigris, Phasis, and Araxes; and the other locating it in some part of the territory between Bagdad and Bussorah, where an ancient junction and subsequent separation of the Euphrates and Tigris took place.

A synoptical view of the nine principal hypotheses respecting the site of Paradise is given by the Rev. N. Morren in his translation of Rosenmüller's *Biblical Geography of Central Asia*. "'The name of the first of these rivers,' says Moses, 'is Pison: that is it which compasseth the whole land of Havilah, where there is gold: and the gold of that land is good; there is bdellium and the onyx stone.' This river is mentioned first because it was the branch nearest to Arabia Petræa, where Moses wrote, and on the hypothesis that the garden was situated between Bagdad and Bussorah, is the westernmost of the two great channels into which the Euphrates and Tigris were divided. Faber believes it to be the Abarus of Pliny, or Batoum of modern geographers, which rises in Armenia, and flows into the Black Sea; but Dr. Hales thinks the Araxes has a superior claim. In Genesis 25. 18, we are informed that the Ishmaelites 'dwelt from Havilah unto Shur, that is before Egypt, as thou goest towards Assyria.' And in 1 Samuel 15. 7, we are informed that Saul 'smote the Amalekites from Havilah until thou comest unto Shur, that is over against Egypt.' Shur is that part of Arabia which comes up to the extremity of the Red Sea or Arabian Gulf, and so joins Egypt; as appears from Exodus 15. 22, where Moses is said to have brought Israel from the Red Sea, and led them into the wilderness of Shur. The country then from Havilah to Shur appears to be the whole extent of that part of Arabia which lies between Egypt on the west, and a certain channel or river which empties itself into the Persian Gulf on the east. In the Havilah of Moses there was gold; and Diodorus Siculus informs us that in Arabia was found natural gold of so lively a colour, and so fixed, that it wanted neither fire nor refining to purify it. Ezekiel, speaking of Tyre, (ch. 27. 23,) says, 'The merchants of Sheba and Raamah were thy merchants; they occupied in thy fairs with chief of all spices, and with all precious stones and gold. Haran, and Canneh, and Eden, the merchants of Sheba, were thy merchants.' The several people, or tribes, here mentioned resided in the neighbourhood of the Euphrates and Persian Gulf, and kept up their intercourse with each other by means of these

waters; and among the articles of their merchandise gold is mentioned, an article by the possession of which Havilah is said to have been distinguished. But the identity of the country described in this passage of Ezekiel with that mentioned by Moses, seems to be intimated by his mentioning among the regions or places he enumerates both a Havilah and an Eden. There were also in the Havilah of Moses the bdellium and onyx stone. The bdellium here spoken of is by some supposed to be a pearl, and by others a gum; now in this country both gums and pearls are found in abundance. Whatever particular stone may be intended by the onyx stone, there is no doubt that a precious stone of some kind is intended by it; and by the testimony of a multiplicity of authors, precious stones abound in Arabia. It thus appears, therefore, that the country which was washed by the western branch of the Euphrates, corresponds with that which was washed by the Pison of Moses, and this stream, like that, is connected with three others; whence it would appear that this is the Pison.

"The name of the second river," says Moses, "is Gihon; the same is it that compasseth the whole land of Ethiopia." The latter country is not the country in Africa beyond Egypt so called. In the Hebrew, and in the margin of our translation, Ethiopia is rendered Cush, and is understood to apply to the country lying to the east of the channel of the Euphrates, supposed to be the Gihon of Moses. The statement which makes Pison the western, makes Gihon the eastern channel, by which the redivided Euphrates entered the Persian Gulf, although no trace can now be discovered in the country indicating either this name or that of Pison. It is to be observed, however, that the Arabs, at the present time, frequently designate a river by different names in various parts of its course. The Tigris has three names before it joins the Euphrates; and if two rivers joined and afterwards separated, the channels certainly would and do receive names different from the original streams. Some writers find Gihon in the Araxes, and many in the ancient Gyndes, which entering the Tigris through Susiana, corresponds well with the hypothesis which places Eden in Irak Arabia, the name of one of the two divisions of the province called Irak (the other being Irak Ajem), a most extensive region, and which was also one of the most fruitful. Here, therefore, not on the borders of Ethiopia and Egypt, but near the country of Havilah, we find a district watered by the eastern branch of the Euphrates, which has received the name of Cush from the remotest antiquity. The Greeks and Latins designated it Susiana, and it is now termed Chusistan, or Khusistan, or 'the land of Chus, or Khus,' evidently indicating its original appellation. It was an ancient province of the Babylonian empire, extending to the Persian Gulf east from the mouth of the Euphrates, and is still the same with Elymais, or the great province of Elam or Irac. It is the Cuthah of the Scriptures, which is the Chaldee form of Cutha, or Cush, from which Shalmaneser transported a colony to re-people the desolated country of the Ten Tribes of Israel whom he had carried into captivity.

"The third river, Hiddekel, is described by Moses as going towards the east of Assyria. We may here observe that the river which in the Hebrew text is called Hiddekel, is by the Septuagint rendered Tigris, a name which, on the principles of etymology and pronunciation belonging to the nations to whom these rivers were known, can easily be traced to the Hebrew word Hiddekel. And the identity of the country swept by the Tigris, with that traversed by the Hiddekel, is evident. Of the Hiddekel Moses says, 'That is it which goeth before Assyria,' for so the word rendered in our translation 'eastward,' or 'towards the east,' may be rendered. In

the days of Moses, the word Assyria denoted merely that one province of which Nineveh was the capital; the Assyrian empire, comprehending the many and great provinces subject to the Assyrian kings, not having yet been formed. Writing when he did, Assyria was just over, or beyond the river Hiddekel; and thus the Hiddekel went before it.

"The fourth river is Euphrates.' This noble river, the original name of which is Phrath, or Phrat, and by which it is still locally distinguished, was familiarly known to the Eastern nations in the time of Moses, and was termed Euphrates by the Greeks to adjust it to their own language. This river unites with the Tigris, and after flowing together for a considerable distance, they again separate, the one which is probably the Pison taking a westerly, and the other, the Gihon, an easterly direction.

"The situation of the four rivers which relate to Eden being ascertained, the locality of Eden itself may be easily determined, for it was situated on the channel which is common to these four rivers: 'a river went out of Eden to water the garden, and from thence it was parted, and became into four heads.'

"There are other parts of Scripture which likewise seem to point out this region as that in which the terrestrial paradise was situated. In 2 Kings 19. 12, and Isaiah 37. 12, Sennacherib, intending to terrify Hezekiah, boasts that his father had destroyed among other nations the children of Eden, which were in Telassar; which Telassar is generally understood to be a city of Babylonia, at the bottom of the channel beforementioned as common to the four rivers; and consequently, that the Eden here mentioned is the same as is described by Moses. The part of the country of Eden in which Paradise was situated was the east:—'And the Lord God planted a garden eastward in Eden.' There is mention made of an Eden in the prophecies of Amos, (1. 5,) 'I will break, also, the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden; and the people of Syria shall go into captivity unto Kir, saith the Lord.' The place called Eden in the above passage is supposed to be situated in a valley lying between the mountains of Libanus and Anti-Libanus, near to Damascus, the capital of Syria. Its inhabitants believing that the ancient Paradise existed here, pretended to show the spot where our first parents were created. The name has been also borne by a village near Tripoli in Syria. There are also several towns mentioned in Greek and Latin authors under the name Adene, or Adana, which is evidently derived from the Hebrew name Eden; but none of these places bear the marks assigned by Moses to the terrestrial Paradise. It is probable that the country received its designation of Eden from its external appearance and exuberant fertility, the name signifying pleasure and delight, a name which has become proverbial as expressing the same appearance and feeling, and often applied in successive ages to beautiful places and districts in various parts of the world."

The term Eden is often employed in prophetic language to denote the greatest happiness and delight. The future state of the church is likened to the terrestrial Paradise, when truth shall triumph over error and delusion, and the knowledge of the Lord "cover the earth as the water covers the channel of the great deep." Isaiah thus announces the glory of the latter days: "For the Lord shall comfort Zion; He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." (51. 3.) The prophet Ezekiel also utters this

prediction: "Thus saith the Lord God; In the day that I have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden." (36. 33-35.) When the king of Tyre is threatened, in the lamentation which the prophet is instructed to "take up," that monarch is accused of conducting himself as if he "had been in Eden, the garden of God," namely, abounding in every delicacy and pleasure, as if he had been in Paradise. (Ezek. 28. 13.) The same prophet is commanded to "speak unto Pharaoh, king of Egypt, and to his multitude," and to remind him of the Assyrian's greatness and fall,—a fate which was awaiting himself. It is there said of the Assyrian, "The cedars in the garden of God could not hide him; . . . nor was any tree in the garden of God like unto him in his beauty," implying that the greatest princes in the most flourishing kingdoms of the world could not stand a comparison with the Assyrian monarch, but the whole of them were found to yield to him as more powerful and glorious than themselves. "All the trees of Eden, that were in the garden of God, envied him," namely, "all the kings of the earth coveted his greatness," as it is expressed in the Chaldee version. (Ezek. 31. 8, 9, 16, 18.) From such allusions as these we may form some conception of the garden of Eden planted by the hand of God for the reception of our first parents, so remarkably typical of the heavenly Paradise of the upright, alluded to by Our blessed Lord to set forth heaven, the "house not made with hands, eternal in the heavens." (2Cor. 5. 1.)

EDER, a town in the south of Judah, a short distance from the border of Edom. (Josh. 15. 21.)

EDOM, *דִּמְא* *Edom*, *Ἰδουμαῖοι*, or Idumea, the name of a country, the principal part of which is situated in Arabia Petræa, and so denominated from Esau, or Edom, the son of the patriarch Isaac and Rebekah his wife. He was the twin-brother of Jacob, to whom he sold his birthright. When the two brothers grew up, Esau became the favourite of his father Isaac, on account of the venison he procured for him; "for he was a cunning hunter, a man of the field, and Jacob was a plain man dwelling in tents." (Gen. 25. 27.) The latter consequently became the favourite of his mother Rebekah, who succeeded, by practising a deception, in procuring for him the blessing which Isaac had reserved for Esau. But although the pleasures of the chase had no allurements for Jacob, he prepared and boiled a pottage, of which Esau was so fond, that he received the name of Edom in consequence, and for a mess of which, Jacob prevailed upon his famishing brother to sell him his birthright and its advantages. This red pottage is still prepared in the East, by seething lentils in water, and by afterwards adding a little meuteca, or suet, to give it a flavour; and it is said by those who have tasted it, to be better food than a stranger would be apt to imagine.

2. The land of Edom was situated on the confines of Palestine and Arabia, and comprehended portions of each, having Egypt on the west, and a considerable portion of Arabia Petræa on the south and east. Before the settlement of Esau in this region, it had the appellation of Seir, the name of a ridge of mountains on the east and south of the Dead Sea, which was originally occupied by the Horites, and it subsequently retained this name, to the exclusion of Hor, which was limited to a part only of this mountainous district. The country of

Edom lay on the south of the Dead Sea, and though its limits varied at different periods, it extended generally from that sea to the Arabian Gulf or Red Sea. The ancients, in reference to the Hebrew term "Edom," or *Red*, applied the term Erythræum Mare to the whole ocean extending from the Ethiopian coast to the island of Taprobana, now called Ceylon; but when they learned the existence of the Indian Ocean, they afterwards restricted the Erythræum Mare to the sea below Arabia, and to the Arabian and Persian Gulfs. Subsequently, the name was further restricted to the Arabian Gulf, which waters the land of Edom on the south; and hence came the Latin Mare Rubrum, and the modern Red Sea. Strabo, Pliny, and other writers, inform us that this sea was called the Red Sea, from a king named Erythrus, who reigned in the adjoining country. Erythrus, like Edom, signifies red, and the designation appears to point at once to Esau. Laborde, however, advances a different opinion. "It is not difficult to conclude," he observes, "that the Greeks called this sea, the Red Sea, for a much more simple reason, which has been alluded to by several ancient as well as modern travellers, namely, the colour of the mountains, which, to the end of the Elanitic Gulf, and also on the Egyptian coast, are formed of rose-coloured granite, of porphyry, and frequently of sand-stone, veined with oxide of iron, which looks a deep red. To those features may be added the circumstance that the bottom is composed of a mass of corals, which, being often detached from the rocks and thrown upon the beach, may have attracted the attention of the Greeks. The atmosphere, also, in that country, assumes above the mountains a rosy hue, which is reflected by the sea. The whole of this appearance is the more striking, inasmuch as, in so arid a region, no considerable mass is observable which disturbs the general uniformity of colour."

3. Moses informs us that "the Horim dwelt in Seir before time; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead: as Israel did unto the land of his possession, which the Lord gave unto them." (Deut. 2. 12, 22, 29.) The whole territory then took the name of Edom, which in the days of its prosperity extended along the southern frontier of Palestine, from the mountains of Seir to the Mediterranean Sea. During the Babylonish captivity, the Edomites encroached as far upon the south of Judæa as Hebron, which they made their capital. In speaking of the land of Edom, therefore, it is necessary to distinguish times. In the days of Moses and Joshua, and even much later, Edom was strictly confined to the region of Mount Seir, but it had, before the reign of Solomon, extended in that direction to the Gulf of Akaba. In the First Book of Kings, (9. 26,) we are informed that "King Solomon made a navy of ships at Ezion-geber, which is beside Elath, on the shore of the Red Sea, in the land of Edom." Hence, if Ezion-geber was on the shore of the Red Sea, and also in the country of Edom, Idumea must have extended to the Arabian Gulf, or Red Sea.

Strabo divides Edom into two parts, or Eastern and Southern Idumea, with reference to the situation of the country from Palestine, one of which comprehended the whole mountainous range of Seir and the neighbouring plain; the capital of Eastern Idumea being Bozrah, and that of Southern Idumea the celebrated Petra, situated nearer to the Red Sea, designated Selah and Joktheel in 2Kings 14. 7. The latter city is described by ancient writers as the capital of the Nabatheans, so called from Nebaioth, or Nebajoth. (Gen. 36. 3.) Those Edomites who remained in Seir, after a large colony had departed to occupy the south of Judæa during the captivity of the

Jews, joined themselves with the descendants of that Nebaioth, the son of Ishmael, whose sister, Bashemath, Esau had married; and they were ever afterwards called Nabatheans. After this the land of Edom, or what was exclusively known to the Greeks and Romans as Idumea, must be understood as referring to the territory of Edom on the south of Palestine. The distinction will thus be perceived between the Edomites south of Judæa, and those Edomites mixed and identified with the Nabatheans in the mountainous region of Seir.

4. We learn, from the Book of Genesis, that the Edomites were first governed by emirs, or chiefs, termed dukes in our translation, and that afterwards they established a monarchy, so early that their kings reigned in the land of Edom before there reigned any king over the children of Israel. (Gen. 36. 31.) During the four hundred years that the posterity of Israel were in bondage in Egypt, the Edomites were a rich and powerful nation. But from the beginning of the history of the chosen nation to its close, from its infancy to its dispersion, from the time of Esau to that of Herod, the Edomites, or Idumæans, appear to have set themselves in opposition to the decision of God, and to have "set his counsels at nought;" and it was this rebellious spirit, and their perpetual envy and stubborn hatred of "their brethren," the Israelites, which, we are told, drew down upon them the fearful judgments that have been so strictly fulfilled.

When the Israelites, on their return from Egypt, after a long and painful wandering in the desert, arrived on the borders of Edom, in their way to the promised land, the Edomites endeavoured to prevent their passing on, although the possessions of the latter were commanded by God to be held sacred by the Israelites: "Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you; take ye good heed unto yourselves therefore: meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given Mount Seir unto Esau for a possession. Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink." (Deut. 2. 4-6.)

In obedience to the command of God, Moses sent messengers to the king of Edom, begging permission to pass through his country, urging the claims of kindred, and representing their distressed situation; at the same time offering to pay for the water they drank, and promising to go by the king's highway, and that their march through Edom would be peaceful, and that they would abstain from violence. (Numb. 20. 17.) But the Edomites rejected the application, although preferred a second time with the same humble earnestness; and their king actually took the field at the head of a considerable force to oppose them. The consequence was, the weary and disappointed Israelites were obliged to turn back, and make a circuitous route by Mount Hor.

After this unnatural refusal, no further mention is made of the Edomites in the sacred history until the reign of David. They then appear to have greatly extended their dominions, to have applied themselves to agriculture and commerce, and to have possessed the empire of the sea in those parts of the Arabian Gulf. We are not told what was the immediate occasion of the war between the two nations, but a great battle took place in the Valley of Salt, in which eighteen thousand of their men were slain. (1Chron. 18. 12.) The conquering arms of David reduced the Edomites to subjection, and he took possession of their maritime cities; thus that part of the prophecy of Isaac was fulfilled, which said that Esau should serve his brother. (Gen. 27. 40.) Balaam, in his remarkable prediction respecting the future

glory of Jacob, declared, "Edom shall be a possession; Seir also shall be a possession for his enemies, and Israel shall do valiantly." (Numb. 24. 18.) David placed garrisons in their country; (2Sam. 8. 14;) for even the mountains and fortresses of Seir could not defend the Idumæans from the Jewish king, who mentions his triumphs in two of his Psalms. (60. 8; 108. 9.) Joab is recorded to have remained six months in their country with the Hebrew army, "until he had cut off every male in Edom." (1Kings 11. 16.)

The Edomites continued subject to the kings of Judah, and were governed by viceroys from them; but they bore the yoke of subjection with great impatience; and in the latter part of the reign of Solomon they rebelled, and were headed by Hadad, a prince of Edom, who had been carried in his childhood to Egypt by his father's servants, at the time when Joab, David's general, was ravaging Idumea. (1Kings 11. 17.) The king of Egypt felt a warm friendship for him, and treated him with the greatest kindness and distinction, conferring on him land, a house, and establishment; and giving him in marriage the sister of Tahpanes, the Egyptian queen. But Hadad longed to return to his native country; and, on hearing of the deaths of David and Joab, he requested the permission of the king; to whose kind expostulation, asking what he wanted that he had not given him, he answered, "Nothing; howbeit let me go in anywise." (1Kings 11. 22.) It is a circumstance deserving of remark, that the remains of one of the stately edifices at Petra, is called by the Arabs, "The palace of Pharaoh's daughter."

Edom did not, however, regain its independence until the reign of Jehoram, the son of Jehoshaphat, from whom the favour of God was withdrawn on account of his wickedness. At that time the Edomites revolted for ever from Judah. (2Kings 8. 22.) They regained their liberty and importance; and the latter part of the prophecy of Isaac was fulfilled, that Esau should break the yoke of Jacob from off his neck. (Gen. 27. 40.)

Still the hereditary animosity does not appear to have slept; for, in the reign of Amaziah, king of Judah, another great battle took place in the Valley of Salt, which lay between Jerusalem and Mount Seir. The Edomites were beaten; ten thousand were slain, and ten thousand more were destroyed by being cast down from a rock. (2Chron. 25. 11, 12.)

5. At this distance of time, and in the obscurity in which the annals of this ancient and remarkable people are involved, it is almost impossible to trace the steps by which they arrived at power and splendour; but that "their dwelling was of the fatness of the earth, and of the dew of heaven from above," (Gen. 27. 39;) that there was once "wisdom in Teman," (Jerem. 49. 7;) that there were "wise men in Edom, and understanding in the mount of Esau," (Obad. 8;) that their dwellings were high, and that they made their habitations in the clefts of the rocks, (Obad. 3;) the astonishing ruins of Petra abundantly confirm. At the destruction of Jerusalem by the Babylonian conqueror, Edom rejoiced over the calamities of the Israelites, and refused them succour; "laying hands on their substance, and standing in the crossway to cut those off that escaped, and delivering those up that remained, and speaking proudly in the day of their distress." (Obad. 12-14.) And in the fatal day of Jerusalem, they cried, "Rase it, rase it, even to the foundation thereof." (Psalm 137. 7.) "He (Edom) pursued his brother with the sword, he cast off all pity; his anger did tear perpetually, and he kept his wrath for ever." (Amos 1. 11.) For this they are reproved by the prophets: "As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do

unto thee; thou shalt be desolate, O Mount Seir, and all Idumea; even all of it." (Ezek. 35. 15.) On many occasions they favoured the enemies of Judah; and when strangers carried the Israelites into captivity, and "cast lots upon Jerusalem," (Obad. 11,) their brethren, the children of Esau, rejoiced over their destruction, and insulted over them in their affliction; and the Lord said, "For three transgressions of Edom and for four, I will not turn away the punishment thereof." (Amos 1. 11.)

6. During the Babylonish captivity, the Idumeans seized on the southern part of Judæa, which was then destitute of inhabitants, and established themselves in Hebron. Between that place and Jerusalem lay Bethsura, which was a constant source of contention between the two nations during the wars of the Maccabees, who endeavoured to recover the lost possessions of Israel. The Idumeans were at last completely conquered by John Hyrcanus, about one hundred and thirty years before the Christian era, who reduced them to the necessity of either embracing the Jewish religion, or of leaving the country, under penalty of total extirpation if they refused. They chose the former alternative, submitted to be circumcised, and became incorporated with the Jews. Their subsequent history is thus connected with that of Judæa, and the only circumstance worthy of notice concerning them is, that Herod the Great, whom the Romans elevated to the throne of Judæa, was of Idumean extraction. When Jerusalem was threatened by Vespasian, the Edomites, to the number of twenty thousand, proceeded to the city at the request of the Zealots, into which they were admitted during the night, and committed fearful havoc among the party opposed to the Zealots. Josephus tells us that they spared none, for they were naturally a most barbarous and bloody nation; "they betook themselves to the city, plundered every house, and slew every one they met." But they afterwards repented of what they had done, and withdrew from Jerusalem. Nothing more is recorded of the Edomites, and in the first century of the Christian era their national name was unknown. Origen says that in his time (A.D. 185—253) the Idumeans had ceased to be a distinct people, and that they were numbered with the Arab tribes. Thus we see that the punishment of Edom was delayed until that Messiah had appeared, whose coming she had so unceasingly endeavoured to prevent. Then the Lord stretched out upon Idumea, "the line of confusion, and the stones of emptiness." (Isai. 34. 11.)

7. So completely has Edom been "cut off" from the rest of the world, that great, and rich, and powerful as Petra once was, for many generations her very existence disappeared from the face of the earth; her site was uncertain, and her memory almost forgotten; and now that she has suddenly and awfully risen to our view, she appears like some gigantic spectre. The imperishable monuments of this city of tombs stand in forlorn and abandoned majesty to attest the truth of the sacred records.

The Jews and Mohammedans entertain the belief that the aboriginal Romans were a colony of Edomites. Their accounts differ as to times and persons, but they agree in substance, and are doubtless derived from the same source, the teaching of the rabbins. Hence the Jews apply to Rome whatever the prophets say of the destruction of Edom in the latter times; and the Talmud designates Italy and Rome the "cruel empire of Edom." The Mohammedans consider that both the Greeks and the Latins are descended from Roum, the son of Esau, but it does not appear (see Genesis, ch. 36,) that Esau had a son of that name.

8. No particular account can be given of the religion of the Edomites. Whatever they were at first, in the

course of time they became idolaters, and it was on account of religious differences chiefly that a perpetual enmity existed between them and the Israelites. Josephus mentions one of their idols named Koze, which they worshipped before they were compelled by Hyrcanus to submit to the rites and observances of the Hebrew law. Their submission to circumcision made them, in the opinion of Josephus, proselytes of the Gate, or entire Jews; and hence we observe their general named Simon, when they were invited to Jerusalem by the Zealots, termed that city the "common city of the Idumeans," as well as of the original native Jews, which seems to confirm the statement of the rabbins mentioned by Reland, that Jerusalem was not assigned or appropriated to the tribes of Judah and Benjamin exclusively, but that every tribe had equal right to it, when they came to worship there at the several festivals. We find Antigonus, however, at the time that Herod was elevated to the kingdom of Judæa, upbraiding him with being merely a private man, and an Idumean or a half-Jew, "whereas they ought to bestow the kingdom on one of the royal family, as the custom was." This was a reproof to Herod's flatterer, Nicolaus of Damascus, who pretended that he (Herod) derived his pedigree from the Jews as far back as the Babylonish captivity. Accordingly Josephus always speaks of Herod the Great as an Edomite, though he says his father Antipater was of the same people as the Jews; all proselytes of justice were so held in after times.

9. The second branch of the children of Esau, called the Nabathæan Edomites, the united descendants of Esau and of Nabeioth, the son of Ishmael, who still remained in Arabia Petræa, were scarcely known till the time of the Maccabees. During the wars of the Jews against the Syrians, and while almost all the neighbouring nations were against the Hebrews, the Nabathæan Edomites alone showed their friendship. (1 Macc. 5. 24, 25.) They were a people reputed to abound in opulence. Their towns appear to have been under a regular government, and Petra was the residence of a king, and a functionary whose duty it was to furnish cavalry troops when required. Pompey is said to have marched against it. In the reign of Augustus, Ælius Gallus was sent to plunder the country, and Trajan besieged and took the city about A.D. 105. Arabia Petræa then became a Roman province, and Petra continued to be its capital.

10. This, we believe, is nearly all that classic literature tells us of Petra, in which there is no intimation of the peculiar features of this city. Many Romans probably settled in it, and perhaps effected some change in the manners of its inhabitants; "but the rural tribes," says M. Leon de Laborde, "underwent no change, and when commerce disappeared from those countries, and with it departed the opulent inhabitants who had animated by their presence the magnificent edifices which their sumptuous taste had raised—those edifices now everywhere in ruins—the rural tribes returned without any reluctance to a purely nomade existence, mingling, without any sense of transition, with the Arabs who had never abandoned that life. The change in the social condition of the country, however, brought with it some variations in their habits; they plundered where they before trafficked; they traversed the desert as bands of wanderers, not in those lengthened lines of peaceable caravans which had for so many ages given life to the wilderness. From that moment Bostra became the capital of the province, or rather of the Roman prefecture called Palestina Tertia, the existence of which we can no longer trace except through the operations of some Roman legions, and the routes which appear in the itineraries."

Soon after the dawn of Christianity, Arabia Petræa

became the refuge of the primitive anchorites. Numerous conversions took place, and we read of whole tribes who placed themselves under the protection of the cross. Many of the fathers and martyrs of the Church, subsequent to the second and third centuries, occupied exclusively the peninsula of Sinai, the religious associations of which attracted their devout feelings. Petra became a metropolitan see, and several bishoprics were founded during the reign of the Greek emperors.

11. Nothing was known in modern times of this place before the visit of Burckhardt, who first discovered the existing proofs of the fulfilment of the prophetic denunciations against Edom. Several travellers who had heard from the Arabs strange accounts of architectural ruins of great beauty and extent in the desert, had endeavoured to reach them, but in vain. The inhospitable prohibition first addressed by the Edomites to Israel, "Thou shalt not pass through," (Numb. 20. 18,) and afterwards reiterated against themselves as a penal denunciation, "None shall pass through it," (Isai. 34. 10,) appeared to be still in full force. Seetzen, Mr. Joliffe, and Sir Frederick Henniker, successively failed. But the time was at last arrived when it pleased God to reveal the full and perfect accomplishment of a long line of prophecies, and in 1811, Burckhardt, under the name of Sheik Ibrahim, and in the disguise of a poor Arab, at length succeeded in obtaining, with great difficulty and danger, a hasty glimpse of the wonderful valley of Petra, which exceeded all that the Arab rumours had promised, and at once cleared away all the clouds and difficulties which had hitherto involved the Divine denunciations against Edom. Incited by Burckhardt's success, and the important consequences with which this signal discovery was filled, Captains Irby and Mangles of the British Navy, with Messrs. Bankes and Legh, resolved, in 1818, to endeavour to penetrate the wilderness of Edom; they accordingly set out on the 6th of May from Jerusalem, and succeeded, on the 24th of May, in reaching the city of Petra, situated in a complication of rocky glens, called by the general name of Wady Mousa, or the valley of Moses. M. Leon de Laborde visited it in 1829, and has published a most valuable and interesting account, from which many of our particulars are taken.

12. It was distinctly foretold that the cities of Edom should, after at least one desolation, and a subsequent restoration, be made desolate again and for ever. "Whereas Edom saith, We are impoverished, but we will return and build the desolate places: thus saith the Lord of Hosts, They shall build, but I will throw them down." (Mal. 1. 4.) This remarkable prophecy would have no meaning, if the cities of Edom had not been restored at a period long subsequent to the last of the prophets.

We do not doubt that the prophecy, being, as it unquestionably is, accomplished in all its parts, may be considered as exhausted, and if the valley of Petra were now to become as much frequented as the valley of Chamouni, it would not derogate from the prophetic truth already fulfilled. Dr. Keith may be excused for observing, that up to this day, in spite of all the efforts which various travellers have made, the denunciation, "and none shall pass through it," is unimpaired; and all the visits, even that of M. Laborde, which was the longest, have been only feverish halts, crippled and curtailed by frequent danger and constant alarm; but this, though curious, does not seem to us to be of any real importance; the phrase "none shall pass through," is not, we think, to be taken in the mere literal sense, that a common traveller, or a wandering Arab, should not be able to find his way through the valley. Nor do we suppose, that at any time there existed a road right

through it. The prophecy was pronounced against Edom when it was a great and flourishing emporium, the heart and thoroughfare of all the traffic between the Eastern and Western world, that it should become "a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. . . . Lo, I will make thee small among the heathen, and despised among men. Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord." (Jerem. 49. 13-16.) That these words could apply to a city, which even in the reign of Trajan, was the capital of a Roman province, and then, and long before, the busy emporium of all the commerce of the East, who could imagine? Nay, did not the very expression seem to all our previous ideas vague and inconsistent? How was the pride of heart shown by "dwelling in the clefts of the rock," by "holding the height of the hill," and by "making the nest as high as the eagle?" Generally speaking, such kind of habitations were only resorted to by those who could find no other, and these expressions were therefore considered merely as *typical* of arrogance and obduracy. St. Jerome, himself, in his commentary on these passages, is perplexed by this apparent inconsistency, and does not hesitate to call the allusion an enigma; whereas, it turns out to be literally descriptive of the habits of the people, and of the local features of the cities of Edom.

Petra itself occupied a valley or dell many hundred feet lower than the surrounding country; the sides of this dell are for the most part stupendous walls of bare rock, so precipitous, that the only entrance to the valley is by a chasm or ravine, through which the brook of Wady Mousa has forced its way, and which is as narrow as any lane in the city of London, while its lateral walls are everywhere higher than the cross of St. Paul's, and sometimes twice as high. This opens into an irregularly shaped area about a mile wide, and a mile and a half long, the surface of which is unequal, though, when compared with the neighbourhood, Strabo might be justified in calling it a plain. Over this area, and into some collateral ravines, was spread the ancient city, of which vast fragments are strewn around, but nothing remains standing, except an isolated and much defaced column of one temple, parts of the walls of another, with fragments of its frieze, entablature, and pilaster, and three broken piers of a triumphal arch of a very florid style; there is also a theatre, the seats of which being cut out of the solid rock, are tolerably perfect. The jealousy of the Arabs did not allow either Mr. Bankes's party or that of M. Laborde to make any researches among the ruins that cover the valley, but the fragments themselves testify that the original edifices were of the most sumptuous character.

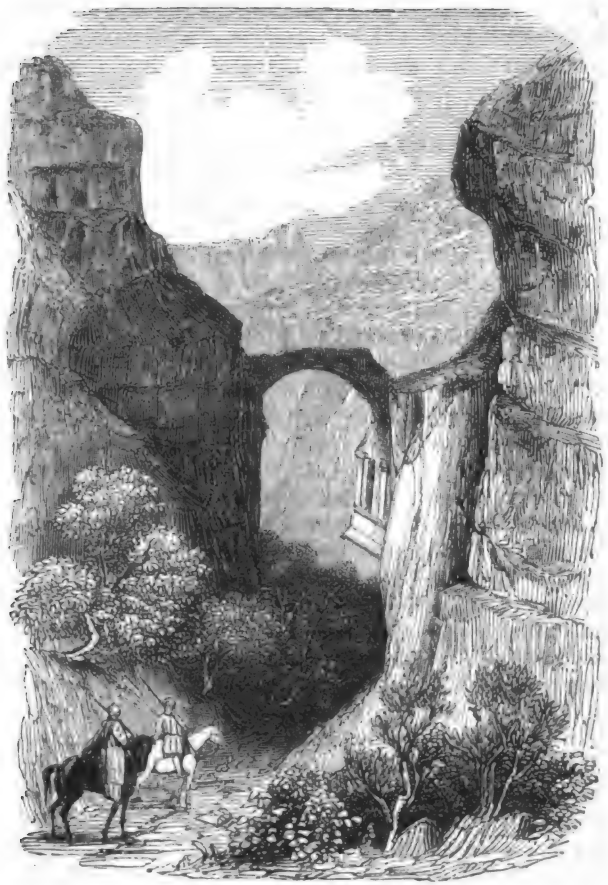
13. "That part of the valley," says M. Laborde, "which presented a level space, the inhabitants sought to extend as much as possible, in order to construct upon it a continuation of their forum, or rather a grand avenue, bordered on each side by sumptuous monuments. Hence the river passes under a vaulted covering, and the square extends over both banks, the pavement being formed of large slabs. The collection of temples and tombs which were to be seen from that place all round the horizon, must have presented a most magnificent spectacle when Petra was in its glory. We continued our course through the ruins of these monuments, which time and man, who is also an active destroyer of his own works, had scattered in confusion. Amongst these we easily distinguished a colossal temple, whose entire destruction

appeared to be spontaneous, for its ruins were placed in an order analogous to the position which they had occupied in the building. There are columns whose different component parts, from the base to the capital, follow each other on the ground, and near the latter are the entablatures, as well as the cornices which it had sustained. Here also are seen the foundations uncovered, which seem waiting for the first layer of stones. . . . It looks like a vast pile asleep ready to get up."

"Thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, and a court for owls." (Isai. 34. 11, 13.) "On ascending the western plain," (of Edom,) says Burckhardt, "on a higher level than that of Arabia, we had before us an immense expanse of dreary country, entirely covered with black flints." "The screaming of the eagles, hawks, and owls," Captains Irby and Mangles observe, "who, soaring above our heads in considerable numbers, seemingly annoyed at any one approaching their habitation, added much to the singularity of the scene."

"I will stretch out my hand upon Edom, and will make it desolate from Teman." (Ezek. 25. 13.) "If grape-gatherers come to thee, would they not leave some gleanings? If thieves by night, they will destroy till they have enough. But I have made Esau bare, and Edom shall be a desolation." (Jerem. 49. 9, 10, 17.) Burckhardt says, "In many places it is overgrown with wild herbs, and must once have been thickly inhabited, for the traces of many towns and villages are met with on both sides of the Hadj road, between Maan and Akaba, as well as between Maan and the plains of Hauran, in which direction are also many springs. At present, all this country is a desert, and Maan (Teman) is the only inhabited place in it. The whole plain presented to the view an expanse of shifting sands, whose surface was broken by innumerable undulations and low hills. The Arabs told me, that the valleys continue to present the same appearance beyond the latitude of Wady Mousa (Petra). In some parts of the valley the sand is very deep, and there is not the slightest appearance of a road, or of any work of art. A few trees grow among the sand hills, but the depth of sand precludes all vegetation or herbage. The sand which thus covers the ancient cultivated soil, appears to have been brought from the shores of the Red Sea by the southern winds."

"The features of the defile which leads to Petra," say Captains Irby and Mangles, "grow more and more imposing at every step as you advance towards the desolate city: the excavations and sculpture grow more frequent, till at last it presents a continued street of tombs, beyond which the rocks, gradually approaching each other, seem all at once to close without any outlet. There is, however, one frightful chasm for the passage of a stream, which furnishes, as it did anciently, the only avenue to Petra on this side. It is impossible to conceive anything more awful and sublime than such an approach; the width is not more than just sufficient for the passage of two horsemen abreast, the sides are in all parts perpendicular, varying from about 400 to 700 feet in height, and often overhanging to such a degree, that, without their absolutely meeting, the sky is intercepted, and shut out for a hundred yards together, and there is little more light than in a cavern. Very near the first entrance into this romantic pass, a bold arch is thrown across at a great height, connecting the opposite sides of the cliff. As the traveller passes under it, its appearance is most surprising, hanging thus above his head, betwixt two rugged masses apparently inaccessible. Following this half sort of subterranean passage for the space of nearly two miles, the sides increasing in height, and the path con-



Approach to Petra.

tinually descending, while the tops of the mountains retain their former level, a gleam of strong light suddenly breaks in, at the close of the dark perspective, and opens to the view, half seen at first, through the tall narrow opening, columns, statues, and cornices of a light and finished state, as if fresh from the chisel, without the tints of weather or of age, and executed in a stone of a pale rose colour. The position is one of the most beautiful that could be imagined for the front of a great temple, the richness and exquisite finish of whose decorations offer a most remarkable contrast to the savage scenery which surrounds it. The area before the temple terminates to the south in a wild precipitous cliff. To the north-north-west an infinite variety of tombs, both Arabian and Roman, appear on either side of the defile. This pass conducts to the theatre, and here the ruins of the city burst on the view in their full grandeur, shut in on the opposite side by barren craggy precipices, from which numerous ravines and valleys branch out in all directions. The sides of the mountains (Jerem. 49. 16,) covered with an endless variety of excavated tombs and private dwellings, present altogether the most singular scene we ever beheld, and we must despair to give the reader an idea of the singular effects of rocks tinted with the most extraordinary hues, whose summits present us with nature in her most savage and romantic form, whilst their bases are worked out in all the symmetry and regularity of art, with colonnades, and pediments, and ranges of corridors adhering to the perpendicular surface.

"The stream which traverses the city, passes again into a narrow defile, along whose steep sides a sort of excavated suburb is continued of small and mean chambers, set one above another, without much regularity, like so many pigeon-holes in the rock, with flights of steps, or narrow inclined planes leading up to them. Following the defile the river re-appears, flowing with

considerable rapidity; but though the water is plentiful, it is with difficulty that its course can be traced, from the luxuriance of the shrubs that surround it, and obstruct every tract. Besides the oleander, which is common to all the water-courses in this country, we may recognise among the plants which choke this valley, some which are probably the descendants of those that adorned the gardens, and supplied the market of the capital of Arabia: the carob, the fig, mulberry-tree, and pomegranate, line the river side; and a very beautiful species of aloe also grows in this valley, bearing flowers of an orange hue shaded to scarlet; in some instances it had upwards of one hundred blossoms in a bunch.

"At the entrance of the city from the north-east is a large sepulchre which had originally three stories: on the basement is one large and lofty chamber, having six recesses with grooves in them at the further end. On the establishment of Christianity, these six recesses have been converted into three, for the reception of the altars, and the whole apartment has been made to serve as a church; the fastenings for the tapestry and pictures are still visible in all the walls, and near an angle is an inscription in red paint, recording the date of consecration." These are the only vestiges of a Christian establishment which the travellers could discover throughout the remains of Petra, though it was a metropolitan see.

"The barren state of the country, together with the desolate condition of the city without a single human being living near it, seem strongly to verify the judgment denounced against it. It was a truly grand spectacle; a city filled with tombs, some scarcely begun, some finished, looking as new and fresh as if they had just come from the hands of the sculptor; while others seemed to be the abode of lizards, fallen into ruin, and covered with brambles." (Isai. 34. 13.)

"I will make thee small among the heathen," (Jerem. 49. 15,) and so literally has this been fulfilled, that when Mr. Bankes applied at Constantinople to have Kerek and Wady Mousa inserted in his firman, they returned for answer, that they knew of no such places in the Grand Seignior's dominions. "I will make thee despised among men." (Jerem. 49. 15.) "The Arabs," says M. Laborde, "who show through their monotonous life little feeling for the vicissitudes of empires, have given the ruins of a temple a ridiculous, indeed, an indecent name, which has no connection whatever with its original destination, and yet seems not ill applied to it in its state of decay, to prove the fragility of our works; besides the injury capable of being wrought by time, only one thing more is wanting—the ridicule of mankind."

The prophet Obadiah says, "And there shall not be any remaining of the house of Esau." On this prediction Dr. Keith remarks, "While the posterity of Jacob have been 'dispersed in every country under heaven,' and are 'scattered among all nations,' and have ever remained distinct from them all; and while it is also declared, that 'a full end will never be made of them,' the Edomites, though they existed as a nation for more than seventeen hundred years, have, as a period of nearly equal duration has proved, been cut off for ever; and while Jews are in every land, there is not any remaining, on any spot of earth, of the house of Esau."

16. Mr. Stephens, the American traveller, who visited the spot in 1836, gives a detailed account of it, from which we borrow the most material points. "Nothing can be finer than the immense rocky rampart which incloses the city (Petra). Strong, firm, and immovable as Nature itself, it seems to deride the walls of cities and the puny fortifications of skilful engineers.

The only access is by climbing over this wall of stone, practicable only in one place, or by an entrance the most extraordinary that Nature in her wildest freaks has ever framed. The loftiest portals raised by the hand of man, the proudest monuments of architectural skill and daring, sink into insignificance by the comparison. It is, perhaps, the most wonderful object in the world, except the ruins of the city to which it forms the entrance. Unfortunately, I did not enter by this door, but by clambering over the mountains at the other end; and when I stood upon the summit of the mountain, though I looked down upon the vast area filled with ruined buildings and heaps of rubbish, and saw the mountain sides cut away so as to form a level surface, and presenting long ranges of doors in successive tiers or stories, the dwelling and burial-places of a people long since passed away; and though immediately before me was the excavated front of a large and beautiful temple, I was disappointed. I had read the unpublished description of Captains Irby and Mangles. Several times the sheikh had told me, in the most positive manner, that there was no other entrance; and I was moved to indignation at the marvellous and exaggerated, not to say false representations, as I thought, of the only persons who had given any account of this wonderful entrance. I was disappointed, too, in another matter. Burckhardt had been accosted, immediately upon his entry, by a large party of Bedouins, and been suffered to remain but a very short time. Messrs. Legh, Bankes, Irby, and Mangles, had been opposed by hundreds of Bedouins, who swore, 'that they should never enter their territory, nor drink of their waters,' and 'that they would shoot them like dogs, if they attempted it.' And I suspected some immediate opposition from at least the thirty or forty, fewer than whom, the sheikh had told me, were never to be found in Wady Mousa. I expected a scene of some kind; but at the entrance of the city there was not a creature to dispute our passage; its portals were wide open, and we passed along the stream down into the area, and still no man came to oppose us. We moved to the extreme end of the area; and when in the act of dismounting at the foot of the rock on which stood the temple that had constantly faced us, we saw one solitary Arab, straggling along without any apparent object, a mere wanderer among the ruins; and it is a not uninteresting fact, that this poor Bedouin was the only living being we saw in the desolate city of Petra. After gazing at us from a distance, he came towards us, and in a few moments was sitting down to pipes and coffee with my companions. I again asked the sheikh for the other entrance, and he again told me there was none; but I could not believe him, and set out to look for it myself; and although in my search I had already seen enough abundantly to repay me for all my difficulties in getting there, I could not be content without finding the desired avenue.

"In front of the great temple, the pride and beauty of Petra, I saw a narrow opening in the rocks, exactly corresponding with my conception of the object for which I was seeking. A full stream of water was gushing through it, and filling up the whole mouth of the passage. Mounted on the shoulders of one of my Bedouins, I got him to carry me through the swollen stream at the mouth of the spring, and set me down on a dry place a little above, whence I began to pick my way, occasionally taking to the shoulders of my follower, and continued to advance more than a mile. I was beyond all peradventure in the great entrance I was seeking. There could not be two such, and I should have gone on to the extreme end of the ravine, but my Bedouin suddenly refused me the further use of his shoulders. He had

been some time objecting, and begging me to return, and now positively refused to go any further; and, in fact, turned about himself. I was anxious to proceed, but did not like wading up to my knees in water, nor did I feel very resolute to go where I might expose myself to danger, as he seemed to intimate. While I was hesitating, another of my men came running up the ravine, and shortly after him, Paul and the sheikh, breathless with haste, and crying in low gutturals, 'El Arab! El Arab!' 'The Arabs! the Arabs!' This was enough for me. I had heard so much of El Arab, that I had become nervous. It was like the cry of Delilah in the ears of the sleeping Samson, 'The Philistines be upon thee.' At the other end of the ravine was an encampment, and the sheikh, having due regard to my communication about money matters, had shunned this entrance, to avoid bringing upon me this horde of tribute-gatherers for a participation in the spoils. Without any disposition to explore further, I turned towards the city; and it was now that I began to feel the powerful and indelible impression that must be produced on entering, through this mountainous passage, the excavated city of Petra.

"For about two miles, it lies between high and precipitous ranges of rocks, from five hundred to a thousand feet in height, standing as if torn asunder by some great convulsion, and barely wide enough for two horsemen to pass abreast. A swelling stream rushes between them; the summits are wild and broken; in some places overhanging the opposite sides, casting the darkness of night

upon the narrow defile, then receding and forming an opening above, through which a strong ray of light is thrown down, and illuminates with the blaze of day the frightful chasm below. Wild fig-trees, oleanders, and ivy, were growing out of the rocky sides of the cliffs hundreds of feet above our heads; the eagle was screaming above us; all along were the open doors of tombs, forming the great Necropolis of the city; and at the extreme end was a large open space, with a powerful body of light thrown down upon it, and exhibiting in one full view the façade of a beautiful temple, hewn out of the rock, with rows of Corinthian columns and ornaments, standing out fresh and clear, as if but yesterday from the hands of the sculptor. Though coming directly from the banks of the Nile, where the preservation of the temples excites the admiration and astonishment of every traveller, we were roused and excited by the extraordinary beauty and excellent condition of the great temple of Petra. The whole temple, its columns, ornaments, porticoes, and porches, are cut out from and form part of the solid rock; and this rock, at the foot of which the temple stands like a mere print, towers several hundred feet above, its face cut smooth to the very summit, and the top remaining wild and misshapen as nature made it. The whole area before the temple is perhaps an acre in extent, enclosed on all sides except at the narrow entrance, and an opening to the left of the temple, which leads into the area of the city by a pass through perpendicular rocks five or six hundred feet in height.



General View of the Ruins of Petra.

Ascending several broad steps, we entered under a colonnade of four Corinthian columns, about thirty-five feet high, into a large chamber of some fifty feet square and twenty-five feet high. The outside of the temple is richly ornamented, but there is no ornament of any kind upon the walls or ceiling; on each of the three sides is a small chamber for the reception of the dead.

"Leaving the temple and the open area on which it fronts, and following the stream, we entered another defile much broader than the first, on each side of which were ranges of tombs, with sculptured doors and columns; and on the left, in the bosom of the mountain, hewn out of the solid rock, is a large theatre, circular in form, the pillars in front fallen, and containing thirty-three rows of seats, capable of containing more than three thousand

persons. Above the corridor was a range of doors opening to chambers in the rocks, the seats of the princes and wealthiest inhabitants of Petra, and not unlike a row of private boxes in a modern theatre.

"I would that the sceptic could stand as I did, amid the ruins of this city among the rocks, and there open the sacred book, and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him, in a voice loud and powerful as that of one risen from the dead; though he would not believe Moses and the prophets, he believes the handwriting of God himself in the desolation and eternal ruin around him.

"All around the theatre, in the sides of the mountains, were ranges of tombs; and directly opposite they rose in long tiers one above another. Having looked into these, I crossed to those opposite; and carefully as the brief time I had would allow examined the whole range. Though I had no small experience in exploring catacombs and tombs, these were so different from any I had seen, that I found it difficult to distinguish the habitations of the living from the chambers of the dead. The façades, or architectural decorations of the front, were everywhere handsome; and in this they differed materially from the tombs in Egypt; in the latter the doors were simply an opening in the rock, and all the grandeur and beauty of the work within; while here the door was always imposing in its appearance, and the interior was generally a simple chamber, unpainted and unsculptured. I said that I could not distinguish the dwellings from the tombs; but this was not invariably the case; some were clearly tombs, for there were pits in which the dead had been laid, and others were as clearly dwellings, being without a place for the deposit of the dead. One of these last particularly attracted my attention. It consisted of one large chamber, having on one side, at the foot of the wall, a stone bench about a foot high, and two or three broad, in form like the divans of the East at the present day; at the other end were several small apartments, hewn out of the rock, with partition walls left between them, like stalls in a stable, and these had probably been the sleeping apartments of the different members of the family, the mysteries of bars and bolts, of folding-doors and third stories, being unknown in the days of the ancient Edomites. There were no paintings or decorations of any kind within the chamber; but the rock out of which it was hewn, like the whole stony rampart that encircled the city, was of a peculiarity and beauty that I never saw elsewhere, being a dark ground, with veins of white, blue, red, purple, and sometimes scarlet and light-orange, running through it in rainbow streaks; and within the chambers, where there had been no exposure to the action of the elements, the freshness and beauty of the colours in which these waving lines were drawn, gave an effect hardly inferior to that of the paintings in the tombs of the kings at Thebes. From its high and commanding position, and the unusual finish of the work, this house, if so it may be called, had no doubt been the residence of one who had strutted his hour of brief existence among the wealthy citizens of Petra. In front was a large table of rock, forming a sort of court for the excavated dwelling, where, probably, year after year, in this beautiful climate, the Edomite of old sat under the gathering shades of evening, sometimes looking down upon the congregated thousands, and the stirring scenes in the theatre beneath, or beyond, upon the palaces and dwellings in the area of the then populous city. Further on in the same range, though, in consequence of the steps of the streets being broken, we were obliged to go down and ascend again before we could reach it, was another temple like the first, cut out of the solid rock, and, like the first, too, having for its principal ornament a large urn, shattered and bruised by musket-balls; for the ignorant Arab, believing that gold is concealed in it, day after day, as he passes, levels at it his murderous gun, in the vain hope to break the vessel, and scatter a golden shower on the ground.

"In the exceeding interest of the scene around me, I hurried from place to place, utterly insensible to physical fatigue; and being entirely alone, and having a full and undisturbed range of the ruins, I clambered up broken staircases, and among the ruins of streets; looking into one excavation, passed on to another, and made the whole circuit of the desolate city. There, on the spot, every-

thing had an interest which I cannot give in description. The shades of the evening were gathering around us, as we stood for the last time on the steps of the theatre. Perfect as has been the fulfilment of prophecy in regard to this desolate city, in no one particular has its truth been more awfully verified than in the complete destruction of its inhabitants; in the extermination of the race of the Edomites. In the same day, and by the voice of the same prophets, came the separate denunciations against the descendants of Israel and Edom, declaring against both a complete change of their temporal condition, but while the Jews have been dispersed in every country under heaven, 'the Edomites have been cut off for ever, and there is not any remaining of the house of Esau.' (Obad.) 'Wisdom has departed from Teman, and understanding out of the Mount of Esau.' (Jerem. 49. 7.) And the miserable Arab who now roams over the land, cannot appreciate or understand the works of its ancient inhabitants. In the summer he cultivates the few valleys in which seed will grow, and in the winter makes his habitation in the tombs; and, stimulated by vague and exaggerated traditional notions of the greatness and wealth of the people who have gone before him, his barbarous hand is raised against the remaining monuments of their arts; and as he breaks to atoms the sculptured stone, he expects to gather up their long-hidden treasures."

18. "It would seem," says the translator of Laborde, "that the complete and irrecoverable desolation to which the Idumean territory was condemned, was intended to prove to the whole Jewish people, that, notwithstanding their own crimes, their enemies were to be treated as the enemies of the Lord; that He watched over the house of Israel with a jealous eye, which no errors could efface; and that the very ruins which the descendants of that house may now behold in Arabia Petrea, though destitute of hope for Edom, exhibit, in letters of light, the affectionate promise that Judæa is yet to rise from her misery to more than her primeval splendour. The emphatic contrast at this day actually subsisting between these two countries bordering on each other—one sentenced to desolation, from which it is manifestly never to recover, the other chastised by adversity, which is manifestly one day to have an end—becomes one of the clearest, as well as the most wonderful evidences of the truth of the Holy Writings, and of the divinity of the Spirit by whom the prophecies were dictated.

"Most truly has the prediction uttered by Ezekiel been verified, 'Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword, in the time of their calamity, in the time that their iniquity had an end: therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee; sith thou hast not hated blood, even blood shall pursue thee. . . . Thus saith the Lord God, When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O Mount Seir, and all Idumea, even all of it: and they shall know that I am the Lord.'" (Ezek. 35. 5,6,14,15.)

I. EDREI, אֶדְרֵי Sept. *Edraev*, the capital of Og, king of Bashan, (Deut. 1. 4,) who went out from it with his army against the Israelites, and was defeated and slain with "his sons and all his people." (Numb. 21. 33,35.) It lay east of the Jordan, and was given to the half-tribe of Manasseh. (Josh. 13. 31.) Eusebius and Jerome allege that it was the same place as Adra, or Adraa, according to the Arabian geographers, and about twenty-four miles west of Bostra. It was destroyed

several times, yet continued to be a place of some importance even after the Christian era. It was at one time the see of a bishop, but it was subsequently so entirely destroyed that no traces of it are now visible. Seetzen, Burckhardt, and Buckingham, have sought for it in vain.

II. A city of the tribe of Naphtali. (Josh. 19. 37.)

EGG, *בֵּיטָה* *bith*, mentioned in Deuteronomy 22. 6; Job 39. 14; Isaiah 10. 14; 59. 5.

Eggs are considered as a very great delicacy in the East, and are served up with fish and honey at their entertainments. As a desirable article of food, the egg is mentioned in Luke 11. 12: "Or if he shall ask an egg, will he offer him a scorpion?" The body of the scorpion is said to be very like an egg; the head can scarcely be distinguished, as it appears to be joined and continued to the breast. It somewhat resembles a small lobster, but is much more ugly and loathsome. Bochart adduces authorities to prove that scorpions in Judæa were about the size of an egg, and they are met with in Italy, Spain, and the south of France about three inches in length. See SCORPION.

The passage in Job 6. 6, which our translators have rendered "the white of an egg," *חֵלָמֹות* *hhalamuth*, is so rendered by the Hebrew interpreters, and the Targum, or rather, "the slime of the yolk of an egg." The Syriac interpretation gives "a tasteless herb," which is there proverbially used for something unsavoury or insipid.

Among the ancient Egyptians poultry seems to have been bred in abundance, and the most remarkable thing connected with it is the manner in which the eggs were hatched by artificial means, and which, from the monuments, we have reason to infer, was known and practised there at a very early period. At the present time there are as many as four hundred and fifty of these establishments, which being heavily taxed produce a large revenue to the government.

The proprietors of these egg-ovens make the round of the villages in their vicinity, and collect eggs from the peasants, which are given in charge to the rearers, who, without any previous examination, place all they receive on mats strewed with bran, in a room eleven feet square, with a flat roof, and about four feet high; over which is a chamber of the same size, but with a vaulted roof, about nine feet high; a small aperture in the centre of the vaulted roof admitting light during the warm weather, and another of larger diameter immediately below, communicating with the oven, through whose ceiling it is pierced. By this the man descends to observe the eggs; but in the cold season, both openings are closed, and a lamp is kept burning instead; another entrance at the front part of the oven being then used for the same purpose, and shut immediately on his quitting it. In the upper room, the fire is disposed along the length of two troughs, based with earthen slabs, reaching from one side to the other against the front and back walls.

In the oven the eggs are placed in a line corresponding to, and immediately below the fire, where they remain half a day. They are then removed to a warmer place, and replaced by others, and so on, till all have taken their share of the warmest positions, to which each set returns, again and again, in regular succession, till the expiration of six days. They are then held up one by one, towards a strong light, and if the egg appears clear, and of a uniform colour, it is evident it has not succeeded; but if it shows an opaque substance within, or the appearance of different shades, the chicken is already formed; and these last are all returned to the oven for four days more, their positions being changed as before.

At the expiration of the fourth day, they are removed to another oven, over which, however, there are no fires, where they remain for five days in one heap, the aperture in the roof being closed with tow to exclude air; after which they are placed separately about one, two, or three inches apart, over the whole surface of the mats, which are sprinkled with a little bran. They are now continually turned and shifted from one part of the mats to another for six or seven days, all air being carefully excluded; and are constantly examined by one of the rearers, who applies each singly to his upper eyelid. Those which are cold prove the chickens to be dead; but warmth greater than that of the human skin is the favourable sign that the eggs have succeeded.

The average temperature maintained is from 100° to 105°. The manager having been accustomed to his art from his youth, knows from experience the exact temperature required for the success of the operation, without having any instrument like our thermometer to guide him. Each *ma'amal*, or set of ovens, receives about one hundred and fifty thousand eggs during the annual period of its being brought into use, which is only during about two or three months in the spring. Of this number, generally one quarter, or a third, fail to be productive; so that when the peasants bring their eggs to be hatched, the proprietor of the *ma'amal* returns one chicken for every two eggs. The fowls produced in this way are inferior both in size and flavour to those of Europe. Wilkinson; Lane.

EGLAIM, *עֲגִלַּיִם*, a place on the borders of the country of the Moabites. (Isai. 15. 8.) It is called Galign in 1Sam. 25. 44; Septuagint, *Αγαλειμ*. Josephus calls it *Αγαλλα*. It was situated beyond the Jordan, to the east of the Dead Sea.

I. EGLON, *עֲגִלֹן* a king of the Moabites, by whom the Israelites were oppressed for the period of eighteen years, but from whose tyranny they were delivered by the hand of Ehud the Benjamite. (Judges 3. 12-30.) See EHUD.

II. A city of the tribe of Judah. (Josh. 15. 39.) The king of Eglon formed a confederacy with the neighbouring princes to assist Adoni-zedek, king of Jerusalem, to attack Gibeon, because that city had made peace with Joshua and the Israelites. (Josh. 10. 3, 4.) Joshua met the confederated kings near Gibeon and routed them. In their flight it is said that "the Lord cast down great stones from heaven upon them unto Azekah, and they died; they were more which died with hailstones than they whom the children of Israel slew with the sword." (Josh. 10. 11.) In the time of Eusebius Eglon was merely a village.

EGYPT, *מִצְרַיִם* *Mitzraim*; Septuagint, *Αιγυπτος*, called *מצור* *Matzor*, Isai. 19. 6; 37. 25; Micah 7. 12; *חַם* *Eretz Hham*, the land of Ham, Psalm 78. 51; 105. 23; *רַחַב* *Rahab*, Isai. 30. 7; 51. 9; Psalm 87. 4.

The derivation of the name Egypt has caused much discussion, and will always be a subject of etymological theory and speculation. According to the ancient mythology, Ægyptus, son of Belus, and brother of Danaüs, gave his fifty sons in marriage to the fifty daughters of his brother. Danaüs, who had settled himself at Argos, it seems was jealous of his brother, and ordered his daughters to murder their husbands on the first night of their nuptials. The injunction was obeyed by all except Hypermnestra, whose love induced her to spare her husband Lynceus; even Ægyptus was killed by his niece Polyxena. His son Ægyptus succeeded him as king of the large territory of Africa, after him designated Egypt, but

which had previously been called *Aëria*. This mythological story seems to be a disfigured tradition of some early sacerdotal customs of which we can give no further particulars. In the Scriptures we find it chiefly designated *Mitzraim*, and the Arabs to this day term it *مصر Misr*. Egypt may have been thus called as implying the narrow or confined land, in allusion to the limited extent of cultivated ground on each side of the river. Bochart contends that the name *Mitzraim* being a dual form, indicates the two divisions of Egypt into Upper and Lower. The Egyptians always called their country *XHMI* or *KHMI*, *Chemi*, from the black appearance of the soil. The phrase "the land of Ham," has two significations in the Scriptures. When we read of Chedorlaomer defeating the Zuzim in Ham, (Gen. 14. 5,) it applies to a tribe which inhabited a district between the Dead Sea and the mountainous ridge of the Abarim; but subsequently it is exclusively applied to Egypt, as in the 78th, 105th, and 106th Psalms. Another opinion respecting the etymology is, that *Αιγυπτος* is composed of *aia* (for *γαia*) *terra*, land, and *γυπτος*, or rather *κοπτος*; and that Egypt signifies the land of Kopt, or the Coptic land.

Egypt is a country on which so much has been written, and so much remains to be told, that it would require volumes to contain all that could be collected of its past history, its stupendous monuments, and its natural productions. It was, in ancient times, looked upon as a "land of marvels," and has lost none of its attractions by comparison with the mighty tracts that have since been discovered. The principal object of this article will be to exhibit a brief sketch of its history, antiquities, religion, manners, and customs, so far as they may be connected with the Sacred Scriptures; any thing like a regular history of Egypt will not be attempted, and we therefore refer our readers for more complete information to numerous valuable works that are extant on this subject.

I. GEOGRAPHICAL AND PHYSICAL FEATURES. This ancient and distinguished kingdom and country of Africa was connected with Asia by the neck of land called the Isthmus of Suez, and bounded on the west by the country called Marmarica and the deserts of Libya; on the east by the Arabian Gulf, and a line drawn across the Isthmus of Suez from Arsinoë to Rhinocorura; on the north by the Mediterranean, and on the south by Ethiopia or Abyssinia. Egypt, properly so called, may in one sense be described as the long and narrow valley traversed by the Nile from Syene or Assouan, to Cairo, near the site of the ancient city Memphis. There is some difficulty however in determining its breadth. From Philæ to near Cairo, the Nile in most parts flows through a narrow valley, bounded on either side by a ridge of hills or inferior mountains. At Cairo these diverge, that on the east to Suez, that on the west in a north-westerly direction to the Mediterranean. Some identify Egypt with the tract lying between the mountain chains referred to, while others, regarding the Nile as the source of life and vegetation in Egypt, restrict its territory within the limits covered by the inundation of the river. But from the age of the Ptolemies down to the present day, the desert country lying between the valley of the Nile and the Red Sea has been uniformly included in Egypt. From Cape Bourlos on the Mediterranean to Philæ, the distance north and south is about 452 geographical or 520 English miles; but the distance by water, and the extent of the alluvial territory, are considerably greater, because of the numerous bends of the river. The breadth is about 160 miles; but in ascending to Cairo (104 miles from Cape Bourlos), the cultivated tract tapers off to a point, and the rest of the

country is chiefly comprised in the narrow valley of the Nile; which at Beni-souf, eighty-three miles higher, by water, spreads to the west to form the vale of Faioum, a circular valley of great fertility, measuring about forty miles from east to west, and thirty miles from north to south. Thence to Syene, the valley of the Nile is mostly very narrow. The whole territory of Egypt capable of cultivation, including its lateral valleys, has been estimated at about 16,000 square miles, or about half the area of Ireland. On each side of Egypt lie vast regions of barren sand scarcely inhabited or habitable, and doomed to perpetual sterility and desolation.

The natural boundaries of Egypt are so distinctly marked, that its nominal or territorial extent has seldom exceeded the area included within its physical limits. Anciently, as at present, the valley of the Nile was divided into (1.) the Delta or Lower Egypt; (2.) the Valley of the Nile, comprising Central and Upper Egypt; (3.) the East Desert; (4.) the West Desert and Oases.

(1.) The Delta, which derived its name from its similarity of form to the Greek Δ , is a tract formed by the bifurcation of the Nile. The soil consists of the mud of the river, resting upon desert sands. Near the banks of the two branches this alluvium has collected to a thickness in some places of more than thirty feet, while at the extremity of the inundation it does not exceed six inches. "To give some idea," says Sir John Gardner Wilkinson, "of the manner in which the alluvial deposit takes place, and the changes it causes in the levels of the land, and in the bed of the river itself throughout its course; I must first observe, that the bed of the Nile and the land of Egypt undergo a gradual increase of elevation, varying in different places according to circumstances, and always lessening in proportion as the river approaches the sea. This increase of elevation in perpendicular height is much smaller in Lower than in Upper Egypt; and in the Delta it diminishes still more; so that, according to an approximate calculation, the land about Elephantine, or the first cataract, has been raised nine feet in seventeen hundred years; at Thebes, about seven feet; at Heliopolis and Cairo, about five feet ten inches. In the Delta, the diminution in the perpendicular thickness of the deposit is lessened in a much greater decreasing ratio than in the straitened valley of Central and Upper Egypt, owing to the great extent, east and west, over which the inundation spreads; and there the elevation of the land in the same period of seventeen hundred years, has been comparatively imperceptible." This constant accumulation and spreading of the deposit east and west, has gradually extended the limits of the Delta further into the adjoining deserts than they reached in ancient times, so that the arable land of the country is constantly increasing; and though the sand in its turn frequently encroaches in various places, yet the injury it inflicts is only partial and temporary, while the alluvial deposit goes on steadily increasing. The greatest length of the Delta is about eighty-five miles from east to west, and from the foot of the Nile to the sea about ninety miles intervene, but the inundations extend very considerably beyond these limits. The Delta is covered with meadows, plantations, and orchards, and formerly contained many cities; among others, Heliopolis or On; it bears a more fertile aspect than any other part of the country. This district is more influenced by the inundations than the upper lands: and when the river is at its greatest height, it presents the appearance of an extensive marsh. The river begins to swell in June, and continues to increase till September, at which period the fields of the Delta are completely submerged, its villages, towns, (which

are built on natural or artificial mounds,) and trees, only appearing above the water. After remaining stationary for a few days, the waters begin to subside, and by the end of November, leave the land altogether, having deposited a rich alluvium.

(2.) The Valley of the Nile comprises Central and Upper Egypt. Central Egypt is termed by the natives Vostani, Upper Egypt or Thebais, Saïd. Ascending the river from its fork, the land capable of cultivation at the apex of the Delta, and for some distance, is found to decrease; for here the banks are much more elevated, and are seldom quite covered with water even during the highest inundations. The East or Arabian mountain chain terminates abruptly at Mount Mokattem, near Cairo, and diverges towards Suez, while the opposite or Libyan range ends at Faioum, having turned off to the west to enclose that valley. The isle of Elephantine, opposite to Assouan, wears so beautiful an aspect, that it is called by the natives the "Isle of Flowers," and most European travellers describe it as a sort of terrestrial paradise. The Egyptian valley is strewed with those stupendous monuments of human labour, which have excited the wonder and admiration of all ages.

(3.) The Desert east of the Nile is broken by rugged mountains, and intersected by numerous *wadys* or ravines, sometimes thickly, but more frequently scantily clothed with verdure. It has, however, the advantage of numerous springs; beside which are found ancient caravan tracks, that are still traversed in exactly the same manner as when the company of merchants brought Joseph into Egypt. Near Mount Dokhan, lat. $27^{\circ}25'N$. are the ruins of a town, and vast quarries of red porphyry, strewed with the materials of a small temple, which was evidently never completed. A range of primitive hills intersects the desert in a direction parallel to the Nile and the Red Sea, and joins a transverse range, upon which extends the caravan route from Kenneh on the Nile to Cosseir, whose bay indents the Red Sea at about lat. $26^{\circ}6'N$., where pilgrims embark to pay their devotions at the shrine of Mecca. The whole of the desert of Egypt is the resort of various tribes of Arabs, who confine themselves to particular localities.

(4.) The Desert west of Egypt presents a scene so formidable to travellers, that few have visited the Oases by which it is here and there interspersed. The most northern of these is Sivah, or Ammon; south-east from which, and nearer to the Nile, is the Little Oasis, or Wah-el-Bahryeh; the chief village of which lies in lat. $28^{\circ}16'N$. and long. $28^{\circ}55'E$.; south and west are the small oases of El Hayz, Furafréh, and Zerzoora; and still further south is the Dakleh Oasis, whose first European visitant was Sir A. Edmonstone, in 1819. Instead of islands of the blest springing up amidst the surrounding and desolate ocean of sand, as the ancients describe them, the oases are valleys, or depressions of the lofty plain which forms the extensive table-land of Eastern Africa, where, by the removal of the superincumbent limestone strata, the water has the power of rising to the surface. They are found to bear in many respects a similarity to a portion of the valley of Egypt. Neither do they present a continuation of soil for culture, all of them being intersected by patches of desert. They no doubt owe their origin to the springs with which they abound, and the decay of vegetation arising from thence having produced the soil with which they are now covered. The larger oases have some fine remnants of antiquity, the most celebrated of which is the temple of Jupiter Ammon, at Sivah.

Mountains and Lakes. Two ranges of mountains already noticed, pressing closely on each bank of the

river, extend from Syene to Cairo, and form the valley of the Nile, protecting it from the ravages of the deserts on either side. That to the east gives out an arm at Kenneh, and bisects the desert to the Red Sea at Cosseir in nearly the same latitude; while the Libyan or western range branches off from Assouan to the Great Oasis. Near Cairo the mountains diverge on both sides; one ridge running in a north-westerly direction to the Mediterranean, the other due east to Suez. The geological components of the hills from Philæ through the cataract region to Syene, are chiefly granite, and a peculiarly crystallized red formation, called syenite marble. This primitive rock is remarkable for its durability, and the fine polish it is capable of receiving. From quarries of this stone, the Pharaohs, Ptolemies, and Antonines, drew materials not only for the stupendous monuments which still make Egypt a land of wonders, but also for many of the public buildings of Italy, the remains of which attest the genius of the Roman artists. Several days' journey south of Thebes extends the limestone region, dug out into innumerable catacombs, with their entrances artfully contrived to conceal the abode of the ancient dead, a precaution suggested by a prominent superstition of the Egyptians.

The principal lakes of Egypt are those of Menzaleh, Bourlos, Etoko, and Mareotis, lying along the shore of the Delta. They are all shallow, are separated from the sea, with which they communicate, by a narrow bank or ridge of sand; and are being gradually though slowly filled up. In ancient times, the Nile is said to have disembogued itself by seven channels, but of these some were undoubtedly artificial; and then, as now, there were two principal mouths, the Pelusiatic or Eastern, and the Canopic or Western. The Sebennitic mouth, in the centre of the Delta, was also of considerable importance. But considering the nature of the soil, and the efforts that have been made from the earliest times to divert a portion of the river by canals and otherwise into new courses, it is not to be wondered at, that great changes should have taken place in the channels by which it pours its waters into the Mediterranean. There is likewise a considerable lake occupying the north-west parts of the Valley of Faioum. The principal canal of Egypt, Bahr Yousuf, runs through the middle of the city of Medinet el Faioum, having across it five bridges. This canal afterwards separates into nine branches spread out in various parts of the valley. Under the name of Souhadj the same canal is continued to Farhout in Upper Egypt. The whole of the Delta is intersected with canals in every direction, in which the overflowings of the Nile are preserved, after the inundations, to afford communications between the various towns, and to keep a constant supply for the irrigation of the cultivated lands.

The Nile. A description of Egypt is in fact little else than a description of the banks of the Nile from Assouan to the Mediterranean. Its southern boundary dividing it from Nubia, is at the Cataracts, as they are called, of Assouan; though these are only rapids, and allow of small boats passing through them without danger. The river then runs in one undivided stream, the whole length of Egypt, into the Mediterranean, being first divided into two branches at Batn-el-Bakurah, above Grand Cairo, and discharges itself into the sea at Rosetta towards the west, and eastward at Damietta. For the immense distance of thirteen hundred and fifty nautical miles, that is to say, from Ilak in Nubia, where the Nile is joined by the river Tacazze, it rolls on to its mouths in the Mediterranean in solitary grandeur, without receiving a single tributary stream during its course, "an unexampled instance," says Humboldt, "in the

hydrographic history of the globe." The periodical inundations which water the country and cover it with mud, have given occasion in all ages for much discussion, and modern discovery has confirmed the conjectures of the ancients, that these overflowings result from rains falling near the mountains amongst which the Nile has its source. Ancient writers have justly termed Egypt "the gift of the Nile," for to that river does she owe her very soil; her fertility also arises entirely from its annual inundations. For from the want of rain, which rarely falls in this country, vegetation could not exist, deprived of the irrigation afforded by the overflow of the river, and Egypt, instead of being one of the most fertile, would, like its immediate vicinity the Deserts, be the most barren land in the world. It is impossible to find anywhere among terrestrial objects, a more striking instance of the stability of the laws of Nature, than the periodical rise and fall of this mighty river. We know by the testimony of antiquity, that the inundations of the Nile have been the same with respect to their season and duration for 3000 years. They are so regular, that the value and annual certainty of this gift regulates the public revenue; for when, by means of Nilometers, it is ascertained that the waters promise an unusually prosperous season, the taxes are proportionably increased. Sometimes, however, when the river exceeds its ordinary height, it becomes a calamity; occasioning the loss of life and property. As a beverage, the water of the Nile is considered delicious, and is celebrated by all travellers: Maillet declares that it is among waters what champagne is among wines. The mud of the river gives on analysis one-half of argillaceous earth, one-fourth carbonate of lime, the remainder being water, oxide of iron, and carbonate of magnesia. See NILE.

II. HISTORY. The origin of the Egyptian nation, and the history of their native princes, are involved in the greatest obscurity and uncertainty. Apart, however, from its singular physical character, its remote antiquity, and its wondrous monuments, the close and early connexion of Egypt with sacred history, must render any information that can be collected concerning it of extreme interest. The kingdom of the Pharaohs was the birth-place of science and letters, the cradle of art, as well as of superstition, long before civil history dawned in other countries; while it abounded in stupendous monuments, which the fury of five successive conquests, and the ravages of many centuries, have failed to obliterate. Like the Hindoos and Persians, the ancient Egyptians possessed allegorical traditions respecting the introduction of agriculture and the origin of their civilization, such as the songs of Isis, the antiquity of which is attested by Plato. They had likewise epic traditions, which are described to have been a kind of poetic chronicles, embracing the succession of high priests, and the dynasties of the Pharaohs; and these, preserved in volumes of papyrus, were unrolled by the priests to satisfy the questions of Herodotus:—"The priests," he says, "afterwards recited to me from a book the names of three hundred and thirty sovereigns, successors of Menes. In this continued series, eighteen were Ethiopians, and one a female native of the country. This queen was Nitocris, which was also the name of the Babylonian princess." These, however, must be considered merely as a series of heroic tales, intermingled with religious legends, and abounding with allegory; none of these now remain; all are swept away.

Sir John Gardner Wilkinson offers the following opinion as to the origin of the people:—"Every one who considers the features, the language, and other peculiarities of the ancient Egyptians, will feel convinced that they are not of African extraction, but that, like the Abyssinians, and many inhabitants of the lower valley

of the Nile, they bear the evident stamp of an Asiatic origin; and Juba, according to Pliny, affirms that 'the people of the banks of the Nile from Syene to Meroë, were not Ethiopians, but Arabs.' And if features and other external appearances are insufficient to establish this fact, the formation of the skull, which is decidedly of the Caucasian variety, must remove all doubt of their valley having been peopled from the East; and some may even consider it directly alluded to in the Book of Genesis, where Ham, the son of Noah, and his immediate descendants, are said to have inhabited the lands of Ethiopia, Egypt, Libya, and Canaan. The name of Ham is, in fact, the same as that of Egypt, Khem, or Cham; and Moses may have pointed out the Eastern origin of the Egyptians by introducing him as a son of Noah. But it is more reasonable to suppose that a colony of Asiatics settled in Egypt at a subsequent period, and that to this cause we ought to attribute the marked distinction between the head of the Egyptians and the blacks. Conjecture, however, is unable to fix the time when the event took place; and though it may be ascribed to an era when parts of the earth were already thickly peopled, yet probability suggests that it occurred when nations were in their infancy, and at a period far beyond the reach of history."

The first time Egypt is mentioned by Moses, is in connexion with the history of the patriarch Abraham. (Gen. ch. 12.) Abraham, with his family, and that of Lot, his nephew, "and all their substance that they had gathered, and the souls they had gotten in Haran," proceeded from that country into the land of Canaan, "unto the plain of Moreh." According to the chronology of our version, B.C. 1921, a famine caused Abraham to retreat speedily from the country promised to his descendants. Having progressed from between Bethel and Ai, towards the south, he at length crossed the future territory of the Twelve Tribes, traversed the wilderness of Shur, and proceeded into Egypt. The inspired historian gives us no information about the part of the country which Abraham visited; but, from the brief narrative, two facts are established—the one, that Egypt must have been a country of considerable importance even at that time; the other, that Abraham had found his way to the metropolis, or residence of the king; that its monarchy had been established, and the title of Pharaoh applied to its kings. It would be very desirable to know what king or dynasty reigned in Egypt at the time of Abraham's visit; but the sacred narrative does not mention any king of Egypt by his proper name, until after the time of Solomon; and the Egyptian chronology, at this early date, is involved in much uncertainty and confusion, notwithstanding the light which has been thrown on the general subject by the progress made in deciphering the hieroglyphic inscriptions.

One of the best established facts in the early history of Egypt is, that its lower country was, for a series of two hundred and sixty years, under the dominion of a race of pastoral nomades, while the upper country continued subject to the native sovereigns. This fact has abundance of incidental confirmation, although many particulars remain in obscurity, and among them is the date at which the pastoral dominion in Egypt commenced or terminated. There is, however, every probability for supposing that it had been put an end to before the time of Joseph. Sir John Gardner Wilkinson conceives that the irruption of the shepherds was anterior to the erection of any building now extant in Egypt, and long before the accession of the seventeenth dynasty, which commenced B.C. 1651, that is, in the earlier periods of Egyptian history previous to the era of Osirtasen I., who belonged to the sixteenth dynasty;

and began to reign about B.C. 1740, and was therefore contemporary with Joseph. The monuments of that monarch satisfactorily prove that, in his reign and that of his second successor, the Egyptians had already extended their conquests over some of the tribes of Asia, and were, consequently, free from any enemies within their own valley. It is worthy of notice that, in concluding from the evidence of the monuments, that the Shepherd kings were expelled before the accession of Osirtasen I., Sir John Gardner Wilkinson obtains the same conclusion as that to which Hales and Faber arrived, when, on purely historical data, they conceived that this great change took place before, but not long before, Joseph was made governor of Egypt; Hales fixing it about the year B.C. 1885. Lord Lindsay is likewise of opinion that "it was during the usurpation of the Uk-sos, or Royal Shepherds, that Abraham visited Egypt, for the revolution by which they had been expelled had evidently taken place shortly before Joseph's time, when 'every shepherd was' such 'an abomination to the Egyptians,' that the pasturing Israelites were assigned the district of Goshen, 'the best of the land,' rich, unoccupied, pasture ground, for their residence that they might dwell there, with their flocks and herds apart from the natives; by which providential separation they were preserved as a distinct people. Jacob passed through Goshen, and Joseph met him there on his road from Canaan to Egypt; the Israelites did not cross the Nile when they quitted Egypt; Goshen therefore lay to the east, probably along the eastern bank of the Pelusiac branch of the Nile. Why was the best of the land unoccupied, but because the shepherd owners had just been expelled?" The result of all these considerations seems to lead to the conclusion that one of the Shepherd kings reigned in Lower Egypt at the time of Abraham's journey to that country; and this more especially illustrates the fact, that while the family of Jacob found favour at the court of Egypt, and was admitted into the country, only for the sake of Joseph, Abraham found no difficulty of access to the country, and was treated with consideration by the court in the character of a pastoral chief, which was regarded with abomination by the government of a later period.

"There is, perhaps, no nation upon earth," observes Mr. Crosthwaite, "concerning whose ancient history and venerable existing monuments more has been written, and less known with tolerable certainty, than Egypt. Except the very brief incidental notices of that country, which occur in Scripture, we find but little in which we can place implicit confidence, even among the more respectable ancient authors; a circumstance which I am inclined to attribute, in general, not to a want of fidelity in these historians, but to deception in those persons from whom they were obliged to derive their information, and to the gross and wilful corruption of the public records by the heathen priests. At the same time that so much of what has been handed down to us concerning this interesting country must be condemned, or rather condemn itself, as palpably fictitious, we are further perplexed by finding, even in those documents of a better character, which are really worthy of attention, much error, discrepancy, and opposition of statement.

"In prosecuting an inquiry under such circumstances, the greatest coolness and caution is necessary to enable us to avoid two errors, opposite in their nature and tendency, and perhaps equally injurious to the cause of truth. On the one hand, if we are too credulous, we shall admit and pass for truth what is unsound and apocryphal. And if, on the other hand, we are too sceptical, and reject too hastily that which is founded in fact, and fairly supported by historical evidence, we shall

injure the cause of literature, by diminishing the small portion of true light which still remains to direct us. Egypt has always been regarded as the most ancient and venerable of the heathen nations; and its history, although imperfect and obscure, must, nevertheless, be peculiarly interesting to the learned, on account of the stupendous monuments of antiquity and the hieroglyphic remains still to be seen; and to the religious, on account of its intimate connexion with the history of God's ancient people, the Jews. The accounts given by the Egyptian priests, and by the Greek historians, of the state of Egypt before the time of the Shepherd kings, are so palpably fictitious, and the lists which they give of the more ancient kings*, bear such evident marks of later fabrication, that I cannot think them deserving of any serious attention. It seems possible, and not improbable either, that the Shepherd kings might have succeeded in destroying the ancient records; or the vanquished party might have lost them in the confusion of their retreat or flight.

"If the Shepherd kings had been expelled by the lineal descendants of the original possessors of the throne of Egypt, it is probable that those records might, by some means, have been restored or recovered, as the lapse of time was but little more than a century. But it seems probable, that the Shepherd kings were expelled by a new dynasty, whose interests would, therefore, not be advanced by the revival of former records, and with them, perhaps, the claims of the ancient family."

"Egypt was probably inhabited very soon after the dispersion, as it was named after one of the grandsons of Noah. Mizraim, from whom it received its ancient name, is supposed to have taken possession of it about the year 2200 B.C., according to the system of chronology most generally received; but if we adopt the opinion of some learned writers, among whom is Dr. Hales, we must place the dispersion at a much earlier date, between 2500 and 2600 years before the Christian era. We are informed in Scripture that Mizraim had seven sons, Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim, (out of whom came Philistim,) and Caphtorim. These settled in various parts of the country which afterwards bore their names.

"The descendants of Mizraim continued to increase and extend themselves in Egypt for many centuries; the head, probably, of the older branch bearing the title of Pharaoh. The superior fertility of their own country left them but little temptation to invade their neighbours; and their frontier towards Asia, which was for a long time the only assailable part, was so narrow as to be easily defended against any enemy then in existence.

"This would appear, indeed, from the Scripture account, to have been very thinly peopled until after the time of Abraham, but to have increased greatly between his time and the Exodus. To the circumstances above referred to, it was probably owing that Egypt enjoyed a state of tranquillity and prosperity which far exceeded in duration anything of the kind known among the other nations of antiquity."

The second part of the history of Egypt properly commences with the expulsion of the Shepherd kings; and Champollion, in his work on hieroglyphic literature, has furnished us with a list of the monarchs subsequent to that era. We must, however, proceed with the Egyptian history, as it is connected with the Sacred Scriptures. We have seen that the patriarch Abraham visited Egypt during the first dynasty of the Shepherd kings. Nothing more is said of Egypt until the time of Joseph, whose history becomes incorporated with that of the

* Lists of the kings of Egypt will be found in the APPENDIX.

country. The title of Pharaoh was in common use when Moses wrote, and we may, therefore, infer that it had been the ordinary designation of the Egyptian monarchs for a long period. It is written in Hebrew פֶּרֶעַה and is taken from the Egyptian word *Phre*, (pronounced Phra,) signifying the sun, and represented in hieroglyphics by the hawk and globe, or sun, over the royal banners. It was through the well-understood system of analogies that the king obtained this title, he being the chief of earthly, as the sun was of heavenly, bodies. Of the state of Egypt at the arrival of Joseph, and also when the Exodus of the Israelites took place, some little information may be obtained from the Scriptures, and from the monuments that remain, both of which bespeak a people already far advanced in the arts and customs of civilized life. "Previous to the accession of the first Osirtasen," says Sir John Gardner Wilkinson, "who probably lived about 1740 B.C., and was therefore contemporary with Joseph, we have little to guide us upon the monuments, but the Scriptural sketch of Egyptian manners in the time of Joseph is fully confirmed, though we cannot arrive at any exact conclusion respecting the duration of the previous reigns, the organization and progress of the political state of the country, or the period from which its civilization dates its commencement."

"It is not till a comparatively late period that we can trace any certain coincidence between the monumental history of Egypt and that of the Old Testament. Nor do I know of any sculptures which refer to the Jews, except those of their conqueror, Sheshonk. It would, indeed, be an interesting fact to discover anything relating to their residence in Egypt; but it is in Lower Egypt, rather than at Thebes, that these hopes are likely to be realized. The strangers at Beni-Hassan have a better claim than any I have seen, and if, as I imagine, the arrival of Joseph and his brethren date in the reign of Osirtasen, when these grottoes were sculptured, those figures may be looked upon with more than common interest."

A writer in the *Quarterly Review*, however, observes, "The hieroglyphics denote them as 'strangers,' (*schemmo*), and captives, which, with the number 37 following this word, will not agree with the family of Joseph, or the consideration in which they were held; we must, therefore, I fear, relinquish this pleasing idea, and rank them among the ordinary captives of Egypt."

It appears evident from these sculptures, that the Egyptians had, at least as early as the reign of Osirtasen, extended their arms into Asia, had thence brought many captives to Egypt, and had perhaps enrolled some of the conquered people in their army, as was frequently the case at a later period.

The name of the king who reigned when Joseph was carried into the country, has been much disputed; but a close examination of the historical evidence demonstrates that the Shepherd race had been expelled from Egypt before the time of Joseph. According to Sir John Gardner Wilkinson, the reign of Osirtasen I. commenced B.C. 1740, and continued for at least forty-three years. According to the common Bible chronology, the "arrival of Jacob" took place B.C. 1706; whence he necessarily infers that this Osirtasen is the "Pharaoh" whom the history of Joseph makes so favourably known to us. But, according to Hales, this date for Jacob's arrival is wrong, and should be 1863; so that then the arrival of Jacob would appear to have preceded the reign of Osirtasen by one hundred and twenty-three years; whence it would result that this monarch, instead of being the patron of Joseph, would prove to be the very king "who knew not Joseph," and he who commenced the

oppression of the Hebrew race. Here is a grave difficulty, which is not at all lessened by the fact that the names and era of the monarchs before Osirtasen I. are uncertain. Very few monuments remain of a date prior to his reign; but the names of many kings occur in the sculptures as his predecessors. To accommodate this difficulty, an able modern writer proposes to carry back the reign of Osirtasen to the time which Hales assigns to the elevation of Joseph, thus erasing the discrepancy of one hundred and twenty-three years. Those who know the uncertainty in which the profane chronology of these times is involved, will not be too much startled in making such an alteration for the sake of accommodating circumstances. With the beautiful history of Joseph few are unacquainted, and, regarded even as a mere human composition, having a suitable moral, and abounding with the most salutary instruction, it is without a rival in any language; but when we take into account the mighty results which followed, we must admit that it exhibits some of the most remarkable and striking illustrations of Divine Providence—of great events brought about by apparently human and ordinary agency, recorded for the instruction of man. The Pharaoh who became the patron of Joseph, is supposed to have belonged to a dynasty of Tanites, taking its name from Tanis, the Zoan of the Scriptures. With respect to Osirtasen I., Sir John Gardner Wilkinson observes, "If the name of this monarch was not ennobled by military exploits equal to those of Rameses, the encouragement given to the arts of peace, and the flourishing state of Egypt during his rule, evince his wisdom; and his pacific character satisfactorily accords with that of the Pharaoh who so generously rewarded the talents and fidelity of the Hebrew stranger. It is here important to bear in mind that, whereas in former times Egypt appears to have been divided into two distinct states, each of which had its own king, the whole had, in or before his time, been consolidated into one monarchy; for the title 'lord of the upper and lower country,' affixed to his name, evinces that Osirtasen was the sole monarch of the Thebaid and Lower Egypt; as does also the presence of his name on a colonnade of the great temple at Karnak. There were two other kings of this dynasty, both of the name of Amun-m-gori; and it terminated some years before the death of Joseph, who may, with great probability, be supposed to have taken the opportunity of retiring from public life; although, as the succeeding dynasty was of Memphis, and could not be unacquainted with his services, and with the true character of the circumstances under which the house of Israel obtained a dwelling-place in Egypt, it is not likely that the change made any alteration in their position." The Memphite dynasty lasted seventy-one years, terminating sixty years after the death of Joseph, and four years, according to Wilkinson, before the birth of Moses. The next dynasty was that of Thebes, and, as such, may be concluded to have been comparatively ignorant of the transactions in Lower Egypt, in which Joseph bore so conspicuous a part.

The Scripture narrative informs us, that "there arose a new king over Egypt, who knew not Joseph;" and this new king is considered by Wilkinson the first monarch of this Theban dynasty. He observes, "Amosis or Ames was the leader of the eighteenth dynasty; and the period of his accession and the change in the reigning family, strongly confirms the opinion of his being the 'new king who knew not Joseph.' And if we consider that he was from the distant province of Thebes, it is reasonable to expect that the Hebrews would be strangers to him, and that he was likely to look upon them with the same distrust and contempt with which

the Egyptians usually treated foreigners. They stigmatized them with the name of impure Gentiles; and the ignoble occupation of shepherds, was for the Jews an additional cause of reproach. Indeed, it is possible that the Jews, who had come to Egypt on the occasion of the famine, finding the great superiority of the land of Egypt, both for obtaining the necessities of life and for feeding their flocks, may have asked and obtained a grant of land from the Egyptian monarch, on condition of certain services being performed by them and their descendants. As long as the Memphite dynasty continued on the throne, this grant was respected, and the only service required of them was that agreed upon in the original compact. But on the accession of the Theban family, the grant being rescinded and the service still required, they were reduced to a state of bondage; and, as despotism seldom respects the rights of those it injures, additional labour was imposed upon this unresisting people. And Pharaoh's pretended fear, lest in the event of war they might make common cause with the enemy, was a sufficient pretext with his own people for oppressing the Jews, at the same time that it had the effect of exciting their prejudices against them. Affecting, therefore, some alarm at their numbers, he suggested that so numerous a body might avail themselves of the absence of the Egyptian troops, and endanger the safety and tranquillity of the country, and that prudence dictated the necessity of obviating the possibility of such an occurrence. With this view they were treated like captives taken in war, and were forced to undergo the gratuitous labour of erecting public granaries and other buildings for the Egyptian monarch. These were principally constructed of crude brick; and that such materials were commonly used in Egypt, we have sufficient proof from the walls and other buildings of great size and solidity found in various parts of the country, many of which are of a very early period; and the bricks themselves, both at Thebes and in the vicinity of Memphis, bear the names of the monarch who ruled Egypt, during and prior to the period to which I am now alluding. The crude brick remains about Memphis are principally pyramids; those at Thebes consist of walls, inclosing sacred monuments and tombs, and some are made with and others without straw. Many have chopped barley and wheat straw, others bean halm and stubble; and in the tombs we find the process of making them represented among the sculptures. But it is not to be supposed that any of these bricks are the work of the Israelites, who were never occupied at Thebes; although Josephus affirms that they were engaged in building pyramids, as well as in making canals and embankments, it is very improbable that the crude brick pyramids of Memphis or of the Arsinoite nome, were the work of the Hebrew captives."

The prince, Thothmes I., at the beginning of whose reign Moses fled from Egypt, reigned twenty-seven years. "Some buildings," says Wilkinson, "of his time still exist; but the second of that name has left little to mark the history of his reign. Between these two monarchs appears to have intervened a queen, Amun-neit-gori, and who has hitherto given rise to more doubts and questions than any other sovereign of this dynasty. But whether she was only regent during the reign of Thothmes II. and III., or succeeded to the throne in right of Thothmes I., in whose honour she erected several monuments, is still uncertain, and some have doubted her being a queen. The name has been generally erased, and those of the second and third Thothmes are placed over it; but sufficient remains to prove that the small temple of Medeenet Haboo, the elegant edifice under the Quorneh rocks, and the great

obelisk of Karnak, with many other handsome monuments, were erected by her orders, and the attention paid to the military caste is testified by the subjects of the sculptures."

Sir John Gardner Wilkinson considers that the exodus of the Israelites took place in the fourth year of the reign of Thothmes III. But this king reigned thirty-nine years; whereas it is the received opinion, that the then reigning king was drowned in the Red Sea with all his host. He is, however, disposed to think, that we have no evidence from the Scriptural narrative that Pharaoh was drowned on that occasion.

"It is in the fourth year of Thothmes III. that I suppose the exodus of the Israelites to have taken place, and the wars he undertook, and the monuments he erected, must date subsequently to that event. Indeed there is no authority in the writings of Moses for supposing that Pharaoh was drowned in the Red Sea; and from our finding that wherever a fact is mentioned in the Bible history, we do not discover anything in the monuments that tends to contradict it, we may conclude that these two authorities will not here be at variance with each other. And in order to show that, in this instance, the same agreement exists between them, and to prevent a vulgar error, perpetuated by constant repetition, from being brought forward to impugn the accuracy of the Jewish historian, it is a pleasing duty to examine the account given in the Book of Exodus. According to it, Pharaoh led his army in pursuit of the fugitives, and overtook the Israelites encamped by the sea beside Pi-ha-hiroth, before Baal-zephon. The Israelites having entered the channel of the sea, the army of Pharaoh, 'his chariots and horsemen,' pursued them, and all those who went in after them were overwhelmed by the returning waters. This, however, is confined to the chariots and horsemen, and all the host of Pharaoh that came into the sea after them, and neither here, nor in the song which Moses sang on the occasion of their deliverance, is any mention made of the king's death, an event of sufficient consequence at least to have been noticed, and one which would not have been omitted. The authority of a Psalm can scarcely be opposed to that of Moses, even were the death of Pharaoh positively asserted; but this even cannot be argued from the expression, he 'overthrew Pharaoh and his host in the Red Sea,' since the death of a monarch is not the necessary consequence of his defeat and overthrow."

This view may be supported by some Jewish traditions which allege that Pharaoh himself was preserved from the overthrow in the Red Sea, and subsequently extended his power into Assyria. In continuation, he observes, "The departure of the Israelites enabled Thothmes to continue the war with the northern nations with the greater security and success, and it is not impossible that its less urgent prosecution, after the time of Amun-m-gori III., was owing partly to the sojourn of the Jews in Egypt. At all events we find evidence of its being carried on by this monarch with more than usual rigour; and, in consequence of the encouragement given to the arts of peace, the records of his successes, sculptured on the monuments he erected, have been preserved to the present day. He founded numerous buildings in Upper and Lower Egypt, and in those parts of Ethiopia into which his arms had penetrated; he made extensive additions to the temples at Thebes; and Coptos, Memphis, Heliopolis, and other cities in different parts of the country, benefited by his taste for architectural improvement. In many of the monuments he founded, the style is pure and elegant; but in the reversed capitals of a columnar hall behind the granite sanctuary at Karnak, he has evinced a love of change consistent neither with elegance

nor utility, leaving a lasting memorial of his caprice, the more remarkable as he has elsewhere given proofs of superior taste."

It will be impossible for us to go over the whole of those parts of Egyptian history which occur in the Old Testament. We will, therefore, briefly observe that the connexion between Sacred and Egyptian history ceases for a time after the exodus of the Israelites, and Rhamses the Great, or Sesostris, becomes conspicuous in the Egyptian annals. The date of his reign, as well as the identity of his person, has been the subject of much dispute. Dr. Hales places his accession at the commencement of the thirteenth century before the Christian era. M. Champollion reads the name of Sesostris in hieroglyphics as Ramses or Rameses, thus agreeing with Tacitus, who calls him Rhampses, and Scaliger, who names him Rhameses. Whatever territories the Egyptians conquered under him were not retained, for from this time the kingdom appears continually declining.

After the exodus, Egypt is seldom mentioned in the Scriptures until the reign of Solomon, who married a daughter of one of the Pharaohs. (1Kings 3. 1; 2Chron. 8. 11.) We may conclude that Egypt was then a powerful kingdom, for this marriage appears to have been altogether political on the part of the Jewish sovereign. This took place, according to the Hebrew chronology, B.C. 1014. The name of this Pharaoh is nowhere mentioned either by the sacred writers, or by Josephus; but he must have been either the Shishak mentioned in 1Kings 11. 40, to whom Jeroboam fled for refuge from the anger of Solomon, or his successor. In the fifth year of the reign of Rehoboam, king of Judah, this Shishak marched against Jerusalem, took the city, and plundered the Temple and the king's house of the treasures they contained. So, or Sabacon, king of Egypt, is mentioned as cotemporary with Hoshea and Ahaz.

After the death of Sethon, a priest of Vulcan, in whose reign Sennacherib, king of Assyria, invaded Egypt, the Egyptian history is uncertain, but it appears that the government underwent some important changes. The country was divided into twelve provinces, over each of which a chief nobleman presided; but one of them, named Psammeticus, dethroned the others about fifteen years after the division was made; and in the reign of Manasseh, king of Judah, B.C. 670 according to the Bible chronology, this prince occupied the throne of Egypt. It is only in the reign of this prince that Egyptian history becomes divested of fable, and assumes somewhat of an authentic aspect. He is said to have discovered the sources of the Nile, and to have built the vestibule of the temple of Vulcan at Memphis, and a sacred edifice for Apis. Herodotus says that he reigned in Egypt fifty-four years; others limit it to thirty-nine.

Psammeticus I. was succeeded by his son Necho, the Pharaoh-Necho of the Old Testament. Marching against the king of Assyria, as it is expressed in Scripture, but properly against the Medes and Babylonians, who had dissolved the Assyrian empire and destroyed Nineveh, in his progress towards the Euphrates, Josiah, king of Judah, resolved to oppose him, and took the field. Necho informed the Jewish prince that he had no hostile intention towards him, and entreated him to consult his own safety by preserving a strict neutrality; but Josiah obstinately encountered Necho at Megiddo, where he was slain, and the Jewish army entirely defeated. (2Kings 23. 29,30; 2Chron. 35. 20-24.) After this battle Necho took Jerusalem, deposed Jehoahaz, the son of Josiah, whom he carried into Egypt, where he died, and elevated Eliakim, another son of the deceased king, to the throne, and imposed upon him an annual tribute of one talent of gold and one hundred talents of silver.

(2Kings 23. 31-35; 2Chron. 36. 3,4.) He then proceeded on his expedition, and with what success may be learnt from the prophecy of Jeremiah against him, who predicted his overthrow at the Euphrates, and the conquest of Egypt by Nebuchadnezzar. (Jerem. 46. 1-28.)

Necho was succeeded by his son Psammis, B.C. 603, who reigned only six years. Apries, the Pharaoh-Hophra of Scripture, called in the Egyptian dialect Ouaphré, was his successor. He took Sidon by storm, defeated the Phœnicians, and returned to Egypt enriched with spoils. His triumphs induced Zedekiah to form a treaty with him against Nebuchadnezzar, the result of which was foretold by Jeremiah 44. 11,12. When the king of Babylon invested Jerusalem, Pharaoh marched from Egypt to relieve the city, but when he perceived the strength of the besiegers, he made a speedy retreat, and left his Jewish allies exposed to the mercy of their enemies. For this act Hophra is severely denounced by the prophet Jeremiah, (44. 30;) he is also repeatedly the subject of the prophet Ezekiel's denunciations, who represents him as the great dragon, or crocodile, that "lieth in the midst of his rivers, which hath said, 'My river is mine own, and I have made it for myself.'" (Ezek. 29. 3.) It is interesting to know that an obelisk of Pharaoh-Hophra exists; and it is said that the greater part of the fragments of sculpture scattered among the ruins of Sais bear the royal legends of his successor Amasis.

Egypt in the reign of Amasis (B.C. 588) was in a most flourishing condition; he favoured commerce, and induced the Greeks to settle in his kingdom. At length, however, Cambyses, king of Persia, conquered Egypt, and added it to his other provinces. (B.C. 525.) After this period, the splendour of ancient Egypt rapidly declined. It continued subject to Persia for one hundred and ninety-three years, though often in open rebellion against its conquerors. Alexander the Great had little difficulty in effecting its conquest; and it has been inferred from his foundation of Alexandria, which soon became the centre of an extensive commerce, that he intended to establish in it the seat of the government of his vast empire. On the death of Alexander, Ptolemy, the son of Lagos, became master of the country. Under this able prince and his immediate successors, Egypt recovered a great portion of its ancient prosperity, and was for three centuries the favoured seat of commerce, art, and science. The feebleness and indolence of the last sovereign of the Macedonian dynasty facilitated the conquest of Egypt by the Romans; Augustus possessed himself of it after a struggle of some duration, and for nearly seven hundred years it belonged successively to the Roman and Greek empires, constituting their most valuable province, and was, for a lengthened period, as it were, the granary of Rome.

In A.D. 646, Egypt was transferred to the Saracens by the victorious Amrou, general of the Caliph Omar, under whose successors it continued till about 1171, when the Turcomans expelled the Caliphs; these again were in their turn expelled in 1250 by the Mamelukes. The latter raised to the throne one of their own chiefs with the title of sultan, and this new dynasty reigned over Egypt till 1517, when the Mamelukes were totally defeated, and the last of their sultans put to death by the Turkish sultan, Selim. This prince established the government of Egypt in twenty-four beys, whose authority he subjected to a council of regency, supported by an immense standing army. The conqueror did not, however, entirely suppress the Mameluke government. So long as the Ottoman sultans preserved their original power and authority, this form of government, though about the worst that could have been devised, had the interests of the country been ever so little attended to,

answered their purpose of preserving Egypt in dependence, and of drawing from it supplies of men and money. "A more unjust and absurd constitution," says Gibbon, "cannot be devised than that which condemns the natives of a country to perpetual servitude under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt above five hundred years." Latterly, the whole executive authority centred in the beys, who, except upon rare occasions, paid little more than a nominal deference to the commands of the sultan. This state of things continued till 1798, when a French army, commanded by Bonaparte, landed in Egypt. The Mameluke force having been annihilated or dispersed in a series of engagements with the French, the latter succeeded in subjugating the country. Bonaparte having returned to France, the French in Egypt were attacked in 1801 by a British army, by which they were defeated, and obliged to enter into a convention for the evacuation of the country. The events which followed, and the extraordinary career of Mehemet Ali, must be studied in works devoted to those objects. This man, having entered the military service, attained partly by his bravery, and partly by his talent for intrigue, to the dignity of pacha. His subsequent history is well known. The massacre of the Mamelukes in 1811 raised him to almost absolute power, and his victorious arms have since wrested Syria from the Turks. The great powers of Europe have for years employed diplomatic means for the arrangement of the dispute between the Sultan and the Pacha, from an apprehension that war between them may involve other parties; but these failing, Austria, Great Britain, Prussia, and Russia, have at length (September, 1840) resorted to coercive measures against the Pacha, in which France, the remaining party to the negotiations, refuse to join.

III. ANTIQUITIES. A survey of the remains of antiquity scattered throughout Egypt, carries us back to a period of which history furnishes no other records than those derived from the monuments themselves. The temples, the palaces, and pyramids of the country, mark the spot where idolatry first reared its head—where civilization commenced its career, when the rest of the world was involved in barbarism. The various objects which command our attention in this department, may be thus arranged: (1.) Pyramids; (2.) Temples; (3.) Colossal Statuary; (4.) Sculptures and Hieroglyphics; (5.) Paintings; (6.) Tombs.

(1.) *Pyramids.* A journey of ten miles south-west of Cairo, or during the inundation a circuit of twenty, brings the traveller among those wonders of the world, the pyramids of Egypt. "It is impossible," says Dr. Edward Daniel Clarke, "that persons susceptible of any feeling of sublimity could behold them unmoved. With what amazement did we survey the vast surface that was presented to us when we arrived at this stupendous monument, which seemed to reach the clouds!" The pyramids of Ghizeh are placed at irregular intervals along the east foot of the Libyan hills, at some distance from the west bank of the Nile. They are three in number, and stand upon a bed of rock, about one hundred and fifty feet above the desert, and may therefore be seen at an immense distance. Approaching them from Upper Egypt, the author of *Scenes and Impressions* was continually deceived by believing himself within a field's length of these vast fabrics; when, before reaching their base, he had to ride four miles. So extremely clear is the air in this country, that such objects, though at a distance, are seen with the distinctness of close approximation. The pyramidal form seems to have been adopted in order to ensure stability. Their plan is that of a perfect square, and their sides contract

by regular gradations till they terminate in a point, but so that the width of the base always exceeds the perpendicular height. The dimensions of the principal one, that of Cheops, are 752 feet at the base, which being nearly square, would give about 3000 feet for its four sides, so that it occupies a space of more than thirteen acres. Its perpendicular height is about 460 feet, being about 100 feet higher than the summit of St. Paul's, and 23 above that of St. Peter's at Rome. An adequate idea of the vast magnitude of this stupendous work may be conceived by supposing the area of Lincoln's Inn Fields to be occupied with a pile of masonry, the base nearly coinciding in dimensions with the area. Supposing this pyramid to be entirely solid, its contents would exceed 3,000,000 of cubic yards, and the mass of stone contained in it would be six times as great as that contained in the Plymouth Breakwater. According to Herodotus 100,000 men were employed for twenty years in the construction of this prodigious edifice, and ten years were employed in forming a causeway by which to convey the stones to their place. "The view from the summit," says M. Jomard, "surpasses expectation. At so unaccustomed an elevation the mind seems raised beyond itself, and to have all its faculties expanded; everything concurs to excite and employ the imagination. The eye carried over this boundless horizon is struck by the accurately defined division of the land into two broad strips, one green, the other white; the Desert and the Delta. On one side is Libya, a vast ocean of burning sands, undulating in mounds like the waves of the sea; on the other, a soil of inexhaustible fertility, which never loses its productive powers. Here, desolation, solitude, and silence; there, a crowded population, the vast city of Cairo, and hundreds of flourishing villages, the seats of agriculture and commerce." Dr. Richardson says, "It is a mistake to suppose there are steps; the passage is performed over blocks of stone and granite, some broken off, others crumbling away, and others, which having dropped out altogether, have left an angle in the masonry; but all these are very irregular. Occasionally the width and height of the stones are equal, but generally the height greatly exceeds the width; in many parts the blocks are four feet high, the first tier of stones is even with a man's chest."

Not a few ingenious conjectures have been framed to account for the original use and object of these imperishable structures; but the difficulty of the subject is so great, that hitherto no satisfactory conclusion has been arrived at. Even in the remotest antiquity their origin was a matter of doubt, and nothing certain was known with respect to them or their founders. It seems most probable, that they were connected with the religion of the ancient Egyptians; and that they were at once a species of tombs and temples, but participating more of the latter than of the former character. The following are among the conjectures as to their use, which have been brought forward by various authors. Granaries for storing corn; retreats of safety in the event of another flood, or too great a rise of the Nile; monuments to memorialize great events; temples for consulting oracles; observatories for astronomical purposes; altars devoted to gods; and afterwards the tombs and depositories of kings; erected to the honour of the patriarch Joseph; for the worship of the dog star, Sirius, denoting the periodical rising of the Nile.

Sir John Gardner Wilkinson offers the following remarks respecting them: "The oldest monuments of Egypt and probably of the world, are the pyramids to the north of Memphis; but the absence of hieroglyphics and of every trace of sculpture, precludes the possibility of ascertaining the exact period of their erection, or

the names of their founders. From all that can be collected on this head, it appears that Suphis and his brother Sensuphis erected them about the year 2120 B.C.; and the tombs in their vicinity may have been built, or cut in the rock, shortly after their completion. These present the names of very ancient kings, whom we are still unable to refer to any certain epoch, or to place in the series of dynasties; but whether they were cotemporary with the immediate predecessors of Osirtasen, or ruled the whole of Egypt, is a question that I do not as yet pretend to answer."

The prodigious magnitude of the pyramids, and the impenetrable mystery that appears to hang over their origin, and the purposes to which they were applied, together with the conviction that they will endure long after most of the existing monuments of human greatness have crumbled into dust, awaken feelings that cannot be excited by any other display of the power and industry of man. They are also associated with some of the most interesting events in the history of the human race. They were probably gazed upon by Moses; and certainly were regarded with wonder and admiration by Homer and Herodotus, Pythagoras and Plato: Alexander the Great and Napoleon marshalled their hosts under their shadow; and they are no doubt destined to receive the homage of poets, historians, and philosophers, through a long series of future ages.

The second pyramid, or that of Cephrenes, standing close to the first, is not so large. The third is said to have been built by king Men-ka-re, the Mycerinus or Mencheres of the Greeks, successor of Saophis II. In the British Museum may be seen the coffin of this monarch, found by Colonel Howard Vyse in 1837, and presented to this national institution in 1838. The coffin has been made in the shape of a mummy, but the head is wanting. In front, are two perpendicular lines of hieroglyphics, which have been thus interpreted: "Osirian king, Men-ka-re, of eternal life, born of heaven, engendered of Netpe . . . having extended thy mother Netpe over thee, may they watch over thy rest in heaven, and manifest thee to the god, chastiser of thy enemies, king Men-ka-re of eternal life." There are also to be seen portions of his body, consisting of part of the back, the pelvis, and legs, with a fragment of its woollen wrapper.

Besides the pyramids of Ghizeh, there are those of Abousir, Sakkarah, Dashour, and Esneh, which our limits will not permit us to describe. We therefore pass on to give a brief notice of some of the temples.

(2.) *Temples.* The temples and palaces of Luxor and Karnak sufficiently prove the great skill of the Egyptians in architecture. Next to the pyramids, they form the most considerable reliques of antiquity in Egypt. Reared after one uniform design, gigantic in size, massive in detail, and calculated to strike the worshipper with awe, they show how large a share religion occupied in the policy of its rulers, and in the social condition of the people. The constant succession of temples resembling each other in plan, and differing chiefly in magnitude, that are met with in Central and Upper Egypt, causes Denon to exclaim, "Still temples! always temples! No walls, quays, bridges, baths, or theatres!" The unvarying uniformity which all the specimens present, unmixed as they are with the additions of modern taste, untouched by the hand of improvement, renders the architecture of Egypt, above that of all other nations, the most characteristic and unique. Strabo gives us the following sketch, which, with but few exceptions, applies to all of them:

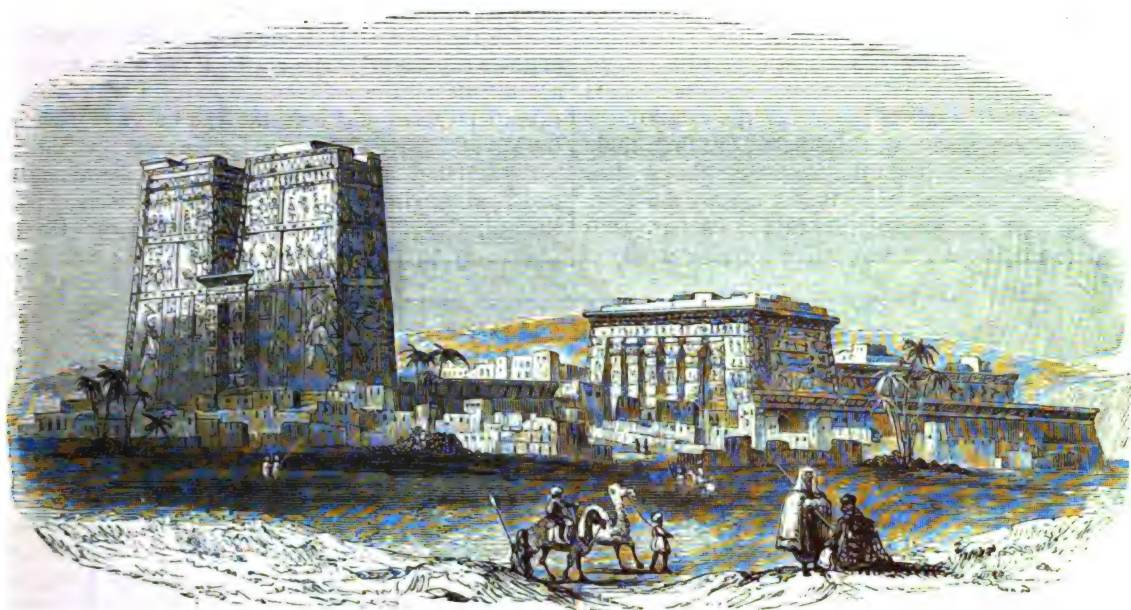
"In a line with the entrance to the sacred enclosure is a paved road or avenue, about a hundred feet in

breadth, or sometimes less, and in length from three to four hundred feet, or even more. This is called the dromos; through the whole length of the dromos, and on each side of it, sphinxes are placed at the distance of thirty feet from one another, or even more, forming a double row, one on each side. After the sphinxes, you come to the large propylæum, (which consists of two obtuse pyramids, enclosing between them the principal gate to form a grand entrance,) and as you advance, you come to another, and to a third after that; for no definite number, either of propylæ or sphinxes, is required in the plan, but they vary in different temples as to their number, as well as to the length and breadth of the dromoi. After the propylæum we come to the temple itself, which has always a large and handsome pronaos, or portico, and a sekos or cella, (a place in which heathen images are usually kept,) of only moderate dimensions, with no image in it, or at least not one of human shape, but some representation of a brute animal. On each side of the pronaos are wings of equal height, but their width at the base is somewhat more than the breadth of the temple, measured along its basement line. This width of the wings, however, gradually diminishes from the bottom to the top. The walls have sculptured forms on them, of a large size, like Tyrrhenian figures, and the very ancient Greek works of the same class."

After leaving the sekos, a second doorway generally leads to an hypostolite hall, having a flat roof, supported by huge pillars. Some of these halls are of immense size. Other chambers succeed, until the holy recess presents itself, an oblong room, with an altar and several idols sculptured in stone. Belzoni says, "The sanctuary itself is quite dark." In almost every apartment there are staircases leading to the terraced roofs, many of which are of such dimensions that at present Arab villages are built upon them. Although many of the temples are more than a mile in length, their interiors are uniformly covered in every part with the most elaborate sculptures.

The remains of Karnak are situated about a mile from the river. The approach by the dromos leads to a succession of immense portals adorned with statues, which, though colossal in size, are of finished workmanship. The entrance at the chief front is turned towards the Nile, and is sixty-four feet high. It had formerly bronze doors at each wing, leading into a large court, the north and south sides of which are occupied by pillars. A double row of taller columns down the middle terminates opposite two colossal statues, on each side of a flight of twenty-seven steps, by which the stupendous hall of Karnak is entered. The author of *Egyptian Antiquities* gives the following illustration, to afford an adequate notion of the immensity of this apartment: "The church of St. Martin's-in-the-Fields, one of the finest and largest of modern religious edifices in London, is 137½ feet long, and 81 feet wide, measured along the outside of the basement, not including the portico. This will give an area of nearly 11,150 square feet, which is not so much as one-fifth part of the great hall of Karnak. Four such churches as St. Martin's might stand side by side in this hall, without occupying the whole space. In forming this calculation, the outer measurements of St. Martin's church have been taken, and the interior measure of the great hall of Karnak. The whole size of the temple is seven times greater than the hall, and covers a space more than equal to that required for twenty-eight such churches as St. Martin's!"

Belzoni declares that the most sublime ideas which can be formed from the most magnificent specimens of our present architecture, would give a very inadequate idea of these ruins.



General View of the Temple of Edfou.

About sixty miles above the ruins of Thebes, on the left bank of the river, stands the village of Edfou, occupying a part of the site of Apollinopolis Magna, a splendid city, once the capital of an Egyptian nome. At the north-west corner of the village stands a magnificent temple, 484 feet in length and 212 in breadth. This building is in better preservation than any other of the same size in the country. The entrance is composed of two pyramidal propylæ, each 114 feet high. These immense piles are joined by a doorway, from the top of which projects a large stone shelf, originally intended, it is supposed, to support two colossi, as at the entrance to the temple of Luxor. The walls of the propylon are covered with sculptures, which consist of immense figures, executed in the first style of art. The doorway leads to a court surrounded with pillars, which, with a stone covering placed upon them and the walls, form a portico around the court. In this inclosure is the site of an Arab village, the miserable buildings of which, together with the immense collection of rubbish, contribute to give the place a most desolate appearance.

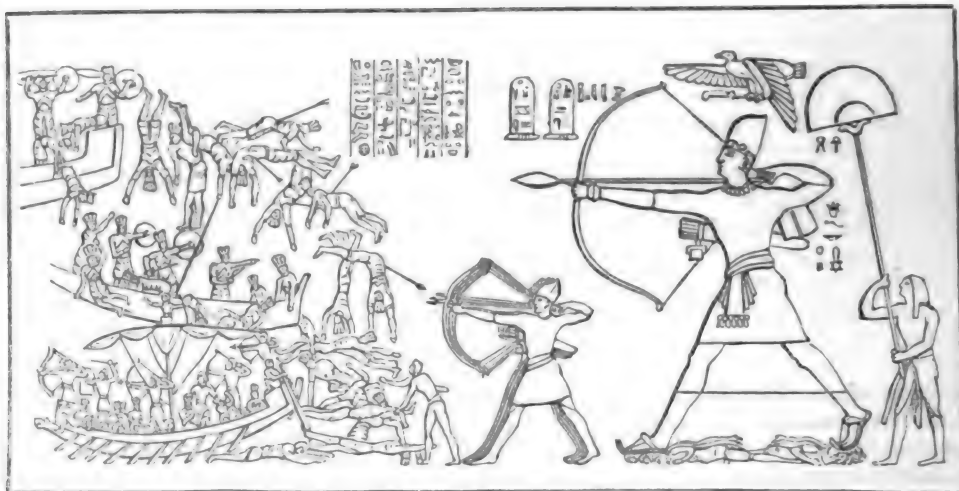
(3.) *Colossal Statuary, Sphinxes, &c.* These are generally found as appendages to the temples. Immensity of size, so important an element in producing grandeur of effect, was the chief end of the Egyptian artist, and that this might take a stronger hold upon the imagination of the spectator, the largest colossi have frequently placed near them a small figure for contrast and measure of magnitude. Some are sculptured of one entire stone, and were cut out of the quarries and transported to the temples at an enormous cost of time and labour; the mode of transport is sometimes given on the paintings in the tombs. On the plain of Thebes, about half-way between the west desert and the Nile, are two colossal figures about fifty feet in height, seated each on a pedestal eighteen feet long, fourteen feet broad, and six feet high. The size of these statues makes them visible at a distance of five leagues. The northernmost figure was celebrated by ancient writers for having emitted certain voice-like sounds at sun-rise, and hence has been called the musical statue of Memnon. Strabo saw the statue, and says that he heard the mysterious sound. A portion of a similar statue, but of smaller dimensions, may be seen in the British Museum, brought by Belzoni from the Memnonium. Humboldt offers a natural solution to the problem of these mysterious strains. He

states that on the banks of the Oronoko sounds are heard to proceed at sun-rise from the rocks, which he attributes to the escape of confined air, which, from being pent up in crevices and caverns, is of lower temperature than the external atmosphere, and becoming expanded by the sun's early rays, rushes out with sufficient force to cause sound. It is difficult to say whether such a cause formerly operated in a similar manner upon some concealed cavity in the statue of Memnon. The French savans pretend they heard similar sounds at Karnak. The little finger of one of these colossi is four feet five inches long, and its leg and foot eighteen feet five inches high. The weight of each, when entire, is calculated to have been 2,612,000 lbs. Besides these gigantic representations of deified human beings, those of other gods are met with throughout the country. The strangest are those ideal figures called sphinxes, some having a man's head and lion's limbs and body; others, the most numerous, with a female head; others, again, displaying a ram's head. Sphinxes were usually placed in those double rows which formed the avenues, or dromoi, of the temples, and vary considerably in size. The largest is that placed east of the pyramids of Ghizeh. It is an androsphinx, much of it buried in sand, which having been cleared away by Belzoni, two temples were found; one between its legs, the other hollowed out in one of its paws. The head measures from the chin to the top of the forehead twenty-eight feet, the body being one hundred feet in length. The excavations of M. Caviglia disclosed some curious appendages. On a stone platform between the fore-paws is a block of granite, fourteen feet by seven, and two feet thick, highly embellished with sculptures in bas-relief; and on the second digit of the southern paw, a Greek inscription is deeply cut. Appearances around the sphinx indicate that it was originally inclosed within a wall. All the colossi it is supposed were coloured over in every part, and traces of paint in some may still be seen.

(4.) *Sculptures and Hieroglyphics.* To convey an adequate idea of the remains of antiquity scattered over the plain of Thebes, by verbal description, is a task which may be at once set down as impossible, and all that can be expected from the writer who makes the attempt, must be a rapid detail of the most striking monuments. The scale upon which its statues and edifices were constructed equals, but more frequently exceeds, most other build-

ings in this country of gigantic fabrics. Here we have temples presenting a front elevation of nearly one mile in extent, fragments of colossal statues whose dimensions almost exceed belief, and colonnades towering to a height of seventy feet! The whole breadth of the valley of the Nile is not only covered with these ruins, but they lie in huge heaps upon the sides of the mountains that inclose the valley, while still enduring tombs occupy the plain towards the west, and encroach far into the desert. "It appeared to me," says Belzoni, "like entering a city of

giants, who after a long conflict had been all destroyed, leaving the ruins of their vast temples as the only proofs of their existence." The obelisks, the walls, and all the apartments of the edifices, are covered with sculptures executed with exquisite skill. The wars and triumphs of the Egyptian sovereigns were, for the most part, the theme of the sculptor. The immense propylæa and walls of Luxor and Karnak give a vivid picture of the forms of pursuit, the attitudes of the victors, the wounded and the dying, the sea-fights, the religious sacrifices and processions.



Sculpture outside the walls of the Memnonium.

The above piece of sculpture, taken from the walls of the Memnonium, will convey to our readers an idea of Egyptian art, and the mode of employing hieroglyphical writing in inscriptions. It represents Amenophis, or Memnon, eighth king of the eighteenth dynasty, (1700 B.C.,) engaged in a contest with some nation whom he is represented as vanquishing. In sculptures of this kind, the principal hero is always portrayed as colossal; his name and titles, (Sovereign of an Obedient People, Sun; Lord of Truth and Justice, Son of the Sun,) are shown on two tablets on the left level with his head; and adjoining is a hieroglyphical account of the event in five vertical columns.

"Two lofty obelisks," says the author of *Scenes and Impressions in Egypt*, "stand proudly pointing to the sky, fair as the daring sculptor left them (they have been since removed). The sacred figures and hieroglyphic characters are beautifully cut into the hard granite, and have the sharp finish of yesterday. The very stone looks not discoloured. You see them as Cambyzes saw them, when he stayed his chariot-wheels to gaze up at them. The front walls of the propylæa are ornamented with the representation of great battle scenes, cut in intaglio rilievo. Hamilton says, 'The disposition of the figures, and the execution of the picture, are equally admirable, and far surpass all ideas that have ever been formed of the state of the arts in Egypt at the era to which they must be attributed. The moment chosen for the representation of the battle is that when the troops of the enemy are driven back, and the Egyptians in the full career of victory, become masters of the citadel.' The number of human figures in this battle-scene is not less than one thousand five hundred, five hundred on foot, and the rest in chariots." There is some probability in the conjecture that Homer's admirable descriptions of similar scenes is principally to be ascribed to his study of these monuments.

Egyptian obelisks are generally a tenth of their height in width at their base, and the part where the sides converge to a point is about a tenth of the height from the

top: they are always of one stone, usually of granite. The image of gold which Nebuchadnezzar set up in the plains of Dura was precisely of the above proportions, and was probably an obelisk. Obelisks were generally placed at the entrances of temples; they are mostly covered with inscriptions, not excepting the pyramidal summit, unless when this is capped with bronze, as is that of Luxor and others.

It has been observed with reference to the original sites of obelisks, that none are found on the west bank of the Nile, as no pyramids are found on its eastern bank; the obelisk appearing to be a decoration of the cities of the living, symbolized by the rising of the sun, as the pyramid is of those of the dead, symbolized by the setting of that luminary.

The three most ancient obelisks at Rome are those of San Giovanni Laterano, Porta del Popolo, and the Piazza Rotonda. The obelisk of San Giovanni Laterano, the largest of these, having been transferred from Heliopolis to Alexandria by Constantius, was removed from the latter city to Rome by Constantine, and placed in the Circus Maximus; whence Sixtus V. caused it to be excavated, and erected in its present site in 1588. The sculptured representations on this monument are of the times of Thothmes III., Thothmes IV., and Rameses, (B.C. 1495—1385.) The figure of the god Amoun is frequently introduced; and it is deserving of notice that wherever he appears, (except on the base, which was executed in the reign of Rameses,) there is a concavity of the surface, showing that Amoun in these more ancient works of the Egyptians usurps the place of some preceding divinity, whose figure and titles have been erased to make room for those of his rival.

The obelisk of the Piazza del Popolo, commonly known as the Flaminian, is the third in point of size now standing in Rome. It was brought from Heliopolis by Augustus, and placed in the Circus Maximus, whence, like the former, it was excavated by order of Sixtus V., and elevated on its present pedestal. The high historical value of this monument, as well as that of San Gio-

vanni, is increased by the circumstance of its being the work of more than one monarch; the east face is entirely the work of Rameses, and the three other faces chiefly the work of Osirei.

The obelisk of the Piazza Rotonda was re-erected by Clement XI. in 1711. It is much smaller than those of the Lateran and Porta del Popolo. It presents the peculiarity of a conical apex, and has only a single column of hieroglyphics, with the nomen and prenomen Rameses II. (B.C. 1355—1289) on each of the four sides.

Hieroglyphics. The Egyptians used three modes of writing. (1.) The Enchorial, the language of the country; (2.) The Hieratic, peculiar to the priests; and (3.) The Hieroglyphic.

Hieroglyphics are of three kinds. (i.) *Phonetic*; when the hieroglyphic stands for a letter; (ii.) *Emblematic*, or *Symbolic*; when it is an emblem or symbol of the thing represented; (iii.) *Figurative*; when it is a representation of the object itself.

Our limited space will not allow us to give more than a very short and imperfect sketch of their nature and of the recent researches with respect to them, although they are highly interesting, from the insight which they afford into the steps by which men were led to the use of a written language. The present Chinese characters are, in fact, nothing but a refined and improved species of hieroglyphics, each character presenting to the eye a distinct object or quality. At this point the Chinese have stopped; and it seems never to have occurred to them to attempt to mark the different sounds of the voice by characters or letters, and by combining these to form a written language. It was long supposed, that, like the Chinese, the characters on the Egyptian monuments were wholly hieroglyphical. It was latterly, however, conjectured by Zoega, that some of the characters on the monuments might be neither pictorial nor symbolical, but phonetic (from *φωνη*, voice); that is, that they might represent sounds, and not things, and be either alphabetic or syllabic, or both; and the surmise of Zoega has since been established by the researches of Dr. Young, Champollion, and others. The French, when in Egypt, discovered at Rosetta a stone now in the British Museum, on which three inscriptions are sculptured; and it appears from the last and most perfect of these, which is in Greek, that the inscriptions are either entirely or substantially identical with each other, being the same royal decree, which, it says, was ordered to be cut in sacred characters or hieroglyphics, in enchorial characters, (that is, in modified or conventional hieroglyphics,) and in Greek. The study of this trilingual stone enabled Dr. Young to determine, or rather, perhaps, conjecture with considerable probability, which of the enchorial and hieroglyphical signs were phonetic; and, to fix them, M. Champollion and others have since zealously followed up the path thus opened. M. Champollion, however, gives it as his matured opinion, that "the hieroglyphic mode of writing is a complex system, a system figurative, symbolical, and phonetic, in the same text, in the same phrase, I would almost say in the same word." In fact, no certain conclusions can be, or, at all events, have been, drawn with respect to it. In the table of phonetic, hieratic, and demotic alphabets, which Champollion has added to his *Précis*, he has placed each of his signs in correspondence with equivalent letters of the Coptic alphabet; and this was, indeed, essential to his inquiry, for the phonetic hieroglyphics are considered as forming words which are in great part preserved in Coptic. That his synoptical table might be still more complete and useful, he has endeavoured further to arrange therein the alphabetical signs also of the Hebrew, Greek, and Latin languages.

This happy idea will enable his readers to remark the striking relation which the forms of the Egyptian writings bear to those of the Hebrew alphabet. We particularly select the letters \aleph \beth γ δ ϵ ζ η θ ι κ λ μ ν ξ \omicron π ρ σ τ υ ϕ χ ψ ω as offering affinities which it is impossible not to recognise with the three Egyptian alphabets. If the generally-admitted fact, that the Jews, during their captivity in Assyria, changed their primitive characters for letters of the Chaldean alphabet may appear to deprive this remark of some portion of its just application, we may still venture to observe that the same affinities exist, although perhaps less sensibly, and fewer in number, between the graphic signs of the Egyptians, and the ancient characters employed by the Hebrews, which the Samaritans have preserved.

M. Champollion has made an ingenious remark on the subject of the phonetic signs which compose his alphabet. He has discovered that each of the hieroglyphics constantly expresses the sound of the initial letter of the name given in the Egyptian language, to the material object of which the phonetic sign is the image. Thus, an eagle, called by the Egyptians *akhom*, expresses the letter A; a hatchet, *kelebin*, expresses the letter K, &c. This remark is interesting, as it may serve to determine the phonetic value of the new signs which may hereafter be discovered among the hieroglyphic legends not yet studied. But it also reveals to us a new analogy between the Egyptian writings and those of the children of Israel. We know that in Hebrew, as in several other Semitic languages, each letter of the alphabet is the first of those which compose its written name; for example, the letter A which may be rendered by our A, is named \aleph *aleph*; the letter B which is our D, has the name of \daleth *daleth*; the letter L which is of the value of L, is called \lamed *lamed*, &c. This manner of rendering the sounds of the spoken language by the initials of the names of the objects on one part, and those of the alphabetical characters on the other, does it offer simply a fortuitous coincidence? Some have thought they could recognise in the primitive letters of the Hebrew alphabet, or of the Samaritan, the figure, although, perhaps, a truncated representation, of the objects which their names signify; as, for example, the letter \gimel expresses the name of camel in Hebrew, \gimel &c. These letters, becoming thus, although still phonetic, real figures or figurative signs of these objects, present an accordance with those of the Egyptian writings, that excites redoubled interest. Upon this principle it will appear that some of the hieroglyphics are the representations of words or syllables having the same, or very nearly the same, sounds, as the objects intended to be represented, and expressing abstract or other ideas. Thus, the hieroglyphic for Isis is a throne or seat; in Coptic, *hesi*; in Hebrew it is \kappaheset *khise**. Here the κ *caph*, or *Kh*, being softened into the simple aspiration *h*, gives precisely the sound we are seeking for. The fact of such a practice having been employed of placing an object for an idea having the same sound, is exemplified in a very remarkable manner in the first chapter of Jeremiah, (11, 12,) to which we have already adverted under the word ALMOND. It consequently follows that, in order to obtain the meaning of any of these mysterious characters, we must first discover the object intended to be represented by it, and then its name in the sacred language will, either by itself or by means of its initial syllable, afford a clue by which the idea intended to be expressed may be discovered. For instance, a reed, or spike of corn, is frequently placed over the name of a king; a reed, or ear of corn, in Hebrew, is שֶׁבֶט *shebet*,

* It is remarkable that this word also means "the time of the full moon," having reference, no doubt, to the moon as her emblem.

which also means a sceptre. In the remarkable passage in Genesis, (49. 10,) "The sceptre shall not depart from Judah," &c., *shebet* is the word used for sceptre, and the Rabbinical commentators say that this term implies the kingly rule or authority. We may, therefore, without hesitation, assume the meaning "king," or "ruler," as the true one to be assigned to this hieroglyphic.

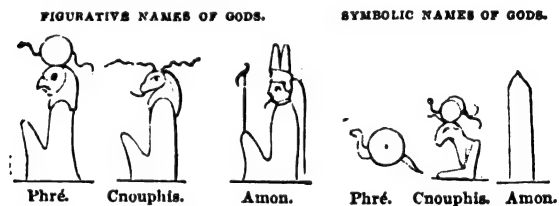
According to Champollion, the word *si*, or *she*, is often prefixed to the names of their kings; the name of the sun, both in Hebrew and Arabic, begins with this syllable, it being *שמש* *shemesh*, and *shems* in Arabic. There are, however, many places in which this hieroglyphic does not appear to mean son; and we have in Coptic *σιος*, which is pronounced by the Egyptians *sheus*, and signifies lord, or prince, being evidently derived from *σι*, *si*, the Coptic for *ducere*, to lead. From these circumstances, we may conclude that, whatever its primary signification may have been, this character is the representation of some common or general title, answering, probably, to the term *shah*, still used in the East as a regal title, which evidently comes from the same source as *sar*, a Hebrew word signifying a prince or ruler. Our limits will not permit us to pursue this interesting subject further, but what has been said may afford a clue to future diligent inquirers.

The annexed engraving will give some idea of the four different kinds of Egyptian characters; by this it will be seen, that in some cases the derivation of the demotic character is to be traced, through its various gradations, from the original pure hieroglyphic, while in others the resemblance is utterly lost.

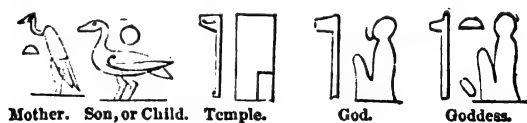
Letter	Pure Hieroglyphic.	Linear Hieroglyphic.	Hieratic Character.	Demotic Character.
K				
M				
L				

We shall endeavour to illustrate this subject by a few examples, pointing out the various meanings attached to the Egyptian characters under different circumstances.

The names of the gods were in general expressed by symbols and not by letters; "in the same manner, the Jews never wrote at full length the ineffable name of Jehovah, but always expressed it by a short mark, which they pronounced Adonai." These representations were of two kinds: *figurative*, in which the name of the deity is implied by the form in which he was represented in his statue, and *symbolic*, in which a part of the statue, or some object having a reference to the deity, was employed, as for instance:—



Many words were also expressed by symbols, of which the following are examples:—



Dr. Young and Mr. Tattam have satisfactorily shown that all that has come down to us of the language and literature of ancient Egypt is contained in the Coptic, Sahidic, or Upper Country, and the Basmurico-Coptic dialects; and in the enchorial, hieratic, and hieroglyphic inscriptions and MSS.; and it is a point that cannot be too much insisted upon, that a previous knowledge of the Coptic is absolutely necessary to a correct understanding of the hieroglyphics. Dr. Young regrets that the Coptic inscriptions, which are sometimes mixed with the Greek, have not been more generally copied by travellers, since it is only among these, he says, that we can hope to find any traces of the vernacular nomenclature derived from the Egyptian mythology; although, from the few specimens which have been hitherto examined, it seems probable that the introduction of the Coptic character was only coeval with that of Christianity.

(5.) *Paintings.* The earliest known condition of Egypt presents a striking contrast to that of every other nation. Thus we see the Assyrian Nimrod was a hunter, the Hebrew Abraham and the Idumæan Job were patriarchs, or heads of pastoral tribes; but the Egyptian Pharaoh was the ruler of a settled nation. As the monuments of Egypt unravel in some degree the dark mystery of its ancient history, so an examination of the paintings that cover the tombs gives us some insight into the domestic condition and usages of its people. The ordinary pursuits of the ancient Egyptians, their trades, their modes of life, their very amusements, have been brought before us, not in the vague hints and incidental notices of travellers and historians, but in pictures painted by themselves, of which, not merely the outlines, but the colours, have withstood the destructive influences of thirty centuries. These discoveries, which seem almost miraculously to have brought the youth, or rather the infancy, of civilization into the presence of its old age, after so long an interval of oblivion, have an additional interest from the light they throw on many of the incidents recorded in Biblical history; and of these coincidences and illustrations, we shall avail ourselves in the course of this work whenever suitable opportunities occur.

(6.) *Tombs.* Every traveller who visits Egypt gives some description of these places; so that it is difficult, among so many and such various accounts, to select the most suitable, but, on consideration, that of Belzoni appears to be the most generally interesting. "Gournou is a tract of rocks about two miles in length, at the foot of the Libyan mountains on the west of Thebes, and was the burial-place of the great 'city of the hundred gates.' Every part of these rocks is cut out by art, in the form of large and small chambers, each of which has its separate entrance; and though they are very close to each other, it is seldom that there is any communication from one to another. I can truly say, it is impossible to give any description sufficient to convey the smallest idea of these subterranean abodes and their inhabitants: there are no sepulchres in any part of the world like them; and no exact description can be given of their interior, owing to the difficulty of visiting these recesses. Of some of these tombs, many persons cannot withstand the suffocating air, which often causes fainting. A vast quantity of dust rises, so fine that it enters into the throat and nostrils, and chokes to such a degree, that it requires great power of lungs to resist it, and the strong effluvia of the mummies. This is not all; the entry or passage where the bodies are is roughly cut in the rocks, and the falling of the sand from the upper part or ceiling causes it to be nearly filled up, so that in some places there is not a vacancy of much more

than a foot left, which must be passed in a creeping posture on the hands and knees. After getting through these passages, some of them two or three hundred yards long, you generally find a more commodious place, perhaps high enough to sit; but what a place of rest! Surrounded by bodies, by heaps of mummies in all directions, which, till I got accustomed to the sight, impressed me with horror. The blackness of the walls, the faint light given by the candles or torches for want of air, the different objects that surrounded me, seeming to converse with each other, and my Arab guides, who, covered with dust and naked, resembled living mummies themselves, formed a scene which cannot be described. I often returned exhausted and fainting, till at last I became inured to it, and indifferent to what I suffered except from the dust, which never failed to choke my throat and nose, and I could taste that the mummies were rather unpleasant to swallow. After the exertion of entering into such a place, through a passage of sometimes six hundred yards in length, nearly overcome I sought a resting-place, found one, and contrived to sit; but when my weight bore on the body of an Egyptian, it crushed it like a band-box. The purpose of my researches was to rob the Egyptians of their papyri, of which I found a few hidden in their breasts, under their arms, in the space above their knees, or on the legs, and covered by the numerous folds of cloth that envelope the body."

IV. RELIGION. There are few nations whose outward forms of civilization so clearly reveal the inward opinion on which they were based as the ancient Egyptians. It is impossible to rise from an attentive inspection of any large collection of their antiquities, without perceiving that the most influential opinion in their religious and social polity, was the belief in a continuation of existence after death; yet, of all the learned and ingenious writers who have treated on this subject, none have succeeded in tracing satisfactorily the fine and subtle, yet strong and enduring, threads which connected the extraordinary honours paid by the Egyptians to their dead, with the rest of their religious creed. The ancient writers state the fact rather than solve the difficulty. The well-known passage from Diodorus Siculus, adduced by Rosellini, and which, in his opinion, affords a satisfactory solution of this great problem, suggests to us new and not less embarrassing questions:

"The natives of Egypt consider the present life as altogether of slight importance; but that after death, when celebrity has been obtained by virtue, they estimate at much higher value, and they call the dwellings of the living, places of sojourn, since we inhabit them so short a time; but the sepulchres of the dead they call eternal mansions, since in hades we live for an interminable period. Wherefore they take little care as to the structure of their houses, but neglect no excess of magnificence in their sepulchres."

Herodotus says, "The ancient Egyptians believed that when the body is dissolved, the soul enters into some other animal which is born at the same time, and that after going the round of all the animals that inhabit the land, the waters, and the air, it again enters the body of a man which is then born. This circuit, they say, is performed by the soul in 3000 years." The opinion of the continuance of existence after death was closely connected with the preservation of the body, and they seemed to consider the corporeal part of the human structure absolutely necessary to the existence of the spirit. Hence, probably, arose the care bestowed on the preparation of the mummies, and the great variety of trades engaged in the process of embalming, and in the funeral ceremonies. See EMBALMING.

"Osiris," Sir John Gardner Wilkinson here observes, "in his mysterious character, was the greatest of the Egyptian deities; but little is known of those undivulged secrets, which the ancients took so much care in concealing; so cautious indeed were the initiated, that they made a scruple even of mentioning his name. His principal office, as an Egyptian deity, was to judge the dead, and rule over that kingdom where the souls of good men were admitted to eternal felicity. Seated on his throne, accompanied by Isis and Nephthys*, with the four genii of Amenti†, who stand on a lotus growing from the waters, in the centre of the divine abode, he receives the account of the actions of the deceased recorded by Thoth. Horus, his son, introduces the deceased into his presence, bringing with him the tablet of Thoth, after his actions have been weighed by Anubis and Horus; (though Anubis had the office and title of director of the weights, Horus frequently assisted him in this duty;) in the balance are placed, on one side the feather or the figure of Truth or Justice, on the other a vase, supposed to contain, or represent, the just actions of the deceased, the deficiency or the approximation of which is noted down by Thoth. A cynocephalus, the emblem of the ibis-headed god, sits on the upper part of the balance; and Cerberus, the guardian of the palace of Osiris, is present; sometimes also Harpocrates, the symbol of silence, is seated on a couch of Osiris, before the god of letters. Some of the figures of the dead are represented wearing round their necks the same emblem, a vase, which appears in the scale, after they have passed their ordeal, and are deemed worthy of admittance into the presence of Osiris. This vase will therefore signify judged or justified, and the person wearing it has perhaps been mistaken for a judge." See BALANCE.

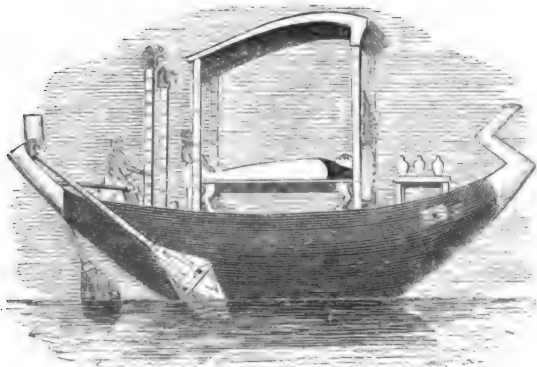
Diodorus Siculus tells us, that upon the death of any one, the relations of the deceased were obliged to announce to the judges, (assessors, forty-two in number,) the time at which it was intended to perform the ceremony of burial. This consisted, in the first place, of the passage of the body across the lake or canal of the department or nome, as it was called, to which the deceased had belonged. The jury being named, the assessors assembled, and the court of inquiry was open to all, so that any accusation might be urged against the defunct. Should his life have been bad, the rite of sepulture was denied to him, which was considered one of the greatest calamities that could occur. If, on the contrary, the life of the deceased had been well-conducted and blameless, and that no reproach could attach to his memory, an eulogium was pronounced upon him, and he was permitted to be entombed with all due honour. In these eulogies, no mention was ever made of the race or family of the defunct, all the Egyptians being considered equally noble. No one was exempt from this ordeal; kings, as well as the ordinary people, were subjected to the same inquiry. A public audience was given to hear all accusations against the deceased monarch. The priest commenced by making his eulogy and recounting his good actions. If the general opinion of the people as to the government and conduct of the monarch, corresponded with that of the priests, the multitude poured forth their acclamations; but if on the contrary, murmuring succeeded.

The funeral boats they employed seem to have been all of similar construction. On referring to the monu-

* Plutarch calls this the beginning and the end. On sarcophagi Isis stands at the feet, and Nephthys at the head of the deceased.

† Armeti or Amenti signified the giver and receiver; it was therefore a temporary abode. This agrees with the idea of returning to the earth after a given period.

ments, we perceive that the boat, or *bari* as it is termed, is cut out of sycamore wood; it is furnished with a large projecting portion of wood at the prow and at the poop. In the centre is a mummy extended on a couch, the legs of which are formed of the limbs of a lion; this is surmounted by a canopy, inscribed with various hieroglyphical characters, supported by pillars, painted successively in red, black, white, and green. At the head and feet of the mummy are usually two female figures; one of them in an attitude of great grief and desolation, whilst the hands of the other are placed upon the feet of the mummy. Four priests are usually seated upon the deck of the vessel, one at each corner of the couch or bier, whilst another in front is frequently seen holding out a manuscript unrolled before him, and appears to be delivering a funeral oration. Another, a sacrificer, is sometimes prepared to immolate an ox which lies bound at his feet. The first figure on the prow has his right arm extended, and appears to be watching the course of the vessel. The pilot, who, from his long white tunic, may be supposed to be a priest, is seated at the poop between the two oars. The oars, and the pillars on which they move, are crowned with the head of a hawk. Paints and frames to serve in the representation of the religious ceremonies, are lying on the vessel, and at the sides of the fore part are emblematical representations of the sacred eye, the eye of Osiris, surrounded by leaves of the lotus. The plank to descend from the vessel, and the pegs to fasten it, together with the club to drive them into the earth, are also on the deck. The priests, as well as the females, have their heads well covered with hair, which was permitted to grow during the term assigned for the mourning for the dead.



Funeral Boat of the Egyptians, in the British Museum.

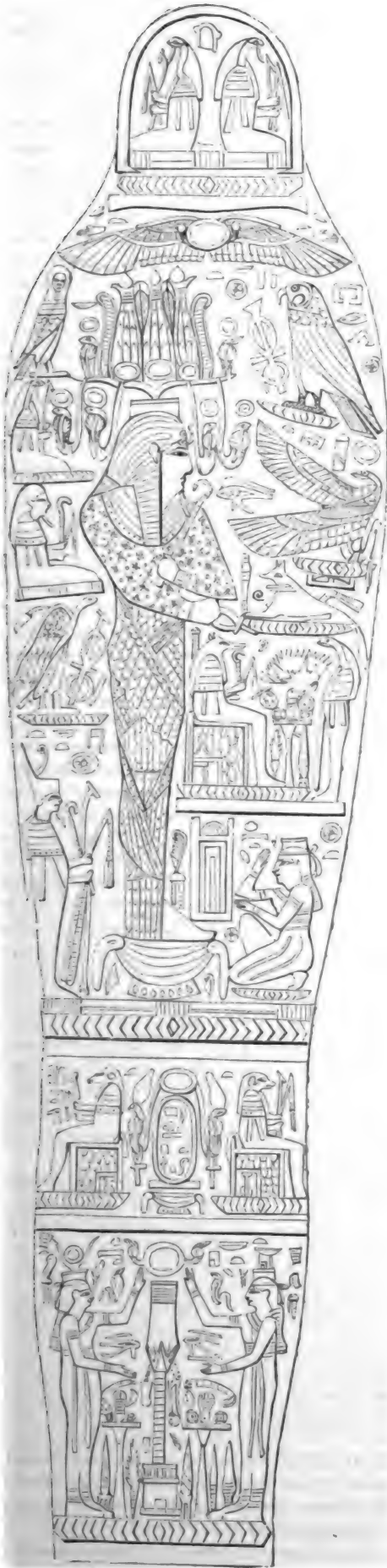
We are indebted to the kindness of Mr. Pettigrew for a beautiful and elaborate drawing of the bottom of the inner case of the mummy of Pet-maut-ioh-mes, brought from Egypt in 1835 by the late John Gosset, Esq., and now in the Museum in the island of Jersey. It was found in one of the western valleys where Sir John Gardner Wilkinson tells us he saw a tomb of Amenoph III., the king of the vocal statue. The principal figure is that of King Amenoph III., and beneath his figure are the cartouches containing in hieroglyphical characters his name and distinction, and from the style of painting, Mr. Pettigrew thinks it may fairly be considered as belonging to the time of the sovereign depicted. Amenoph III. was the son of Thothmes IV., and lived two hundred years before the Trojan war. He reigned 1430 B.C., which is twenty-one years after the death of Moses, and sixty-one years posterior to the exodus of the Israelites; so that the antiquity of the cases is very great, and we have thus an early specimen afforded of their religious notions. The cases abound within and without in figures of the Egyptian deities: to describe these

would demand an entire essay on Egyptian mythology, and we shall limit ourselves to a brief description of the painting as given by Mr. Pettigrew, as it affords some insight into their peculiar system of idolatry. Our wood engraving, therefore, represents the painting at the bottom of the inner coffin. "At the upper part are two figures of the snake-headed god, the guardian of the gates of Amenti. Beneath these a figure typical of the heavens, followed by the winged snake and disk, denoting Hor-hat, or Agathodæmon. Succeeding these, above and on the sides of the large centre figure, are, on the right, a winged animal with a human face, which is not represented in profile, as ordinarily occurs, and around this figure hieroglyphics, the purport of which is, 'The Great God, Lord of the West'; on the opposite side the hawk as Horus. On the right, beneath the winged animal with the human face, is another snake-headed god, and opposite to it a different kind of snake-headed deity, furnished with large wings, having a disk over its head, and representing probably Eilethya or Lucina. At the right shoulder of the large figure is a deity having emblems of Osiris; and beneath this is an unusual representation of a vulture furnished with an asp's head, being one of the deities of Amenti. Opposite to these figures are representations of Anubis as a jackal, and Anubis seated, holding Osirian emblems; and at the feet of the figure, in a kneeling position, is placed the deity Netpe. The large figure in the centre appears to be the representation of a king deified, or under the form of Osiris. It is furnished with a royal head-dress, and has the beard of a deity pointed and turned up at the extremity; not square at the end, as is the case in the beards of sovereigns. This seems to be the King Amenoph, under the form and figure of Osiris. Beneath the pedestal on which he stands, and in what may be called the third compartment of the picture, is a cartouche, bearing, in hieroglyphics, the name of Amenoph; and on each side of this is a figure of Hapee, one of the four genii of the Amenti. The lower division of the representation gives Netpe, the mother of the god, on the right, and Nephthys, the sister goddess, on the left; each furnished with tables of offerings of fruits, cakes, and wine."

Among the offerings made to the Egyptian deities, libations and incense held the first place, with flowers, fruit, and other productions of the soil; but geese and other birds, gazelles, capricorns, the legs and bodies of oxen, or of the wild goat, and what is still more remarkable, the head of the victim, are placed before them. Geese were fed for the service of the temple, and the priests, in addition to the sacred meats, were allowed every day a quantity of beef and goose, with a fixed proportion of wine.

If we needed a commentary on the common sin of paganism, when men "professing themselves wise, became fools, and changed the glory of God into an image made like unto corruptible man and to four-footed beasts and creeping things," where could we find it better than in the pantheism of Egypt, where every creature in which was the breath of life became an idol, and the vital principle was adored under the varied forms which it animated, from the beetle of the dust to the lordly ox that fattened in the luxuriant herbage of the Delta? And if example were wanting to enforce the needful caution of Holy Writ, "We ought to give earnest heed to the things of God, lest at any time we should let them slip," where could we find one more forcible or appropriate than that set before us in the destinies of this mightiest but "basest of kingdoms?"

The Rev. Henry Christmas in his instructive work on *Universal Mythology*, observes that "The groundwork of their theology was a belief in one God, counteracted,



Bottom of the inner case of the Mummy of Pet-mautich-mes.

however, in many of his operations by a personified principle of evil. The rest seems to be mere figure, sometimes astronomical, sometimes historical, sometimes metaphysical." When Diodorus Siculus wished to give, in a few words, an outline of Egyptian worship, he says, "Contemplating the arch of heaven raised above their heads, and admiring the marvellous order which reigned in the universe, they regarded the sun and moon as eternal gods, and worshipped them with a particular worship."

The astro-theology into which Egyptian fables are ultimately resolvable, having taken animals as symbols, soon elevated those symbols in the minds of the people at large into real divinities. The signs of the zodiac were worshipped, and the constellations did not go without adoration. Various stars became noted as rising or setting at particular seasons, and serving as marks of time; while the physical circumstances of the animal creation gave an easy means of naming the stars and constellations, and these connected natural history with the symbolical theology of the times. Thus, when the priests, the astronomers of that day, divided the heavens into regions, they naturally considered the regions of the earth; and, according to some ancient writers, they named the divisions into which they, for the convenience of their observations, portioned out the vault of heaven, after animals abounding in particular parts of the earth. But it was not to be expected that an arrangement like this should be understood by an uninstructed people; they saw everything in a literal point of view, and in this particular it was the exact reverse of the truth. Instead of referring these animals to the deities in whose honour they were consecrated, those deities to the heavenly bodies, and those again to the great First Cause of all, they left the Supreme Being out of the question entirely, and worshipped the heavenly bodies, the deities, their personifications, the sacred animals, and the embodied attributes of God, all at once, and with the same reverence: this will account for the number of deities in ancient Egypt, and the paucity of adventures related of them. In their view the earth was but a mirror of the heavens, and celestial intelligences were represented by beasts, birds, fishes, gems, and even by rocks, metals, and plants. The harmony of the spheres was answered by the music of the temples, and the world beheld nothing that was not a type of something divine.

"It would be a task of no little difficulty," says Mr. Pettigrew, "to assign the reasons, or motives, which gave rise to the worship of animals among the Egyptians. To account for the worship of such strange gods, for the respect and veneration paid to some of the meanest objects of creation, are still desiderata in mythology. No one principle is adequate to explain the subject."

Sir John Gardner Wilkinson gives us the following classification of the Egyptian deities in his *Materia Hieroglyphica*.

The eight great gods are,—

- | | |
|----------------------|--------------------|
| 1. Amunra, or Amunre | 5. Ra, Re, or Phre |
| 2. Kneph, or Nef | 6. Sate |
| 3. Pthah | 7. Neith |
| 4. Khem | 8. Buto. |

The twelve of the second order are,—

- | | | | |
|------------------|---|---|---|
| 1. Joh | - | - | Son of the sun |
| 2. Justice | - | - | Daughter of Ra |
| 3. Seb, Saturn | - | - | { Parents of Osiris, who was of
the third order of deities |
| 4. Netpe, Rhea | - | - | |
| 5. Toses | - | - | Daughter of Ra |
| 6. Tafnet | - | - | Daughter of Ra |
| 7. Gom, Hercules | - | - | |
| 8. Goddess | - | - | Daughter of Ra |
| 9. Athor! | - | - | |
| 10. Maut! | - | - | |
| 11. Goddess | - | - | Daughter of Ra |
| 12. Asclepius | - | - | Son of Pthah. |

Those of the third order are,—

Osiris	-	} Born of Saturn and Rhea, and of Ra and Rhea	} On the authority of Herodotus, Plutarch, and the Sculptures.
Isis	-		
Typhon	-		
Nephthys	-		
Aroeris	-		

V. PROPHECIES. The prophecies in the Scriptures regarding Egypt are numerous and striking, and a brief notice of them will suitably conclude this article. Isaiah, Jeremiah, and Ezekiel, Daniel, Hosea, Joel, and Zechariah, all give the same character, and all foretell the same fate to the mighty oppressor of Israel: "Egypt is like a fair heifer, but destruction comes."

"After a lapse of two thousand and four hundred years," Keith observes, "from the date of the prophecy in the 30th chapter of Ezekiel, a scoffer at religion, but an eye-witness of the facts, thus describes the self-same spot: 'In Egypt there is no middle class, neither nobility, clergy, merchants, land-holders; a universal air of misery, manifest in all the traveller meets, points out to him the rapacity of oppression, and the distress attendant upon slavery. The profound ignorance of the inhabitants equally prevents them from perceiving the causes of their evils, or applying the necessary remedies. Ignorance diffused through every class, extends its effects to every species of moral and physical knowledge. Nothing is talked of but intestine troubles, the public misery, pecuniary extortions, bastinadoes, and murders.' Other travellers describe the most execrable vices as common, and represent the moral character of the people as corrupted to the core. As a token of the desolation of the country, mud-walled cottages are now the only habitations where the ruins of temples and palaces abound, and the prophecy is literally true which marked it in the midst of desolation: 'They shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.'"

"Can any words be more free from ambiguity, or could any events be more wonderful in their nature, or more unlikely or impossible to have been foreseen by man, than these prophecies concerning Egypt? The long line of its kings commenced with the first ages of the world, and while it was yet unbroken its final termination was revealed. The very attempt once made by infidels to show, from the recorded number of its monarchs, and the durations of their reigns, that Egypt was a kingdom previous to the Mosaic era of the Deluge, places the wonderful nature of these predictions respecting it in the most striking view. And the previous experience of two thousand years, during which period Egypt had never been without a prince of its own, seemed to preclude the possibility of those predicted events, which the experience of the last two thousand years has amply verified. Though it had often tyrannized over Judæa and the neighbouring nations, the Jewish prophets foretold that its own sceptre would depart away; and that that country of kings, (for the number of its contemporary as well as successive monarchs may warrant the appellation,) would never have a prince of its own; and that it would be laid waste by the hands of strangers. They foretold that it should be a base kingdom—the basest of kingdoms, that it should be desolate itself and surrounded by desolation, and that it should never exalt itself any more among the nations. They described its ignominious subjection and unparalleled baseness, notwithstanding that its past and present degeneracy bears not a more remote resemblance to the former greatness of its pride and power, than the frailty of its mud-walled fabric now bears to the stability of its imperishable pyramids. Such prophecies, accomplished in such

a manner, prove without a comment, that they must be the revelation of the Omniscient ruler of the Universe."

EGYPT, RIVER OF. This stream is mentioned in Genesis 15. 18, as the southern limit of the Promised Land. It is also noticed in Numbers 34. 5; Joshua 15. 4; 2Chronicles 7. 8. The Septuagint translates the expression "river of Egypt," (Isai. 27. 12,) by Rhinocorura, which is adopted by Cellarius, Bochart, Wells, and others. Some commentators on the other hand maintain, that the river of Egypt was the Eastern or Pelusiac branch of the Nile, which was reckoned the great boundary of Egypt towards the Desert of Shur, which lies between that country and Palestine, and is about ninety miles in breadth. From a comparison of 1Kings 8. 65 and 2Chron. 7. 8, with 1Chron. 13. 5, Dr. Hales thinks that Sihor and the river of Egypt are the same, and that Sihor is the Nile. (Jerem. 2. 18.) There is great reason to doubt, however, whether the power of the Hebrew nation ever extended to the Nile, and if it did, it must have been over a mere desert.

EHUD, the second judge of the Israelites, who slew Eglon, king of Moab. (Judges 3. 15.)

EKRON, a city and government of the Philistines, (Josh. 13. 3,) which first fell to the lot of the tribe of Judah, (Josh. 15. 45,) and afterwards to the tribe of Dan. (Josh. 19. 43.) It was situated near the Mediterranean, between Ashdod and Jamnia. The ark was brought to Ekron from Ashdod, to the great alarm of the inhabitants, who having heard of the calamities caused by it in that place entreated that it might be sent away. (1Sam. 5. 10, 11.) Beelzebub was adored at Ekron. (2Kings 1. 2.) The site of this city is now unknown, thus exhibiting the fulfilment of the prophecy of Zephaniah 2. 4, "Ekron shall be rooted up."

ELAH, the fourth king of Israel, who succeeded his father Baasha, and reigned two years at Tirzah, where he was assassinated by Zimri, at an entertainment given to him by one of his officers. (1Kings 16. 6-10.)

ELAH, VALLEY OF, is situated three miles from Bethlehem, on the road to Jaffa; it is not above half a mile in breadth, and is celebrated as the scene of the victory gained by the youthful David over the champion of the Philistines. (1Sam. 17. 2-54.) Dr. Edward Daniel Clarke observes, "It is a pretty and interesting-looking spot; the bottom covered with olive-trees. Its present appearance answers exactly to the description given in Scripture; for nothing has ever occurred to alter the appearance of the country. The two hills on which the armies of the Israelites and Philistines stood, entirely confine it on the right and left. The very brook, whence David chose him 'five smooth stones,' (which has been noticed by many a thirsty pilgrim, journeying from Jaffa to Jerusalem,) still flows through the vale, which is varied with banks and undulations. The ruins of goodly edifices attest the religious veneration entertained in later periods for the hallowed spot; but even these are now become so insignificant, that they are scarcely discernible, and nothing can be said to interrupt the native dignity of this memorable scene."

ELAM, ֵלָם the eldest son of Shem, (Gen. 10. 22,) who settled in a country to the south of Media, called after him, Elam. Strictly, Elam denotes Elymais, a district of Persia, and it is sometimes applied to the whole of that empire by the prophets. This country is mentioned as early as the time of Abraham, for Chedorlaomer, its king, even at a period when the princes resembled

those petty monarchs of the Canaanites whom Joshua conquered, or were, perhaps, commanders of colonies, rendered the kings of the cities of the plain tributary to him. (Gen. 14. 1.) The country of Elam, or Elymais, seems to have extended from the mountains of Louristan to the Persian Gulf, and included Susiana. Daniel describes Shushan as in the province of Elam. (8. 2.) In Jeremiah 25. 25, and Acts 2. 9, the inhabitants of this country are mentioned in conjunction with the Medes.

ELATH, *אֵילָת* or *אֵילֹת* Sept. *Αἰλῶν, Αἰλαθ*, a town and port of Idumæa, situated on the Red Sea, opposite Ezion-Geber. (Deut. 2. 8.) On the conquest of Edom by David, he took possession of this place, and there established a trade to all parts of the then known world. Solomon built ships here, and sent them to Ophir. (2Sam. 8. 14; 2Chron. 8. 17, 18.) Elath continued in possession of the Israelites about one hundred and fifty years, until, in the reign of Joram, it was recovered by the Edomites, (2Kings 8. 20,) from whom it was retaken by Azariah. (2Kings 14. 22.) Under Ahaz it was captured by Rezin, the Syrian. (2Kings 16. 6.) Jerome says it was the first port from India to Egypt. It became subject to the Ptolemies after the death of Alexander the Great; and, in the time of Jerome, the tenth Roman legion was stationed in it. Elath was anciently a great emporium for the Tyrians; it is now a miserable ruin.

EL-BETHEL, an altar erected by Jacob on the spot where he had the prophetic dream of the ladder. (Gen. 28. 22; 35. 7, 14, 15.)

ELDAD, one of the seventy elders of Israel appointed by Moses. He received with Medad the gift of prophesying. (Numb. 11. 26, 27.)

ELDER, *זקן* *zakin*, elders, or seniors, in the ancient Jewish polity, were persons the most considerable for age, experience, and wisdom. During the sojourning in the wilderness, Moses established a council or senate of seventy, to assist him in the government of the people. The Jewish rabbinical writers have exercised their ingenuity in conjecturing why the number was limited to seventy, and have pretended that this was a permanent and supreme court of judicature; but as the sacred writers are totally silent concerning such a tribunal, we are authorized in the conclusion that it was only a temporary institution. After their return from the Babylonish captivity, it is well known that the Jews did appoint a sanhedrin, or council of seventy, at Jerusalem, in imitation of that which Moses had instituted. From the circumstance of the gates of cities being the seat of justice, the judges appear to have been termed the Elders of the Gate. (Deut. 22. 15; 25. 7.)

Elder, *πρεσβυτερος*, was used as a name of office also among Christians. Dr. Macknight is of opinion that in the apostolic age it was applied to "all who exercised any sacred office in the Christian church." (Acts 20. 17-28.)

ELEALEH, a place fortified by the Reubenites. (Numb. 32. 37.) Eusebius places it one mile from Heshbon, a locality seemingly sanctioned by the prophets. (Isai. 15. 4; 16. 9; Jerem. 48. 34.)

EL-ELOHE-ISRAEL, *God the God of Israel*, a name given by Jacob to the altar which he erected in the field at Shalem that he purchased from the children of Hamor. (Gen. 33. 18-20.)

I. ELEAZAR. The third son of Aaron, whom he succeeded in the pontificate. (Exod. 6. 25; Numb. 20.

26.) He entered into the land of Canaan with Joshua, and is supposed to have lived there upwards of twenty years. (Josh. 24. 34.) The high priesthood continued in his family till the time of Eli.

II. The son of Abinadab; he was sanctified or set apart to keep the ark of God, which was deposited in his father's house after it had been sent back to the Israelites by the Philistines. (1Sam. 7. 1.)

III. The son of Dodo, the second of David's mighty men, (1Chron. 11. 12,) who distinguished himself by his bravery. He was one of the three warriors who forced their way through the Philistine army to procure water for David from the well at Bethlehem, at the imminent hazard of their lives. (1Chron. 11. 17-19.)

ELECT LADY, *εκλεκτη κυρια*, a pious Christian matron, who is commended by St. John in his Second Epistle. The translators of our authorized version make *εκλεκτη* to be an adjective, and render the inscription, "To the elect (or excellent, or chosen) Lady;" the Vulgate version, Calmet and others, consider *εκλεκτη* to be a proper name, and translate it, "To the Lady Electa." Carpzov, Schleusner, and Rosenmüller, take *Κυρια* to be a proper name, and the Epistle to be addressed to Cyria, or Kyria, the elect. Of these various hypotheses, the most probable opinion is that which considers the Epistle as addressed to the "Lady Electa."

ELECTION. See PREDESTINATION.

ELEMENTS, *στοικεια*, the first rudiments or principles of any art. In Hebrews 5. 12, the term is used for the rudiments of Christian instruction. St. Paul calls the ceremonial ordinances of the Mosaic law, worldly elements, (Gal. 4. 3,) "weak and beggarly elements," (Gal. 4. 9,)—elements, as containing the rudiments of the knowledge of Christ, to which knowledge the law, as a schoolmaster, (Gal. 3. 24,) was intended by means of those ordinances to bring the Jews. They were "worldly," as consisting in outward institutions, (Heb. 9. 1,) "weak and beggarly," when considered in themselves, and set up in opposition to the great realities to which they were designed to lead. In Colossians 2. 8, however, the rudiments, or elements, of the world, are so closely connected with philosophy and vain deceit, or an empty and deceitful philosophy, that they must be understood there as including the dogmas of pagan philosophy, to which no doubt many of the Colossians were in their unconverted state attached, and of which the Judaizing teachers took advantage to withdraw the converts from the purity of the Gospel. From the general tenor of the second chapter, and particularly from verses 18-23, it appears that these philosophical dogmas, against which the Apostle cautioned his converts, were partly Platonic, and partly Pythagorean; the former teaching the worship of angels, or demons, as mediators between God and men; the latter enjoining such abstinence from particular kinds of meats and drinks, and such severe mortifications of the body, as God had not commanded.

ELEPHANT, *פֶּלֶא*, *phel*, rendered "elephant" in the Chaldee, Syriac, and Arabic. The name of this quadruped does not appear in the text of our authorized version; but where the word "ivory" occurs in 1Kings 10. 22, and 2Chron. 9. 21, it is given in the margin, "elephants' teeth," and in Job 40. 15, for behemoth, the margin reads, "or the elephant, as some think." (See BEHEMOTH.) The walls of the palaces of the Egyptian monarchs were inlaid with ivory and ebony, and these were obtained either as a tribute or by traffic from the Ethiopian nations, for we frequently find both elephants' teeth and logs of ebony on the monuments represented

as brought to the Egyptian monarchs; and we read that Solomon did not erect his ivory throne until he had opened a communication with the nations bordering on the Red Sea, through his alliance with Hiram, the king of Tyre. Solomon in his ode on his marriage with the daughter of Pharaoh, makes reference to the "ivory palaces." (Psalm 45. 8.) Elephants are mentioned in the Books of Maccabees, and were then no doubt well known to the Jews.

The elephant is a native of Asia and Africa, and is found from seven to twelve feet high; but it seldom grows to more than nine or ten feet. Its body is ash-coloured, and covered with a callous skin, devoid of hair; its neck short and stiff; its eyes exceedingly small in proportion to its body. Though the eyes of the elephant are diminutive when compared with his enormous bulk, yet they are capable of a variety of expression, which is not to be found in those of any other animal. He is also remarkable for his acuteness of hearing, and he delights in music, to the measure of which he readily learns to move. His sense of smelling is also exquisite, he is fond of the odour of flowers, and will gather them, appearing gratified by inhaling their fragrance. But it is in the sense of touch that this animal excels all others. Its trunk, a fleshy tube, having upwards of forty thousand muscles, is capable of being moved in every direction, and at the very point of it, just above the nostrils, there is an extension of the skin, formed like a finger, and indeed answering all the purposes of one; for, with the rest of the extremity of the trunk, it is capable of assuming different forms, and consequently of being adapted to the minutest objects. By means of this, the elephant can take a pin from the ground, untie the knots of a rope, unlock a door, and even write with a pen. Hence this instrument is an organ of smelling, of touching, and of suction, and not only conduces to the comfort of the animal, but also serves for its ornament and defence.

The enormous tusks of this animal may be considered as chiefly useful for weapons of defence. They are two in number, proceeding from the upper jaw, and become so extremely heavy as the animal grows old, that it is sometimes obliged to make holes in the sides of its stall to rest them in, and ease itself of the fatigue of their support.

The wonderful degree of intelligence which this gigantic creature displays, has been the theme of admiration both with ancient and modern writers. We shall content ourselves with one example from Forbes's *Oriental Memoirs*. The author is speaking of a favourite elephant: "Nothing could exceed the sagacity, docility, and affection of this noble quadruped. If I stopped to enjoy a prospect, he remained perfectly immovable until my sketch was finished. If I wished for ripe mangoes, growing out of the common reach, he selected the most fruitful branch, and, breaking it off with his trunk, gave it to his driver to be handed to me; accepting of any part given to himself with a respectful salaam, by raising his trunk three times above his head in the manner of the Oriental obeisance, and as often did he express his thanks by a murmuring noise. If a bough obstructed the howdah, or pavilion, in which I sat on his back, he twisted his trunk round it, and broke it off; and he often gathered a leafy branch as a fan to agitate the air around us by waving it with his trunk. He generally paid a visit to the tent-door during our breakfast, when he always received some sugar-candy or fruit. No spaniel could be more innocent or playful, or fonder of those who noticed him, than this docile animal."

I. ELI. A high priest of the Hebrews, of the race of Ithamar, who succeeded Abdon, and governed the Hebrews both as priest and judge during forty years. It is not known why the pontifical dignity was transferred to him from the family of Eleazar. He was severely reproved by the Lord for his paternal indulgences to his profligate sons, Hophni and Phineas. He died suddenly, on hearing of the capture of the ark, and the total discomfiture of the Israelites by the Philistines. (1Sam. ch. 1—4.)

II. The name of the father of Joseph, the husband of Mary. (Luke 3. 23.)

I. ELIAKIM. A governor of the royal household under Hezekiah, (2Kings 18. 18,) by whom he was deputed, with others, to receive the proposals of Rabshakeh, on the part of Sennacherib. He succeeded Shebna in the office of governor, in accordance with the prediction of Isaiah, which highly eulogized his character, and promised that he should enjoy unbounded confidence and authority. (Isai. 22. 20-25.)

II. A king of Judah, the son of Josiah, whose name was afterwards changed by Pharaoh-Necho, king of Egypt, into Jehoiakim. See JEHOIAKIM.

ELIAS. See ELIJAH.

ELIASHIB, a grandson of Jeshua, the high priest. He rebuilt part of the wall of Jerusalem, and was allied by marriage to Tobiah, the Ammonite, to whom he gave apartments in the second temple, to the scandal of his religion and the great injury of his country. (Nehem. 3. 1; 12. 10; 13. 4-9.)

I. ELIEZER. The chief of Abraham's servants, and eminent for the confidence reposed in him by the patriarch, as well as for the piety and prudence with which he executed the commission of procuring a wife for Isaac. (Gen. ch. 24.) Before the birth of Isaac, it would appear that Abraham had designed to make him his heir. (Gen. 15. 2, 3.)

"It is still the custom in India," says Mr. Forbes, "especially among the Mohammedans, that, in default of children, and sometimes where there are lineal descendants, the master of a family adopts a slave for his heir. He educates him agreeably to his wishes, and marries him to one of his daughters. As the reward of superior merit, or to suit the caprice of an arbitrary despot, this honour is also conferred on a slave recently purchased, or already grown up in the family; and to him he bequeaths his wealth, in preference to his nephews, or any collateral branches. This is a custom of great antiquity in the East, and prevalent among the most refined and civilized nations. In the earliest period of the patriarchal history, we find Abraham complaining of a want of children; and declaring that either Eliezer of Damascus, or probably one born from him in his house, was his heir, to the exclusion of Lot, his favourite nephew, and all the other collateral branches of his family."

II. The son of Dodavah, a prophet, who foretold to Jehoshaphat that the trade-fleet which he had fitted out, in conjunction with the unworthy Ahaziah, should be wrecked, and thus prevented from sailing to Tarshish. (2Chron. 20. 37.)

ELIHU, one of the friends of Job. He was "the son of Barachel the Buzite, of the kindred of Ram," or Aram. (Job 32. 2; Gen. 22. 21.) He was of the family of the patriarch Abraham, and was descended from Buz, the son of Nahor and Milcah; thus it is probable that that branch of the patriarchal family settled in Idumæa.

ELIJAH, אֵלִיָּהוּ Sept. *Hlias*. Elijah, or Elias, was, next to Moses, the most celebrated prophet of the Old Testament, and surnamed the Tishbite, from Tishbe, the place of his birth. He was a strenuous vindicator of the worship of the true God, in opposition to the idolatrous kings under whom he lived. (1Kings ch. 17-19.) When the brook of Cherith was dried up, the prophet was directed by God to proceed westward to Zarephath, or Sarepta, a town of Sidon, under the dominion of Jezebel's father, where he lodged with a poor widow, and was miraculously supported with her and her family for a considerable time, according to his own prediction, "that her single barrel of meal should not waste, nor her single cruse of oil fail, until that day when Jehovah should send rain upon the earth." While he continued at this place, the prophet, by his prayers to God, restored to life the son of the widow with whom he lodged. Here he continued until the end of three years from the commencement of the drought, when he was commanded to go and show himself to Ahab, and announce the coming of rain.

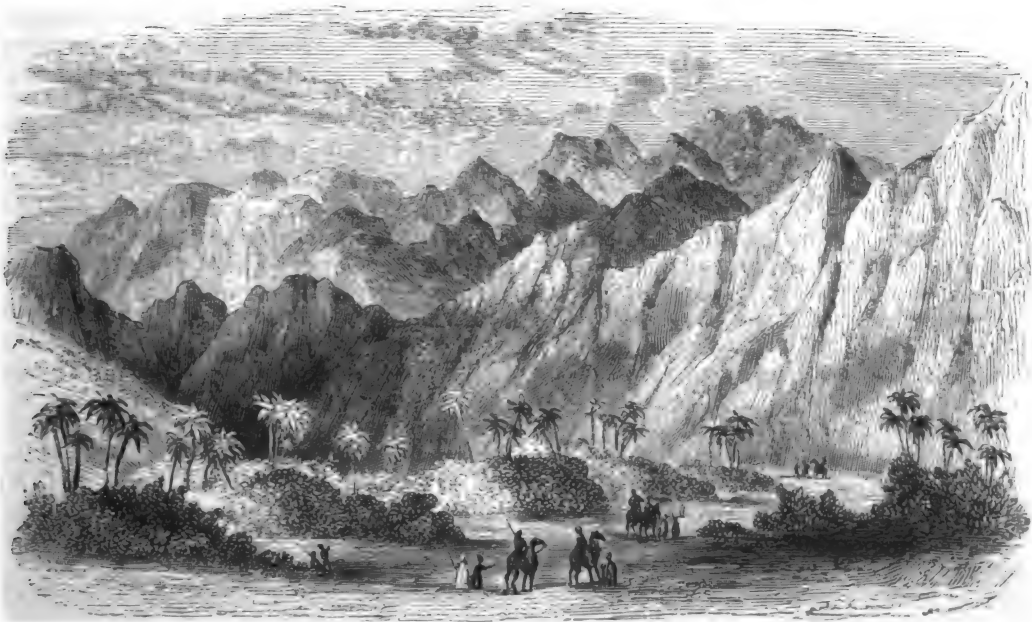
Much diversity of opinion exists with reference to the passage in 1Kings 17. 4, where in our version it is said that Elijah was fed by ravens. The Hebrew word עֲרָבִים *orebim*, taken without the points, may mean ravens, or Arabians, or Orebim, as a proper name for strangers. Those who prefer to read the word Arabians, think it very probable, that encampments of Arabs might in this season of drought have been formed on the banks of the brook Cherith; they were also, from their condition and habits, the most likely to keep the secret of the retreat of the prophet. Such on the other hand as prefer the opinion that the well-disposed inhabitants of a town called Oreb, or Orba, were the means of supplying Elijah with food, may meet with some good authorities to support that conclusion, and to show that a small town of that name did exist near the spot. Scheuchzer thinks the word must mean rooks, as they live in numerous societies, and are less impure than the raven, which only flies in pairs. The difficulties attending the common opinion have greatly embarrassed commentators. Of this, Dr. Hales (who takes the view that the inhabitants of a place called Oreb are denoted,) gives the following from the *Synopsis* of Poole, as an example:—

"Unquestionably they brought the meat dressed, not

raw. (Gen. 9. 4.) You may ask where did the ravens get it? Answer 1. From the kitchen of King Ahab or Jehoshaphat. 2. Or was it prepared for him by some of the seven thousand, to whom God communicated the secret? (1Kings 19. 8.) Or, 3. The angels perhaps exposed the meat in some certain place, whence the ravens brought it. 4. Where the ravens could procure it, He could provide who gave them such a commission, and who could effect this a thousand ways." "God prepared a table for his servant in the utmost penury. He did not take care that wine should be brought him." Dr. Hales here observes, "Such a comment put out of a learned language into plain English, can only excite a smile mingled with regret, that literary talents should be so wasted or misemployed in idle speculation. Jewish interpreters have suggested the alternatives mentioned by Poole, with several others, among which is, that the meat was a portion of that which Obadiah provided for the prophets, whom he concealed in the caverns."

Elijah was miraculously translated to heaven, (2Kings 2. 1-11,) and many ages after, a still more distinguished honour awaited him. Elijah and Moses are the only men whose history does not terminate with their departure out of this world. Elijah appeared with Moses on Mount Tabor, at the time of Our Lord's transfiguration, and conversed with him respecting the great work of redemption, which he was about to accomplish. (Matt. 17. 1-3.) The author of the Book of Ecclesiasticus justly describes him as a prophet, "who stood up as a fire, and whose word burned as a lamp." In the sternness and power of his reproofs, he was a striking type of John the Baptist, and the latter is therefore prophesied of under his name: "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." (Mal. 4. 5, 6.) Our Saviour also declares that Elijah had already come in spirit, in the person of John the Baptist. Many of the Jews in Our Lord's time believed Him to be Elijah, or that the soul of Elijah had passed into his body. (Matt. 16. 14; Mark 6. 15; Luke 9. 8.)

ELIM, the seventh encampment of the Hebrews, in the northern extremity of the desert, "where there twelve wells of water, and three score and ten palm-trees." (Exod. 15. 27.) This place is supposed to be near the sea-port town called Tor, on the south-east coast



Valley of Elim.

of the sea of Suez. Dr. Shaw found here only nine wells, three having probably been filled up by the drifting sand of the desert, but the seventy palm-trees had increased to two thousand. Under the shade of the palm-trees, is the Hummum Mousa, or bath of Moses, which the inhabitants of Tor hold in great veneration, from a tradition that it was near this spot the tent of Moses was pitched.

ELIPHAZ, surnamed the Temanite, one of the friends of Job, was most probably descended from Eliphaz, the son of Esau, to whom the city or district of Teman was allotted. (Job 4. 1.)

ELISABETH, the wife of Zacharias, and mother of John the Baptist. (Luke 1. 5, 63.)

ELISHA, *אלישע* Elisha, the son of Shaphat, was the successor of Elijah in the prophetic office. Elijah having received God's command to anoint Elisha as a prophet, came to Abel-meholah, and finding Elisha ploughing with twelve pair of oxen, he threw his mantle over him. Elisha left his oxen and accompanied Elijah. (1 Kings 19. 19, 21.) He was accompanying his master when the latter was taken up to heaven in a whirlwind, and he inherited Elijah's mantle, together with a double portion of his spirit, (2 Kings 2,) as was abundantly manifested by the miracles he wrought. He is supposed to have died in Samaria, in the reign of Joash, king of Israel.

With respect to the destruction of the "forty-two little children," as our version renders the words, who had called the prophet "bald-head," it has been observed that the Hebrew word *נערים* *naarim*, means also young persons who are grown up. Thus Isaac was called *נער* *naar*, "a lad," when he was twenty-eight years old; Joseph when he was thirty; and Rehoboam when he was forty years of age. The town of Bethel was one of the chief seats of the idolatry of Ahab; and it is probable that these persons came out of that city and insulted the prophet, at the instigation of the priests of Baal, exclaiming, "Ascend, too, thou bald-head; ascend, too, thou bald-head," in allusion to Elijah's ascension to heaven; of which they had heard, but which they did not believe. Elisha, it is said, cursed them; but not from any petulant temper of his own. He cursed them in the name of the Lord, that is, he declared in his name and authority the punishment which He would inflict upon them. Thus Elisha acted as a minister of the Supreme Governor of the world, and by his order, and in his name, he foretold the punishment which was about to be inflicted upon these profligate idolaters. Had this denunciation proceeded from the angry resentment of the prophet only, and not from a Divine impulse, such a signal event as the destruction of these profane young men of Bethel would not have been the immediate consequence of it.

ELISHA, FOUNTAIN OF. This fountain rises very near to Mount Quarantania, part of the mountains of Ephraim, and runs through the plain of Jericho into the Jordan; passing south of Gilgal, and dividing into several streams. (2 Kings 2. 19-22.)

Mr. Carne says, "In the evening we walked to the fountain at the foot of the mountain Quarantania. It has ever been venerated as the same that the prophet Elisha purified, 'whose waters were bitter, and the ground barren.' It is a beautiful fountain, and gushing forth with a full rapid stream, falls into a large and limpid pool, whence several streams flow over the plain. The fruitfulness of the neighbourhood, which is covered with a rich verdure, and many trees, and well cultivated, arises chiefly from the vicinity of this celebrated fountain, the waters of which are remarkably sweet."

ELISHA, ISLES OF, a province whence purple was brought to Tyre. (Ezek. 27. 7.) Gesenius says the name is most probably akin to Elia, which in a wider sense is used for the whole Peloponnesus. According to others it is Hellas or Greece. These isles are probably so called from Elishah, the son of Javan, (Gen. 10. 4,) whose descendants peopled part of Greece.

I. ELKANAH. The second son of Korah. (Exod. 6. 24.)

II. The father of the prophet Samuel. (1 Sam. 1. 1.)

ELKOTH, or ELKOSH, *אֶלְקוֹשׁ* a village in Galilee, the birth-place of the prophet Nahum. It was shown in the time of Jerome, but almost in ruins. Some suppose it is Elkosh, or Alkosh, in Assyria, where he is believed to have died: his reputed grave is visited in pilgrimage by the Jews.

ELM, *אֵלֶךְ* *alah*. In several places in our version this word is rendered "oak," but in Hosea 4. 13, "elm." The tree intended is considered to be the terebinth tree, *Pistacia terebinthus* of Linnæus, a high tree, common in Palestine, with evergreen leaves, and fruit growing like grapes. See OAK.

ELNATHAN, the son of Achbor, and father of Nehusta, mother of Jehoiakim, king of Judah. He opposed the burning of the prophecies of Jeremiah by the king, and was sent into Egypt to bring back the prophet Urijah. (Jerem. 26. 22; 36. 25.)

ELOHIM. See JEHOVAH.

ELUL, *אֶלּוּל* is the twelfth month of the Jewish civil year, and the sixth month of the ecclesiastical year, corresponding with parts of our August and September. The following are the days devoted to religious services.

1. The new moon. The propitiatory prayers are commenced in the evening service after the new moon.

7. The festival of the dedication of the walls of Jerusalem by Nehemiah.

17. A fast because of the death of the spies who brought up the evil report of the Land of Promise. (Numb. 14. 36, 37.)

21. The festival of wood offering (*xylophoria*).

22. A fast in memory of the punishment of the wicked and incorrigible Israelites.

29. This is the last day of the month, on which the Jews reckoned up the beasts that had been born, the tenths of which belonged to God. They chose to do it on this day because the first day of the month Tisi was a festival, and therefore they could not tithe a flock on that day.

ELYMAS. See BAR-JESUS.

EMBALMING, a process which consisted in filling the dead bodies of either men or animals with spices, for the purpose of retarding or preventing decay, is of frequent mention in the Scriptures. (Gen. 50. 2, 26; John 29. 39, 40.)

Mr. Pettigrew observes, "The practice of embalming, although originally and in the most perfect manner adopted by the Egyptians, was not entirely confined to their use; for the Jews, Persians, Arabs, and Ethiopians, employed these ceremonies. In the New Testament we read that Nicodemus carried one hundred pounds of myrrh and aloes to embalm the body of Jesus, and to envelope it in linen with aromatics, according to the custom of the Jews. (John 29. 39, 40.) All civilized nations have practised the same on the bodies of their kings or rulers, or persons of great distinction." The art is entirely unknown to the modern Egyptians; but we are enabled

by the interesting researches of Mr. Pettigrew, in unrolling various mummies, to give numerous particulars of the various processes, as also by referring to ancient writers.

Diodorus Siculus speaks of three modes of embalming. The first method, he states, cost a talent of silver, which is equivalent to 225*l.* of English money; the second cost 20 minæ, or 75*l.*; and a third, a much smaller sum, which is not mentioned. M. Rouyer, in his *Description de l'Égypte*, conceives that the bodies must have been put into stoves, or kept at a certain temperature in convenient vessels, to incorporate most intimately the resinous substances with the animal matter. The body being embalmed, the additions of gilding and otherwise ornamenting, must be presumed to have preceded the enveloping it in its proper bandages. Abd' Allatif states, that leaves of gold have been found on the forehead, eyes, and nose, of the bodies, and some entirely covered with this precious metal. The nails of the fingers and toes were also gilt. The practice of wrapping the dead in sheets of gold, Dr. Edward Daniel Clarke remarks, is a practice strictly Oriental. Diodorus Siculus gives an account of the splendid preparation of the embalming of the body of Alexander. The covering of gold was a sort of chase work, and of such a nature, that it could be applied closely to the skin, to preserve the expression of the features of the countenance.

Among the ancient Egyptians it seems there was a set of persons, who, like our undertakers, engaged to perform the whole service of the funeral for a stipulated sum. The duty of one person was to mark out how the incision was to be made in the left flank for the purpose of embalming: this was executed by another officer with a sharp Ethiopian stone, and the task, as seeming to imply disrespect and cruelty towards the dead, was so hateful and degrading, as to oblige the dissector instantly to fly, as if he had committed a crime; a superstitious practice by which they probably thought to compound with their consciences, for an act considered sinful in itself. At the disappearance of the dissector, the embalmers came forward. They were a kind of caste, hereditary in Egypt, held in high respect, and looked upon as sacred, and permitted to have access to the temples, and to associate with priests. They removed from the body of the deceased the parts most susceptible of decay, washing the rest with palm-wine, and filling the inside with myrrh, cinnamon, and various sorts of spices. After this the body was put into salt for about forty days. When Moses therefore says, that forty days were employed in embalming Jacob, we are to understand him as meaning the forty days of his continuing in salt of nitre, without including the thirty days passed in performing the above-mentioned ceremonies; so that, on the whole, they mourned seventy days in Egypt, according to the words of Moses.

After swathing the body in fine linen bandages, glued together with a thin but powerful gum, they spread over it the richest perfumes. The precious trust was then returned to the hands of the relations, so entirely preserved, that not only the figure and lineaments of the face appeared unchanged, but even the eyebrows and eyelashes were not disturbed. Thus some of the Egyptians kept the bodies of their ancestors in their houses in open cases, "not thinking it right that the features of their dead relations should be unknown or forgotten by their own kindred." For the prevalence of this strange custom at a certain period, we have the authority of Diodorus Siculus; Lucian (A.D. 150) also mentions his having been present when mummies were placed at table, as if they had been alive. We may, however, conclude

that the bodies generally, instead of remaining in this way above ground, were swathed in folds of cere cloth, strongly saturated with asphaltum, or a bituminous pitch, that they were then deposited in a chest or coffin, and consigned to the tomb.

Sir John Gardner Wilkinson is of opinion, that the embalmers were members of the medical profession, since the knowledge required for that purpose appears to be connected with their peculiar studies; and it is also said by Moses, "the physicians embalmed Jacob."

The ornamenting of the bodies of mummies has always excited much attention; but a sufficient number have not yet been examined, to determine with anything like accuracy, the reasons which produced so great a diversity as has been observed. The Græco-Egyptian mummy in the possession of Mr. Pettigrew has been gilt over the whole anterior surface of the body, from the crown of the head to the extremity of the toes, and large patches of gold, shining with a brilliancy equal to that which it presented on the day of its application, are still observable in several places. On the head there remains a considerable quantity, and also on the hands, thighs, and legs; a great portion came away with the bandages, which were in this instance fixed with extraordinary firmness by the pitchy matter to the surface of the body. Mr. Pettigrew considers the gilded mummies as belonging chiefly, if not exclusively, to the Græco-Egyptian era, and he thinks the instances of them are so numerous, that this process is not to be considered as one pursued in persons of the highest rank and importance only, but probably adopted in all those cases in which the relatives were able to sustain the expense of such an addition to the ordinary embalming process.

Mr. Madden's account of the penetrating nature of the particles of mummy dust, agrees in every respect with that of Belzoni, which we have alluded to in the article EGYPT. His throat was frequently excoriated by it, and this, he says, tended to make him acquainted with the component parts of the balsam employed in the preparation of mummies, which he conceives essentially consists of powdered colocynth, commonly called bitter apple. "The mention of aloes in the embalming," says Mr. Pettigrew, "frequently occurs in the Scriptures, but there is no positive authority for its use as relating to the Egyptian embalmings. I have already noticed, that it is recorded by St. John, that Nicodemus brought a mixture of myrrh and aloes to preserve the body of Christ; and aloes is mentioned as a perfume in other parts of Scripture. 'I have prepared my bed with myrrh, aloes, and cinnamon.' (Prov. 7. 17.) 'Spike-nard and saffron; calamus, with all trees of frankincense; myrrh and aloes, with all the chief spices.'" (Cantic. 4. 14.)

A writer in the *Encyclopædia Metropolitana* is disposed to consider that everything in the religion of Egypt is symbolical, and so no doubt was the mode in which the embalmed bodies were swathed. "The bandages of mummies," he says, "are sometimes crossed, at others laid obliquely or straight." These, and their various ornaments and appendages, he regards as symbolical of the embalmed body of Osiris, which was carried about by Isis.

As to the position of the mummies, the only variety consists in the arrangement of the arms; the body is always extended, and the head erect. The legs are invariably placed at their full length, and brought close together. The arms are found either lying along the sides of the body, the palms of the hands in contact with the thighs, or brought forward in contact with each other, or they are placed across the breast, or, as in some rare instances, one arm extended along the side of the

body, whilst the other is carried across the chest; these postures are supposed to have been indiscriminately employed, for they are to be found in males, females, and children. Mummies are all placed horizontally in tombs and among pits.

The perfection of the embalming may be judged of by the condition of the hair. Belzoni states, that he has seen it eighteen inches in length; but Mr. Pettigrew exhibited a specimen from Mr. Burton's collection which measured two feet four inches, and he found on the head of a female mummy, brought from Thebes by Sir John Gardner Wilkinson, the hair plaited and turned up over the head in three distinct portions. The manner in which the plait (a triple one) is made, corresponds perfectly with that adopted by the ladies of this country in the present day.

By the side and at the feet of the mummies, are often found the emblems of the trade or profession of the deceased, such as the net of the fisherman, the razor and stone to sharpen it of a barber, loaves of bread near to the mummy of a baker, paints and brushes alongside that of an artist, instruments of surgery by the body of a physician, a bow and arrow by the side of a hunter, a lance by the soldier, and the style and the receptacle for ink by the side of the clerk.

In order to afford a complete idea of the process of embalment as practised by the Egyptians from a very early period, we shall extract Mr. Pettigrew's account of the examination of the mummy of Pet-maut-ioh-mes, brought from Thebes in 1835, the bottom of the inner case of which is described in the article EGYPT.

"Upon removing the lid, the mummy in its bandages was brought into view. It measured five feet five inches. Around the head was a garland, composed of acacia and bay leaves, and the leaves and flowers of the lotus; these were strung together with much taste. Over the whole upper surface of the mummy, similar bands of leaves and lotus flowers were distributed, and a long leathern badge or fillet, measuring three yards and a half in length, and about one inch in breadth, extended across the shoulders, and was passed across the back and over the breast and body. At the extremities of this leather belt, which was of a red colour on its outer side and yellowish within, there are the remains of some figures which have been stamped upon them; but which time has too much obliterated to be now deciphered. They appear, however, to be the figure of a king, having his cartouche over his head, probably containing his name.

"The outer bandage of the mummy consisted of a fine linen sheet folded double, and laced up at the back with a narrow strip of the usual mummy cloth. Beneath this wrapper were many successive layers of rollers, usually not exceeding four or five yards in length. One, however, measured six yards and a quarter, and another twelve yards. They varied in size, some being much broader than others, and several of them were fringed at their extremities and had borders, principally of a blue or green colour. Having removed upwards of fifty of these rollers, upon which I only found rudely figured, not in ink, but apparently with charcoal, a vase of libation, and a representation of the sacred eye, I came to a second sheet, extending over the whole of the body, from the head to the feet. This was covered with a coating of asphaltum, which it was necessary to cut through to arrive at the mummy, and appeared to form the division of the layers of the bandages. Dividing that part over the breast, I discovered the representation of a large scarabæus in baked earth, having been dipped into some vitrified mixture, which gave to it a most brilliant green colour. This measured two inches in

length and one inch and a half in breadth. Upon the under surface were six lines of hieroglyphics, and these give the name of Pet-maut-ioh-mes. Immediately beneath the scarabæus was a figure of a hawk with extended wings, emblematical of Re or Phra, the sun. This measured five inches across the wings, and four inches one-eighth from the head to the extremity of the tail. In the bird's talons are the disks, the emblems of the sun. This representation was in soft lead, and was thin and quite flexible. A quantity of the metal in a state of oxydation, was found covering the whole of its surface. Around the neck, close up to the head, was a necklace composed of nineteen pieces. These were of various kinds, and of different materials; a sceptre in green porcelain, another in blue, an emblem of the soul in blue porcelain, another in a dark-coloured material, and a sacred eye of the same kind; an emblem of stability in green porcelain; two tablets, one of Thoth, the Egyptian Mercury, in basalt, the other of Anubis, the jackal-headed divinity, in jasper; a vase, a small scarabæus in dark blue porcelain, a blue glass bead, a geometrical form in basalt, four pendants in lapis lazuli and other substances, and an emblem of the soul, another of the sacred eye, and one of the serpent Uraeus, with the disk, in mother of pearl. These were all strung together by thread, and passed round the neck, at the back part of which it was secured by a thick bundle of threads tied in a knot. Beneath the necklace was a bandage forming a kind of cravat, having at its extremity a profusion of fringe, and fastened by a knot. Upon the removal of this, the throat was found to have been divided across, and in the space thus occasioned a quantity of earthy matter was found. The face was now examined, and it presented that of a male, having a short beard on the chin and upper lip, of a reddish-brown colour, which was probably occasioned by the materials used in the embalming.

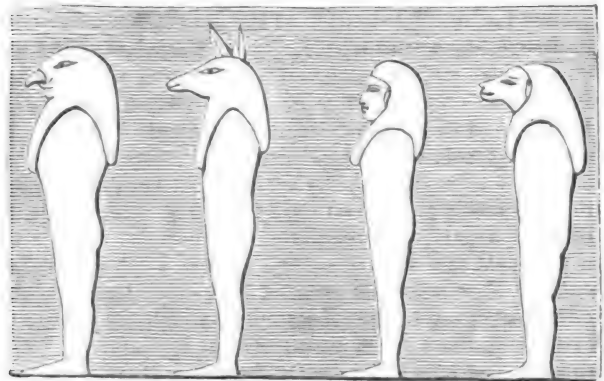
"The place of the natural eyes was supplied by artificial ones of ivory and a black composition, well executed and admirably placed within the eyelids. The cheek of the left side was rather larger than the other, the reason of which was afterwards discovered. The features of the face were all perfect, and the expression good; no difficulty arose in the removal of the bandages; the nose was not at all disfigured, and the septum was perfect; but the nostrils, as well as the hollow places within the ears, were filled up with earthy matter, like to that which was found in the throat.

"The hinder part of the skull having been removed, to observe the method that had been adopted with regard to the extraction of the brain, a variety presented itself, of which I know no instance on record, nor can I hear, from any of my friends who have visited Egypt, or are familiar with these subjects, of anything like the mode which had been employed in this individual embalment. The dura mater, or lining membrane, was perfect in all its processes, quite dry, and semi-transparent, and it was necessary to cut through this before the contents of the head could be examined, which were found to consist of earthy matter, having a few portions of linen cloth, holding some spicy substance. The brain had been entirely removed; but not in the usual way. for the ethmoid bone was perfect, and for a long time I was not able to observe any opening through which it had been extracted, and the earthy matter introduced. By a close examination of the incision in the throat, however, I found that some cutting instrument must have been carried up along the anterior surfaces of the cervical vertebrae, and thence carried through what anatomists call the foramen lacerum, in basi cranii, on the left side of the head, by which operation the foramen had

been somewhat enlarged, and through which this part of the process of embalming appears in this case, unlike to all others I have seen or read of, to have been effected. The difficulty in passing the earthy matter had occasioned the apparent swelling of the left cheek; the larynx and bone of the tongue had been pushed towards the right side.

"The body was next the subject of examination; it was easily brought into view, the rollers coming away with the greatest facility. The incision in the left flank, four inches in length, had been practised agreeably to the account of Herodotus and other writers; and over this incision was placed a square portion of lead, four inches in length, and three inches and one-eighth in breadth, and impressed upon it was a representation of the sacred eye. This being removed, the body was found to be filled with the dust of woods having an aromatic odour, and the viscera were folded up in four several portions, in each of which the representation of a deity, four inches and one-eighth in length, and one inch and one-eighth in breadth, was contained. These were made of earth, and covered with wax similar to some I have in my possession, which were taken from a Greek mummy, and said by Signor Passalacqua to be peculiar to the embalming of that period. I had, previously to this examination, ventured to suggest that the deities represented upon the four Canopic vases frequently discovered alongside the mummies, and reported to contain the viscera, would be found to be specially appropriated to particular parts. Neither Herodotus nor Diodorus Siculus give any information as to what is done with the viscera after their extraction from the body. Porphyry has handed down to us a prayer, said to have been uttered by the embalmers in the name of the deceased, entreating the divine powers to receive the soul into the region of the good, and casting into the river Nile the organs which he supposes may have offended the gods, and done injury to the soul, by eating or drinking unworthily. This account receives something like confirmation from Plutarch; but it cannot be admitted to be even probable, for it is inconsistent with all that has been observed in the preparation of mummies, in which the chief object of the Egyptians appears uniformly to have been to preserve every part of the body, and in as entire a state as possible, upon the success of which we may presume the likelihood of its being re-occupied by its former spirit, or soul, would be promoted. We have so little precise information as to the mummies furnished with Canopic vases, and the latter have ever been so much sought after and so eagerly removed, that it is impossible to say whether they contained the embalmed viscera of the body, by the side of which they have been placed, or not; they have often been found to hold the viscera, and there is, therefore, reasonable grounds for presuming that to be the case. I have in some instances found the viscera embalmed and placed among the bandages; it was the case in the mummy of Kannop, at University College. They were within the body in the greater number of mummies I have unrolled, and always in four portions. This would seem to correspond with the arrangement of the four Canopic vases, and it is remarkable that, in this case, each of the four portions had inclosed within it one of the deities represented on these vases. They are the genii of the Amenti, or Amunti, which in Coptic exactly corresponds with Hades in Greek. It signifies both the receiver and giver. Sir John Gardner Wilkinson, therefore, says it was a temporary abode, and it will be remarked that this agrees with the idea of the Egyptians returning again to the earth after a stated period. They may be arranged thus: 1. Kebhnsnof, or Netsonof, with the hawk's head; 2.

Smof, or Smautf, with the jackal's head; 3. Hapée, with the head of the cynocephalus; 4. Amset, with the human head. The portion of bandage in which Kebhnsnof was found, contained the liver and gall-bladder; that with Smof, the lungs and heart; that with Hapée held the small intestines; and that with Amset the stomach and large intestines. The kidneys, with their ureters entire, were loose among the wood-dust, and had no bandage whatever. The Egyptians divided the human body into thirty-six parts, each of which they believed to be under the particular government of one of the decans, or aerial demons, who presided over the triple divisions of the twelve signs; and Origen says that when any part of the body was diseased, a cure was obtained by invoking the demon to whose province it belonged. A kind of theological anatomy has thus been made out by M. Champollion from the great funereal ritual, or Book of the Manifestations. This is expressed in various mummy-cases in hieroglyphical characters; and may we not trace in this, the first attempt to assign the different parts of the body to the several planets, which has been continued down to the present day in the favoured and favourite astrological almanac of Francis Moore, Physician?"



The four Genii of the Amenti.

EMBROIDERY. There can be no doubt that the Jewish women were indebted to their residence in Egypt for that perfectness of finish in embroidery which was displayed in the service of the tabernacle, and in the preparation of the sacerdotal robes directed to be worn by the high priest: "Thou shalt embroider the coat of fine linen, and thou shalt make the girdle of needlework." (Exod. 28. 39.)

Sir John Gardner Wilkinson observes, "Many of the Egyptian stuffs presented patterns worked in colours by the loom, independent of those produced by the dyeing or printing process, and so richly composed that they vied with cloths embroidered with the needle. The art of embroidery was commonly practised in Egypt, and we find that the Hebrews, on leaving the country, took advantage of the knowledge they had then acquired to make a rich 'hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.' (Exod. 26. 36; 27. 16.) A coat of fine linen was embroidered for Aaron; and his girdle was 'of fine twined linen, and blue and purple, and scarlet of needlework.' The gold thread used for these purposes is supposed to have been beaten out with the hammer, (Exod. 39. 3,) and afterwards rounded. Pliny mentions cloth woven with gold threads, sometimes entirely of these materials, without any woollen or linen ground."

During the bondage of the Israelites in Egypt, the arts of weaving and embroidery appear to have become hereditary in certain families; for we read in the genealogical

tables at the beginning of the Chronicles, "The sons of Shelah, the son of Judah, were, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea." (1Chron. 4. 21.) But the custom had fallen into disuse when the book was compiled, for the historian immediately afterwards adds, "these were ancient things."

"With proud and pleased humility," says a fair writer, "did the most accomplished of Israel's daughters display to their illustrious visitors the 'fine needlework' to which their time and talents had been for a long season devoted, and which was now on the eve of completion. The 'holy garments' which God had commanded to be made 'for glory and for beauty,' the pomegranates on the hem of the high priest's robe, wrought in blue, and purple, and scarlet; the flowers on 'his girdle of needlework,' glowing as in life; the border on the ephod, in which every varied colour was shaded off into a rich and delicate tracery of gold; and above all, that exquisite work, the most beautiful of all their productions—the veil, which separated the 'holy of holies,' the place where the Most High vouchsafed his especial presence, where none but the high priest might presume to enter, and he but once a year, from the remaining portions of the Tabernacle. This beautiful hanging was of fine white linen, but the original fabric was hardly discernible amid the gorgeous tracery with which it was inwrought. The whole surface was covered with a profusion of flowers, intermixed with fanciful devices of every sort, except such as might represent the forms of animals—these were rigidly excluded. Cherubim seemed to be hovering round and grasping its gorgeous folds, so splendid was this production of the needle."

The gold thread used at this time was of solid metal, still the Egyptians had attained to such perfection in the art of moulding it, that it was fine enough not merely to embroider, but even to interweave with the linen. The linen corslet which Amasis, king of Egypt, presented to the Lacedæmonians, surpassingly fine as was the material, was worked with a needle in figures of animals in gold thread. Corslets of linen of a somewhat stronger texture than this one, which was doubtless meant for merely ornamental wear, were not uncommon among the ancients. Alexander had a double thorax of linen; and Iphicrates ordered his soldiers to lay aside their heavy metal cuirass, and go to battle in hempen armour. Among the arms painted in the tomb of Rameses III., at Thebes, is a piece of defensive armour, a sort of coat or covering for the body, made of rich stuff, and embroidered with figures of lions, and other animals. See ARMS AND ARMOUR.

The dress of the Egyptian ladies of rank was rich, and somewhat gay; in its general appearance not very dissimilar from the gaudy chintzes of the present day, but of more value, as the material was usually linen; and though sometimes stamped in patterns, and sometimes interwoven with gold threads, was much more usually worked with the needle. The richest and most elegant of these were, of course, selected to adorn the person of the queen; and when the royal Psalmist, in describing the dress of a bride, supposed to have been Pharaoh's daughter, states that she shall be brought to the king "in raiment of needlework," he says, as a proof of the gorgeousness of her attire, "her clothing is of wrought gold." This is supposed to mean a garment richly embroidered with the needle in figures in gold thread.

Perhaps no royal lady was ever more magnificently dowered than the queen of Egypt; her apparel might well be gorgeous. Diodorus Siculus says that when Mæris, from whom the lake derived its name, and who was supposed to have made the canal, had arranged the

sluices for the introduction of the water, and established everything connected with it, he assigned the sum annually derived from this source as a dowry to the queen for the purchase of jewels, ointments, and other objects connected with the toilette. The provision amounted to a talent a day, or upwards of 70,700*l.* a year; and when this formed only a portion of the pin-money of the Egyptian queens, to whom the revenues of the city of Anthylla, famous for its wines, were given for their dress, it is certain they had no reason to complain of the allowance they enjoyed.



Figure of an Egyptian Princess, in a richly-embroidered Dress. From the Tombs of the Kings at Thebes.

The Egyptian needlewomen were not solely occupied in the decoration of their own persons. The deities were robed in rich vestments, in the preparation of which the proudest in the land felt that they were worthily occupied. This custom extended to other countries beside Egypt, and was a source of great gain to the priests, as, after decorating the idol gods for a time, these rich offerings were their perquisites, and they of course encouraged this notable sort of devotion. We are told that it was carried so far that some idols had both winter and summer garments. The chief proportion of the mummy-cloths are coarse, but some few have been found delicately and beautifully embroidered; and it is not unnatural to suppose that this difference was the result of feminine solicitude and undying affection.

The embroidering the sails of vessels, too, was pursued as an article of commerce; as well as for the decoration of native pleasure-boats. The ordinary sails were white; but the king and his grantees, on all gala occasions, made use of sails richly embroidered with the phoenix, with flowers, and various other emblems and fanciful

devices. Many also were painted, and some interwoven in checks and stripes. The boats used in sacred festivals upon the Nile were decorated with appropriate symbols, according to the nature of the ceremony, or the deity in whose service they were engaged; and the edges of the sails were finished with a coloured line or border, occasionally variegated with slight embroidery. It would be easy to collect instances from the Bible in which mention is made of Egyptian embroidery, but one verse in Ezekiel, (27. 7,) where the prophet is addressing the Tyrians, specifically points to the subject on which we are speaking: "Fine linen, with brodered work from Egypt, was that which thou spreadest forth to be thy sail," &c.

A common but beautiful style of embroidery was to draw out entirely the threads of linen which formed the weft, and to re-form the body of the material, and vary its appearance by working in various stitches, and with different colours, on the warp alone. Chairs and fauteuils of the most elegant form, made of ebony and other rare woods, inlaid with ivory, were in common use amongst the ancient Egyptians. These were covered, as is the fashion in the present day, with every variety of rich stuff, stamped leather, &c., but many were likewise embroidered with different coloured wools, with silk and gold thread. The couches, too, which in the day time had a rich covering substituted for the night bedding, gave ample scope for the display of the inventive genius and persevering industry of the ladies of Egypt. See CLOTHES; DISTAFF; DRESS.

EMERALD, **יָסָד** *nophek*. This word, which occurs in Exodus 28. 18; Ezekiel 27. 16; 28. 13; and also *Σμαράγδος*, in Revelation 21. 19, is rendered in our version "emerald."

Gesenius says the meaning of the Hebrew word cannot be more exactly ascertained than that it was some precious stone. From the passage in Ezekiel we learn that the Tyrians traded in these jewels in the marts of Syria. They probably had them from India or the south of Persia; but the best that are now brought to England come from Peru. The emerald is well characterized by its green colour of various depths. In value it ranks next after the ruby, and is nearly as hard as the topaz.

EMERODS. See DISEASES.

EMIM, **עִמִּי** an ancient and warlike tribe of the Canaanites east of the Jordan, of gigantic stature, (Deut. 2. 10,) whom Chedorlaomer and his allies defeated in the plain of Kiriathaim. (Gen. 14. 5.)

EMMANUEL. See IMMANUEL.

I. EMMAUS. A village between seven and eight miles westward from Jerusalem, celebrated for Our Lord's conversation with two of his disciples after his resurrection, as they were walking towards this place. (Luke 24. 13-16.) Josephus tells us that Vespasian gave the village of Emmaus to the eight hundred soldiers whom he left in Judæa. "The mean and trifling village," says Mr. Carne, "all that now exists of Emmaus, stands on an eminence in the midst of hills. The people who live here are poor and wretched; they are chiefly Christians."

II. A city of Judæa twenty-two miles from Lydda, afterwards called Nicopolis, and the seat of a Roman colony. Here were hot baths.

III. A town near Tiberias, still frequented for its warm mineral baths. Mr. Rae Wilson informs us that it is called Hamam by the Arabs. "The springs of this place," he says, "draw to them valetudinarians of all descriptions. The water is sulphureous, throwing out

steam as if issuing from a boiler, and is so remarkably hot that I could not endure my naked foot in it a few seconds. In this direction, and upwards of a mile beyond it, ruins are scattered about, from which it is obvious that Tiberias had been anciently of great extent."

EMPTY. Persons are spoken of in Scripture as empty, when they are poor, (Ruth 1. 21;) without reward, (Gen. 31. 42;) without an offering, (Exod. 23. 15; 1Sam. 6. 3;) or without any thing good. (Ruth 3. 17; Luke 1. 53.) To empty, is to pour out, (Zech. 4. 12,) or to take forth. (Gen. 42. 35.) Moab had not been emptied from vessel to vessel; they had not been tossed from place to place, nor their condition changed as that of the Jews had been. (Jerem. 48. 11.) The Medes and Chaldeans are called emptiers, because they drained Nineveh of its inhabitants, power, wealth, and glory. (Nahum 2. 2.)

EN, **עַיִן** *ain*, signifies a fountain, and is compounded with many names of towns and places. See **ÆN**.

ENAIM, a town belonging to the tribe of Judah, (Josh. 15. 34,) probably the same as that mentioned in the margin of Genesis 38. 14, where the Vulgate reads "a place where two ways met." Some commentators think that Enan or Enaim signifies a fountain, or well, which is most probable.

ENAN. See **ÆNON**.

ENCAMPMENT. During the sojourning of the Israelites in the wilderness, the form of their camp, according to the account given in Numbers, (ch. 2,) appears to have been quadrangular, having three tribes placed on each side, under one general standard, so as to inclose the tabernacle, which stood in the centre. Between these four great camps and the tabernacle were pitched four smaller camps of the priests and Levites, who were immediately in attendance upon it; the camp of Moses, and of Aaron and his sons, (who were the ministering priests, and had the charge of the sanctuary,) was on the east side of the tabernacle, where the entrance was. From Isaiah 54. 2, it appears that the tents under which the Jews lived were nearly the same as those which are now in use in the East.

From 1Samuel 26. 5, as rendered in our authorized version, ("Saul lay in the trench, and the people pitched round about him,") it has been imagined that the Israelites, in time of war, had a fortified camp; but the proper rendering seems to be, that Saul lay among the baggage, with his spear stuck at his head, and a cruse or vessel of water by his side, in the same manner as is usual among the Persians, and also among the Arabs, when the disposition of the ground will permit it, the chieftain being in the middle, and the troops at a respectful distance around him. Their lances are fixed near them in the ground ready for action. This was precisely the form and arrangement of Saul's camp as described by the sacred historian. As it is a universal custom in the East to make a great meal at night, which is usually followed by deep sleep, a handful of resolute men might easily beat up a camp of many thousands. This circumstance undoubtedly facilitated the decisive victory which Gideon obtained over the combined forces of Midian.

Sir Robert Ker Porter, in his *Travels in Persia*, gives us the following picture of an encampment in the East.

"The whole valley was covered with the tents of the pilgrims, and these several encampments, according to their towns, or districts, were placed a little apart, each under its own special standard. Their cattle were grazing about, and the people who attended them in their primitive Eastern garbs. Women appeared carrying in water

from the brooks, and children were sporting at the tent doors. Towards evening this pious multitude, to the number of eleven hundred at least, began their evening orisons, literally shouting their prayers, while the singing of hymns, responded by the echoes from the mountains, was almost deafening. At intervals during the devotion, matchlocks, muskets, and pistols, were repeatedly fired, division answering division, as if it were some concerted signal. This mixture of military and religious proceeding, produced an effect perfectly novel to a European eye in the nineteenth century; though it might have been more than sufficiently familiar to that of a knight companion in the thirteenth, when the crusades covered every hauberk with a pilgrim's amice. But the recollection of what country I saw these in, conjured up a very different image. I was in the land of the Medes, on the very spot to which the ten tribes were brought in captivity about two thousand years ago; and from which, in the fulness of time, the scattered remnants were collected, (after the first return, B.C. 536, by command of Cyrus,) and led back to their native land on the decree of Artaxerxes the king, when Ezra gathered them together to the river that runneth to 'Ahava, and there they abode in their tents three days; and he viewed the people and the priests. And he proclaimed a fast there, that they might afflict themselves before God, to seek of Him a right way for them, and for their little ones, and their substance. And the Lord was entreated of them, and He delivered them from the hand of the enemy, and of such as lay in wait by the way. And Ezra, and those with him, came to Jerusalem.' (Ezra 8. 21, &c.)

"We see in this account that the wild tribes in the mountains were then regarded as banditti; and that no decrees of safe conduct from the king would have more effect in those days than in the present, to protect a rich caravan from ambuscade and depredation. But I must own there are some points of observation in the encampment before me which a little disturbed the resemblance between its holy grouping and that which followed the really pious ordinance of the sacred scribe of Israel. The Mohammedan evening prayer over, all was noise of another description; bustle and riotous merriment, more like the preparations of a fair than a worship; showing at once the difference in spirit between the two religions. In the one, the moral law walked hand in hand with the ceremonial; and the mandate of worshipping the one God, in purity of heart, and in strictness of practice, was unvaryingly asserted in the chastisement or welfare of the people; and so we see it was acknowledged by the seemly and humble joy under pardon with which the recalled Israelites returned to the land of their Temple. But here the performance of certain rites seemed to be all in all; the preachers of the multitude holding forth, that as they advance nearer to the shrines of their pilgrimage, so in due proportion their sins depart from them; and thus every step they approach, the load becomes lighter and lighter, till the last atom flies off the moment they fall prostrate before the tomb of the prophet or saint: and from which holy spot they rise perfectly clear, free, and often too willing to commence a new score, to be as readily wiped away."

ENCHANTMENTS. This word is frequently used in our version of the Old Testament, and with widely different significations. When Moses cast his rod on the ground before Pharaoh, (Exod. 7. 11,) and it became a serpent, we find that "the magicians of Egypt they also did in like manner with their enchantments," the original word being *להטים* *lahatim*, burnings, or fumigations, from *להט* *lahat*, to burn. The Israelites were forbidden to use enchantments, (Levit. 19. 26,)

לֹא תִנְחֶשֶׁה *lo tenacheshu*, from *nachash*, a word almost impossible to translate; from the use, however, of the same word in Numbers 24. 1, ("And when Balaam saw that it pleased the Lord to bless Israel, he went not as at other times to seek for enchantments,") it would appear to denote merely a knowledge by divination of future events. Some are of opinion that *מְנַחֵשׁ* *menachesh*, signifies one who examines the entrails of victims; and *nachash* meaning to view attentively; the words which we translate enchanters, and enchantments, can bear no other interpretation than diviners, and divinations. See DIVINATION; MAGIC.

ENDOR, a city of Israel, in the territory of the half-tribe of Manasseh, (Josh. 17. 11; 1Sam. 28. 7,) somewhat to the south of Tabor, chiefly remarkable on account of a visit paid by Saul to a woman dwelling there, "who had a familiar spirit." (See WITCH; WITCHCRAFT.) In Jerome's time it was a considerable village. Burckhardt says that, after a journey of two hours and a half from Nazareth, he came to the village of Denouny, and near it he found the ruins of Endor.

Dr. Hales advances the following among other reasons for the permitted appearance to Saul:—(1.) To make Saul's crime the instrument of his punishment, in the dreadful denunciation of his approaching doom. (2.) To show to the heathen world the infinite superiority of the oracle of the Lord inspiring his prophets, over the powers of darkness, and the delusive prognostics of their wretched votaries in their false oracles. (3.) To confirm the belief of a future state by 'one who rose from the dead,' even under the Mosaic dispensation." Bishop Horne remarks that "it remains either that the whole affair of Samuel's appearance was a contrivance, or that, by the interposition of God, there was a real appearance, which the woman did not expect, and could not have effected." The same view is also taken by Dr. Gray, in his *Key to the Old Testament*; and it appears to us the most satisfactory conclusion at which we can arrive.

ENDURE. To endure, referred to God, denotes his constancy, perpetual continuance in being, life, and greatness, (Psalm 9. 7,) or his bearing with persons in his long-suffering patience. (Rom. 9. 22.) Referred to men it signifies, (1.) To bear up under the exercise of the duties of an office, (Exod. 18. 23,) or under anything that fatigues or oppresses. (Gen. 33. 14; Job. 31. 23.) (2.) To bear affliction, especially for Christ, with a sensible, calm, and affectionate complacency. (2Tim. 3. 11; Heb. 12. 7.) The saints endure to the end; they persevere in their holy profession and practice. (Matt. 24. 13; Mark 13. 13.) St. Paul speaks of some who will not endure sound doctrine; they dislike it, they reproach it, persecute it, and endeavour to banish it from them. (2Tim. 4. 3.)

EN-EGLAIM. See AEN.

ENGEDI, also called *Hazazon Tamar*, or the "palm-tree city," on account of the number of palm-trees surrounding it, was situated on the western shore of the Dead Sea, about forty miles distant from Jerusalem, and near to Jericho. It was in the territory of the tribe of Judah, (Josh. 15. 62,) and abounded with vineyards and trees that produced balm. Hence it is celebrated in the Song of Solomon, (1. 14,) for its camphire, or cypress, which was cultivated here to a great extent. It was situated in a mountainous district, which abounded with caves, to which David retreated when he concealed himself from Saul. (1Sam. 23. 29.) The allied army of the Ammonites, Moabites, and others who came against Jehoshaphat, encamped here. (2Chron. 20. 2.)

Mr. Robinson observes, "The country round Jericho

was formerly the most fertile part of Palestine, abounding in 'rose-trees' and palm-trees; whence, in Deuteronomy 34. it is called the 'city of palm-trees,' and yielding also great quantities of the opobalsamum, or balm of Gilead, so highly esteemed in the East to the present day—all have alike disappeared from the soil, and the traveller who should inquire after the healing plant which constituted its notoriety, and the flower (familiarily called the rose of Jericho) whose precise nature has puzzled so many commentators, would in both cases meet with disappointment, for they are equally unknown to the inhabitants of the place.

"We had wished to return to Jerusalem by the wilderness of Engedi, but we did not fancy ourselves in sufficient force to venture into these desolate regions. Nothing, it is said, can be more dreary than the situation of this religious retreat, (the convent of St. Saba,) erected in a ravine, sunk to the depth of several hundred feet, where the brook Kedron has formed a channel, though dry the greater part of the year."

Professor Robinson also states, "From Carmel our course lay directly east, to Ain Jiddi, the ancient Engedi, on the western shore of the Dead Sea. The way was a continual descent, sometimes by steep passes, and again crossing deep wadys. As we approached the sea, the region became more desert and desolate than ever. At every moment we expected to arrive at the shore of the sea, and on the level of its waters; but the way at every step seemed longer and longer. At length, after a ride of seven hours, we came to the brow of the pass of Engedi."

ENGRAVING. See CARVING; SCULPTURE; SEALS.

I. ENOCH, עֲנוֹךְ one of the patriarchs, the seventh from Adam, and the son of Jared. The name signifies to instruct, to initiate, to dedicate, to consecrate. His history, as given in the Sacred Writings, is equally brief and striking: "And Enoch walked with God, and was not, for God took him." This solemn event took place in the three hundred and sixty-fifth year of his age. Enoch was a prophet, and his prophecy, as we may judge from the short quotation made from it by St. Jude, (in whose day it was still extant, if not written, at least traditionally,) was of a peculiarly sublime and awful character. There can be no doubt that the wickedness of the world had advanced to a very frightful pitch in the time of this patriarch, and that he, like Noah, was not only a prophet, but also a preacher of righteousness. None of the particulars of his translation have been preserved, nor has his prophecy (save that extract to which allusion has been made) come down to our times. That Enoch was "taken" without tasting death, has invested his character with an awful interest, and the rabinnical fables concerning him are both abundant and singular. One is, that he re-appeared in the world under the Israelitish dynasty, in the person of Elijah, and having been a second time translated, shall once more appear as the precursor of the Messiah according to prophecy. Some of the Jews who have been led to believe in Jesus, hold that the body of John the Baptist was animated by the spirit of Elijah; a theory which will hardly obtain general reception, as it implies that the glorified body of the prophet was left without its spiritual tenant. The history of Enoch is repeated in many pagan fables, one of which is that of Annak, the righteous king, at whose removal an oracle had declared that a flood should cover the earth. Annak, or Channak, was sovereign of Phrygia, and was employed all his life in prayers for his people; but shortly after his death, which took place in the three hundred and sixty-fifth year of his age, the flood of Deucalion prevailed over the country. Accord-

ing to the later Jews and Arabs, Enoch was the inventor of the alphabet, arithmetic, and astrology.

The translation of Enoch afforded at one and the same time, an evidence of the immortality of the soul, and of a resurrection of the body. Almost the same reasons obtained for the translation of Elijah in an age of darkness and apostasy. A singular chain of circumstances is afforded, by regarding each of the heads of the several dispensations of God's will as exhibiting similar evidence. Enoch, as standing at the head of the patriarchal dispensation; Moses, of the Law; Elijah, of the prophets; Jesus, of the Gospel. In each of these cases is furnished a distinguished pledge of victory over death; Enoch is translated; Moses is removed by a death, considered in all its circumstances not inferior to translation; Elijah is taken into heaven without dying; Jesus dies and rises the third day, and becomes "the first fruits of them that slept."

II. Enoch, the name of a city, so called by Cain, after his son Enoch. (Gen. 4. 17.) It is described as being east of Eden, in the land of Nod, to which Cain retired with his family after the murder of his brother. It is generally supposed by the Oriental geographers, to have been situated in the low country of Susiana or Chusistan.

ENON. See ÆNON.

ENOS, עֵנוֹשׁ the son of Seth, and grandson of Adam; he lived 905 years, and is remarkable on account of a singular expression used respecting him in Genesis 4. 26, "Then began men to call on the name of the Lord." This is not to be taken literally, as it would be absurd to suppose that none called on the name of the Lord before that time, and accordingly there are two interpretations given of the passage. One is the marginal reading of the authorized version, "Then began men to call themselves by the name of the Lord," in order, it would seem, to distinguish themselves from those who were already idolaters, and were termed children of men; the other translates the passage, "Then men *profanely* called on the name of the Lord," intimating that at that period idolatry began to be practised among men. Those who support this latter opinion, render the word הִחֲלִיז *huhhal*, translated in our version "began," by the word "profanely," and thus is it interpreted by the greater part of the Jewish rabbis. Maimonides dates from the time of Enos the origin of false worship, and supposes that the heavenly bodies were its first objects, not in themselves, but as the residence of certain powerful spirits, whose forms were seen by the false prophets of that day in pretended visions, and preserved in graven images for adoration. Here we find the source of astrology, also as well as the commencement of image worship. See IDOLATRY.

EN-ROGEL. See AEN.

ENSIGN. See ARMS AND ARMOUR.

ENTERTAINMENTS. See BANQUET; DINNER; FOOD.

EPAPHRAS, the coadjutor of St. Paul in his labours, was reputed to be the first bishop of the church at Colossæ, to which he was affectionately attached. (Col. 1. 7; 4. 12; Philem. 23.) He was with St. Paul during his first imprisonment at Rome. Having understood that false teachers, taking advantage of his absence, had sown tares among the wheat in his church, he engaged the Apostle, whose name and authority were revered throughout Phrygia to write to the Colossians to correct them. In this epistle, St. Paul calls

Epaphras his "dear fellow-servant, and a faithful minister of Christ."

EPAPHRODITUS was a minister and messenger of the Philippian church, who was sent to carry pecuniary aid to St. Paul, then in bonds. He executed this commission with such zeal that he brought on himself a dangerous illness, which compelled him to remain long at Rome. The year following, however, he returned with haste to Philippi, having heard that the Philippians, on receiving information of his sickness, were very much afflicted. The Apostle speaks of him in terms of great respect. (Phil. 2. 25-30; 4. 18.)

EPENETUS, a disciple of St. Paul, probably the first person in proconsular Asia who embraced the Christian faith. (Rom. 16. 5.) In this passage many modern versions, and among them our authorized version, read Achaia, which is an error in the copy whence they were made; for the Alexandrian and Vatican manuscripts, the Codices Ephrem, Claromontanus, Augiensis, and Boernerianus, and the readings in the Codex Vindobonensis Lambecianus 34, together with the Memphitic, Armenian, Ethiopic, and Vulgate versions, besides many Latin fathers, all read *Ἀσιας* instead of *Ἀχαιας*; which lection Griesbach considers as equal, if not preferable, to the received reading; and that it is preferable to that reading is clear from 1 Corinthians 16. 15, where the family of Stephanus is said to be "the first fruits of Achaia."

EPHAH, the name of a small district, so designated from Ephah, the eldest son of Midian, and situated on the eastern shore of the Dead Sea. (Gen. 25. 4.) This country was celebrated for its dromedaries and camels. (Isai. 60. 6.)

EPHAH, a measure for things both dry and liquid among the Hebrews. The ephah of the former contained three pecks and three pints; in liquid measure it was of the same capacity as the bath, or seven gallons and four pints.

EPHES-DAMMIM, a place near Azekah, on the west of the Valley of Elah. Here the army of the Philistines was encamped when Goliath defied the hosts of Israel. (1 Sam. 17. 1.)

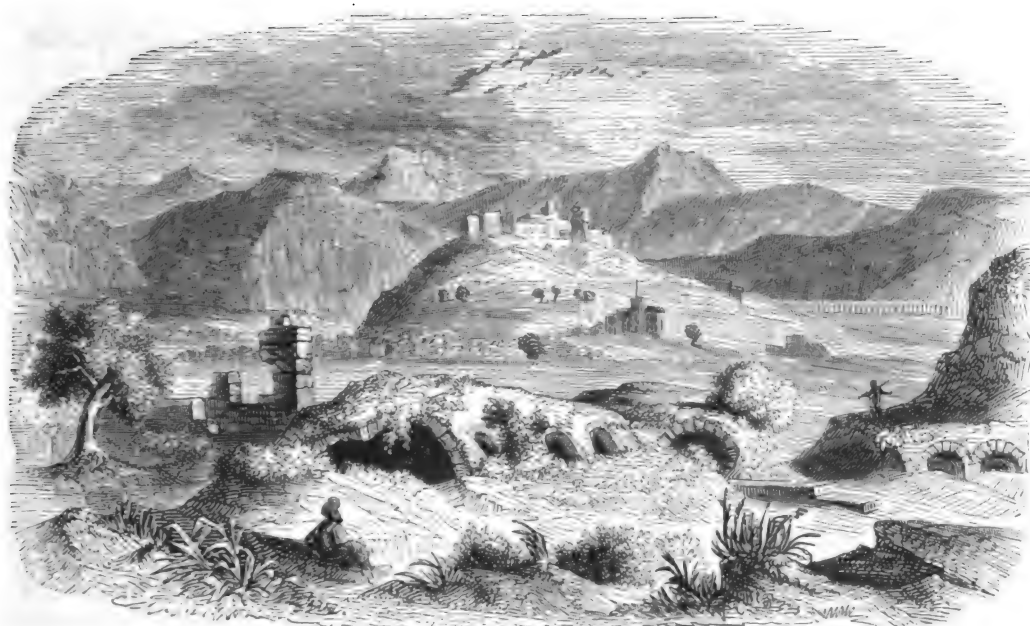
ENROLMENT. In Luke 2. 1, we read that "there went out a decree from Cesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.)" *Ἀπογραφεσθαι* is the Greek word rendered in our version "taxed," which in the margin is given "enrolled," as in a register.

This passage has been considered liable to several objections, as (1.) That no taxation, registration, or census of the Roman Empire took place at this time; for that if it had, the Roman historians would not have failed to mention so important a circumstance. (2.) That Cyrenius, or as the Romans called him, Quirinius, was not till some years after this president of Syria, that office being then filled by Saturninus, and that, by the testimony of Josephus, no taxation of Judæa took place till eleven years later, when the ethnarch Archelaus was deposed, and Judæa annexed to Syria as a Roman province. Professor Jahn remarks, in reference to this subject, "A census of the world, that is, of the whole Roman Empire, (*orbis terrarum*), like to that to which St. Luke refers as having taken place while Quirinius (Cyrenius) was governor of Syria, was no uncommon occurrence during the reign of Augustus. About this time he ordered a census to be taken; but it applied only to those Roman citizens who dwelt in Italy, and possessed property to the amount of two hundred sesterces. But that Augustus,

who was so constantly active in the transaction of the business of his whole empire, caused other censuses to be taken, is evident from what Livy says respecting the disturbances which arose in Gaul on account of a census which was taken there. That similar measures were applied to the other provinces, in order to ascertain the strength of the empire, no one can doubt who has examined what Tacitus, Suetonius, and Dion Cassius have said respecting the writings left by Augustus. According to St. Luke 2. 1, 2, a census of this kind was taken in Judæa at the time of the birth of Christ, under Sentius Saturninus; but as it occasioned no disturbance, it was not particularly remarkable, and therefore the evangelist deems it necessary to distinguish it from the celebrated census which was taken twelve years after, under Sulpitius Quirinus, and excited an insurrection. Accordingly he says that this census (under Saturninus,) was previous to that which was taken while Cyrenius was governor of Syria.

Dr. Hales, in his *Analysis of Chronology*, offers the following explanation: "Herod the Great at the latter end of his reign incurred the displeasure of Augustus, in consequence of misrepresentations of his conduct which had been made at Rome. The emperor wrote to him a very sharp letter, to the effect that 'having hitherto treated him as a friend, he should now treat him as a subject;' and when Herod sent an embassy to clear himself, it was repeatedly refused a hearing, and Herod was obliged to submit to all the injuries offered to him; the chief of these was the degrading of his kingdom to a Roman province; for soon after Josephus mentions that 'the whole nation took an oath to Cesar and the king jointly.' The date of this transaction coincides with that of the decree of enrolment mentioned by St. Luke. Cyrenius, a Roman senator and procurator, or collector of the emperor's revenue, was employed to make this enrolment, as we learn from Justin Martyr, Julian the Apostate, and Eusebius; this was when Saturninus was president of Syria, to whom it is attributed by Tertullian. Cyrenius, whom Tacitus describes as 'an active soldier and rigid commissioner,' was well qualified for an employment so odious to Herod and his subjects; and probably came to execute the decree with an armed force. Without delay, therefore, as the Evangelist relates, 'all the inhabitants went to be enrolled (*ἀπογραφεσθαι*), each to his own city.' And the decree being peremptory, Joseph was obliged to proceed with Mary to Bethlehem his native town.

"At this juncture, however, the census proceeded no further than the first act of the enrolment of persons in the Roman register; and to these registers Tertullian and the early Fathers often appeal for evidence of the lineal descent of Jesus from David. For Herod having sent his trusty minister, Nicholas of Damascus, to Rome, the latter managed to deceive the emperor, and to soften his anger; in consequence of which, Augustus was reconciled to Herod, and the actual operation of the decree was suspended. But eleven years afterwards it was carried into effect, upon the deposition and banishment of Archelaus, Herod's successor, for maladministration, at the strong complaint of the Jews, who, weary of the tyranny of the Herodian family, earnestly requested that Judæa might be made a Roman province. On this occasion the trusty Cyrenius was again sent with an armed force, and the rank of president of Syria, to confiscate the property of Archelaus, and to complete the census; to which the Jewish people submitted without hesitation, as they had formerly submitted to the enrolment. It is, therefore, to this final establishment of the assessment or taxing by Cyrenius as president of Syria, that St. Luke alludes in the parenthetical remark



Ruins of Ephesus.

occurring in the second verse, which may more correctly read thus: 'It came to pass in those days,' (that is, a few days before Our Saviour's birth,) 'that there went out a decree from Cæsar Augustus, that all the land' (of Judæa, Galilee, Idumæa, &c.), 'should be enrolled,' preparatory to a census or taxing, ('the taxing itself was first made when Cyrenius was governor of Syria;') 'and all went to be enrolled, every one to his own city.'" See TAXATION.

EPHESUS, *Ἐφεσος*. This celebrated city, anciently the metropolis of Proconsular Asia or Ionia, now called *Natolia*, was situated about forty miles south-east of Smyrna, and five miles from the Egean Sea, on the sides and at the foot of a range of mountains overlooking a fine plain, watered and fertilized by the river *Cayster*. It was considered a maritime city, and is said to have been built by Androclus, the son of Codrus, king of Athens, as early as the time of David. It thenceforth occupied a distinguished place among the twelve confederated Ionian cities of Asia Minor. From the remotest period Ephesus was celebrated for a temple of *Diana*, hence called the Ephesian goddess, of which an account will be found under the article *DIANA*.

The inhabitants of Ephesus were distinguished more by their voluptuousness and their traffic, than by their taste for learning or philosophy. They are also said to have been addicted to sorcery and such like arts. What were called the "Ephesian letters," appear to have been magical symbols inscribed on the crown, girdle, and feet of the statue of *Diana*, in the great temple; and it was believed that whoever pronounced them, had forthwith all that he desired.

In the apostolic times, Ephesus was in its glory, and its streets resounded with the shouts, "Great is *Diana* of the Ephesians." (Acts 19. 28-34.) When St. Paul visited the city, and a tumult in consequence arose, the town-clerk, or principal magistrate, made the following speech:—"Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess *Diana*, and of the image which fell down from *Jupiter*? Seeing, then, that these things cannot be spoken against, ye ought to be quiet, and do nothing rashly; for ye have brought hither these men, who are neither robbers of churches, nor yet blasphemers of your goddess." The tradition

here referred to, that the image of *Diana* originally fell from heaven, has induced some to conjecture that it might have contained an *aërolite* or atmospheric stone; but the pretence was by no means peculiar to Ephesus. The *Palladium* of Troy and the image of *Minerva* were said to have dropped from the clouds, and the sacred shield of the Romans was given in a similar manner in the reign of *Numa Pompilius*. This imposture, zealously propagated by the mythological priests,—that the statues at the shrines of which they ministered were the gifts of the celestial divinities,—was early introduced into the Christian church when it became infected by the leaven of superstition, and the legends of the monkish writers of communications from the Virgin and the Apostles, are not behind those which they imitated, in pretensions to the miraculous. A similar origin to that of the Ephesian *Diana* has been claimed for the shrine of our Lady of Loretto in Italy; and Pope John I. marched out of the city of Rome in solemn procession to receive a picture of the Virgin, which was devoutly believed to have been suspended in the air over the city for a considerable time.

St. Paul resided at Ephesus for three years, and founded a church, (Acts 20. 31,) which was sound in doctrine and upright in discipline and practice during his life, but after the martyrdom of the Apostle, the Ephesian church declined, and its bishop was solemnly warned to "repent and do the first works." Trophimus, an eminent disciple of St. Paul, who accompanied him on many of his journeys, was a native of Ephesus, and it is conjectured that Tychicus, the bearer of the Epistle to the Church, and of that to the Colossians, was so likewise. In A.D. 57, the Apostle sailing from Assos to Tyre, appointed the elders and presbyters of the Ephesian church to meet him at Miletus, at which port he intended to touch, not having time to visit their city. This interview was of an affecting nature, and evinces the strong attachment which his residence among them had produced. He told them, on that occasion, that they would see his face no more; that after his departure grievous wolves would enter in among the flock, and he anxiously exhorted those who had the oversight thereof to feed the Church of God. (Acts 20. 28.)

Irenæus and Eusebius relate a tradition that St. John wrote his three Epistles at Ephesus, between the commencement of the Jewish war and the final subjugation

of Palestine, when he first arrived and took up his residence in the city. Some of the Fathers affirm that the beloved disciple was accompanied into Asia Minor by the Virgin Mary, who resided at Ephesus, where she is said to have been buried.

In A.D. 142, Justin Martyr visited Ephesus, and held on that occasion his celebrated conversation on Christianity with Trypho, who is mentioned by Eusebius as the most eminent Jew of his time. At the close of the second century we find Polycrates, the bishop of Ephesus, engaged in a controversy respecting the observance of Easter, which threatened the extinction of all kindly feeling between the parties.

The celebrated story of the Seven Sleepers, related by Gibbon, is connected with Ephesus. During the furious persecution of the Christians carried on by the Emperor Decius, seven noble Ephesian youths concealed themselves in a cave in the neighbourhood of the city, where they were immured by the tyrant. "They immediately fell into a deep slumber," says Gibbon, "which was miraculously prolonged, without injuring the powers of life, during a period of one hundred and eighty-seven years. This popular tale, which Mohammed might have learned when he drove his camels to the fairs of Syria, is introduced as a Divine revelation into the Koran. The story of the Seven Sleepers has been adopted and adorned by the nations from Bengal to Africa, who profess the Mohammedan religion, and some vestiges of a similar tradition have been discovered in the remote extremities of Scandinavia."

In A.D. 431, the heads of the Church, in obedience to the imperial mandate repaired to Ephesus; and deposed Nestorius, the bishop of Constantinople. The prelate was degraded from his ecclesiastical dignities, and confined in a monastery. At the commencement of the sixth century, Ephesus, like other Asiatic churches, had lost almost every trace of its "first love," and the streams of Divine truth circulated by St. Paul, St. John, and Polycarp, became gradually corrupted by error and superstition. "At this era," says Mr. Milner, "the number of monks multiplied prodigiously in the East, invited to inaction and repose by its warm climate and sunny skies; and the myrtle-crowned valleys of Asia Minor were crowded with fanatics, eager to arrive at spiritual perfection by the constant practice of bodily ease. The North, with its snows and mountains, had indeed its monasteries, but the greatest hive was in the East, where balmy breezes and ever-ripening fruits ministered to sensual gratification; the religious flocked to the plains of Syria, to dream away existence; and the beautiful valleys of Greece and Anatolia swarmed with a race whose pretensions to piety were laziness and superstition."

In 1764, when Ephesus was visited by Dr. Chandler, "its population consisted of a few Greek peasants, living in extreme wretchedness, dependence, and insensibility; the representatives of an illustrious people, and inhabiting the wreck of their greatness; some the substructure of the glorious edifices which they raised, some beneath the vaults of the stadium once the crowded scene of their diversions. We heard the partridge call in the area of the theatre and of the stadium. The glorious pomp of its heathen worship is no longer remembered; and Christianity, which was there nursed by apostles, and fostered by general councils, until it increased to fulness of stature, barely lingers on in an existence hardly visible. On approaching it from the wretched village of Aiasaluck, a few scattered fragments of antiquity occur, and on the hill above, some traces of the former walls, and a solitary watch-tower, mark the extent of the city. At some distance are the remains of the theatre in which Demetrius raised the tumult against St. Paul, but of the once

famous temple of Diana not a stone is seen, except, perhaps, a few arches on the morass, which are conjectured to have supported it."

"A more thorough change," says Mr. Emerson, "can scarcely be conceived than that which has actually occurred at Ephesus. Once the seat of active commerce, the very sea has shrunk from its solitary shores; its streets, once populous with the devotees of Diana, are now ploughed over by the Ottoman serf, or browsed by the sheep of the peasant. It was early the stronghold of Christianity, and stands at the head of the Apostolic churches of Asia. It seems there, that, as St. Paul says, 'the word of God grew mightily and prevailed.' Not a single Christian now dwells within it; its mouldering arches and dilapidated walls merely whisper the tales of its glory; and it requires the acumen of the geographer, and the active scrutiny of the exploring traveller, to form a probable conjecture as to the actual site of the first wonder of the world."

The same writer continues to observe, "The present state of Ephesus affords a striking illustration of the accomplishment of prophecy. Ephesus is the first of the Apocalyptic churches addressed by the Evangelist in the name of Jesus Christ: his *charge* against her is a declension in religious fervour, (Rev. 2. 4,) and his *threat* in consequence, (Rev. 2. 5,) a total extinction of her ecclesiastical brightness. After a protracted struggle with the sword of Rome, and the sophisms of the Gnostics, Ephesus at last gave way. The incipient indifference censured by the warning voice of the prophet, increased to a total forgetfulness; till at length the threatenings of the Apocalypse were fulfilled, and Ephesus sunk with the general overthrow of the Greek empire in the fourteenth century." The plough has passed over the city; and when visited in March, 1826, by the Rev. Messrs. Hartley and Arundell, green corn was growing in all directions, amidst the forsaken ruins; and one solitary individual only was found who bore the name of Christ, instead of its once flourishing church. Where once assembled thousands exclaimed, "Great is Diana of the Ephesians," now the eagle yells and the jackal moans. The soil of the plain on which the ruins of Ephesus lie appears rich; in the summer of 1835, when visited by Mr. Addison, it was covered with a rank burnt-up vegetation. "This place," he states, "is a dreary, uncultivated spot; a few corn-fields were scattered along the site of the ancient city, which is marked by some large masses of the shapeless ruins and stone walls."

EPHESIANS, EPISTLE TO THE. This Epistle was written when St. Paul was the first time a prisoner at Rome; and as he does not express any hope of an immediate release, as he does in some others dated from this city, it is supposed that it was written during the early part of his confinement, and the year 61 is that usually fixed upon. It was carried to Ephesus by Ty-chicus, whom the Apostle characterizes as "a beloved brother and faithful minister in the Lord," but of whom there are few particulars recorded in the Apostolic writings. It is thought to have been occasioned by some agreeable intelligence, which St. Paul had received from certain individuals who had recently come from Asia Minor; for we find him, (ch. 1. 15, 16,) after commending the Ephesians for their steadfastness, exclaiming, "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks to you, making mention of you in my prayers." "A dangerous and almost epidemical apostasy from the faith," says Dr. Whitby, "having happened among the Jewish churches in Asia, the Apostle had great reason, after

eight years' absence, to give thanks to God for the steadfastness in the faith which he had heard of in the rest."

The other churches in Asia were considered as the daughters of the church at Ephesus. An extraordinary multitude of heathens embraced the faith at Ephesus, insomuch, that Demetrius, the silversmith, apprehended he should be ruined, as the demand for offerings for the temple of Diana had almost ceased. This agrees with the account given fifty years after by Pliny of the prodigious number of Christians in the Lesser Asia. St. Paul had a virulent enemy in the church of Ephesus, in the person of Alexander, the Jewish coppersmith, who was probably of the sect of the Pharisees.

The Apostle Paul has been generally admitted to be the author of the Epistle to the Ephesians. Ignatius expressly cites it as his production, and makes seven distinct allusions to it; and as he was contemporary with St. Paul, his testimony alone is sufficient to determine its genuineness. This Epistle is likewise alluded to by Polycarp, and is cited by name by Irenæus, Clement of Alexandria, Tertullian, Origen, and by all subsequent writers without exception. Most of the ancient manuscripts, and all the ancient versions, have the words *ἐν Ἐφέσῳ*, "at Ephesus," in the first verse of this Epistle, which is an evident proof that it was written to the Ephesians. It has, however, been conjectured by Grotius, Mill, Wetstein, Vitringa, Venema, Benson, Paley, and others, that the Epistle was not addressed to the Ephesians, but to the Laodiceans; they rest this opinion, first on the assertion of Marcion, a heretic of the second century, who affirmed the same thing, but his testimony is of no weight; for Marcion altered and interpolated the writings of the New Testament, to make them favourable to his sentiments, and upon this very account he is censured by Tertullian, (A.D. 200,) as setting up an interpolation of his own with regard to the Epistle in question, in opposition to the true testimony of the Church. Another ground of objection is, that there is no evidence to show that St. Paul ever saw or resided among the persons to whom it is addressed, whereas it is certain that he had been twice at Ephesus before he wrote the Epistle, and one of those times he had resided in the city upwards of two years. But most stress has been laid upon the direction given by St. Paul in Colossians 4. 16, that the Colossians should "cause the Epistle which he wrote to them to be read also in the church of the Laodiceans, and that they should likewise read the Epistle from Laodicea;" which (it is contended) affords a plain proof that the Epistle in our copies inscribed to the Ephesians, must be that which is intended in Colossians 4. 16, and consequently, was originally written to the Laodiceans. But this conclusion does not necessarily follow; for it is most probable, that by "the Epistle from Laodicea," St. Paul meant the Epistle to the Ephesians, a copy of which was sent by the Apostle's direction to the Laodiceans, whose city lay between Ephesus and Colossæ; and as it was within the circuit of the Ephesian church, (which was the metropolitan of all Asia, as Ephesus was the chief city of Proconsular Asia,) the Epistle of the Ephesians may refer to the whole province.

Archbishop Usher, Michaëlis, Haenlein, Hug, and Cellerier, get rid of all the difficulties attending this question, by supposing the Epistle to have been encyclical or circular, and addressed to the Ephesians, Laodiceans, and some other churches in Asia Minor. But it could hardly be circular in the sense in which Michaëlis understands the term; for he supposes that the different copies transmitted by St. Paul had *ἐν Ἐφέσῳ*, at Ephesus, *ἐν Λαοδικείᾳ*, at Laodicea, &c., as occasion required, and that the reason why all our

manuscripts read *ἐν Ἐφέσῳ* is, that when the Books of the New Testament were first collected, the copy used was obtained from Ephesus; but this, Bishop Middleton observes, seems to imply, what cannot be proved, that the canon was established by authority, and that all copies of this Epistle not agreeing with the approved edition were suppressed. Dr. Macknight is of opinion, that St. Paul sent the Ephesians word by Tychicus, who carried their letter, to send a copy of it to the Laodiceans, with an order to them to communicate it to the Colossians. This hypothesis will account, as well as that of Michaëlis, for the want of those marks of personal acquaintance, which the Apostle's former residence might lead us to expect, and on which so much stress has been laid; for everything local would be purposely omitted in an Epistle which had a further destination.

It has been justly observed that the Epistle to the Ephesians is written with great animation, and it has always been held in the highest value for the importance of its matter and the elegance of its composition. It consists of, or is divided into, six chapters, the three first of which are considered as doctrinal, and the other three as practical. After the Apostolic salutation, St. Paul expresses his gratitude to God for the blessings of the Gospel dispensation, the excellences of which he points out in the second chapter, showing that redemption through Christ is to be ascribed solely to the grace of God; and in the third, he declares the mystery or hidden purpose of God to be, that the Gentiles as well as the Jews should be partakers of the blessings of the Gospel, that through the goodness of God he was specially called to be the Apostle of the Gentiles; and he exhorts the Ephesians not to be dejected on account of his sufferings, concluding the chapter with an affectionate prayer and an animated doxology. In the other three chapters the Apostle confines himself to practical exhortations. In the fourth, he recommends unity, purity of life, veracity, humility, and gentleness; in the fifth, he enjoins charity, forbids any species of licentiousness, and enforces the duties of husbands and wives; and in the sixth and last chapter, he points out the relative duties of children to their parents, of servants towards their masters, recommending watchfulness and firmness in the Christian warfare, and concluding with the general benediction.

EPHOD. See HIGH PRIEST.

I. EPHRAIM, *אֶפְרַיִם* was the youngest son of the patriarch Joseph, by Asenath, the daughter of Potipherah, the priest of On. (Gen. 41. 52; 48. 1.) When Jacob blessed Manasseh and Ephraim, he put his right hand on the head of the latter, and Joseph thinking it was done in mistake interfered, saying, "Not so, my father, for this is the first-born; put thy right hand upon his head." The aged patriarch replied, "I know it, my son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." (Gen. 48. 17-19.) Ephraim gave his name to one of the tribes of Israel, and his posterity multiplied in Egypt to the number of forty thousand five hundred men capable of bearing arms. (Numb. 2. 18, 19.) Moses mentions the "thousands of Manasseh," but they are limited when he compares them to the "ten thousands of Ephraim." (Deut. 33. 17.) We may judge how rapidly this tribe increased in population from the pedigree of Joshua, who was in the tenth generation. (1Chron. 7. 20-27.) Ephraim is designated as the tribe of Joseph. (Numb. 1. 32; Rev. 7. 8.)

The territory or province of Ephraim was bounded by

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the Mediterranean on the west, and the river Jordan, which separated it from Gad, on the east; on the south, by the territory of Benjamin and part of Dan; and on the north, by its kindred half-tribe of Manasseh. The chief places were Beth-horon, the Nether and Upper, Timnath, Serah, Gezer, Lydda, Michmash, Naioth, Samaria, Shechem, and Shiloh. Some parts of the country were rocky and mountainous, but these were covered with good pasture, and occasionally with fine trees, while the valleys and plains were rich, fertile, and luxuriant. The ark and tabernacle remained with this tribe at Shiloh for a considerable time. The tribe produced several distinguished persons, among whom Joshua is eminently conspicuous. The Ephraimites were unable to utter the sound *sh*, to which they gave the sound of *s*. (Judges 12. 6.) Ephraim is repeatedly mentioned by the Prophets, who by it comprehend all the Ten Tribes, because it contained Samaria, the capital. The territory of Ephraim was very limited, and we find both them and Manasseh complaining to Joshua of the narrowness of their allotment. But Joshua remained firm in his impartiality; he told them that they must enlarge the district by their valour. (Josh. 17. 14-17.)

II. A city of Judæa, eight Roman miles north of Jerusalem, according to Eusebius, and near a desert of the same name; to which Our Saviour retired after he had raised Lazarus from the dead. (John 11. 54.)

EPHRAIM, FOREST OF, an extensive forest near the Jordan, which the children of Ephraim were advised by Joshua to cut down. (Josh. 17. 15.) It was here that the battle was fought which decided the fate of Absalom, and here Absalom was suspended from an oak and was slain. (2Sam. 18. 6,8,17.) The wood in the vicinity of Bethel appears to have been part of the the Wood of Ephraim. (2Kings 2. 24.)

EPHRAIM, MOUNTAINS OF, called also the Mountains of Israel, are situated in the centre of the Holy Land, and opposite to the Mountains of Judah. The soil of both ridges is fertile, excepting those parts of the Mountains of Israel which approach the region of the Jordan, and which are both rugged and difficult of ascent. Joshua was buried in the border of his own inheritance in Timnath-heres, "in the mount of Ephraim, on the north side of the hill Gaash." (Judges 2. 9.)

EPHRATAH or EPHRATH, the ancient name for the town of Bethlehem, (Micah 5. 2,) on the way to which Rachel was buried. (Gen. 35. 19.)

EPHRATHI, the name of the second wife of Caleb, who was the mother of Hur. (1Chron. 2. 19.)

EPICUREANS, a sect of Grecian philosophers with whom St. Paul held conferences at Athens. (Acts 17. 18.) Epicurus, its founder, was born in Attica, about 342 years before the Christian era. The leading tenet in his philosophy was, the notion that the happiness of men consisted in pleasure, not such as arises from selfish gratifications and vice, but from the enjoyments of the mind and the practice of virtue. He maintained that the world was formed by a fortuitous concourse of atoms, and denied that God governs the world, or in the least condescended to interfere with the concerns of his creatures. He also denied the immortality of the soul and the existence of angels. His followers were numerous and his doctrines were rapidly disseminated; but his application of them was completely perverted, and the public morals were undermined and corrupted.

St. Paul, in his masterly address at Athens, takes

occasion to notice some of the opinions held by this sect, and accordingly asserts: That "God made the world and all things therein;" which proposition, though agreeable to the general belief and opinion, was yet directly contrary to that both of the Epicureans and the Peripatetics. "That seeing He is Lord of heaven and earth, He dwelleth not in temples made with hands, neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life and breath and all things;" which was levelled not so much against the philosophers as against the popular religion of Athens; for the philosophers seldom or never sacrificed; and even the Epicureans themselves admitted the self-sufficiency of the Deity. That "He hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;" which was not only opposed to the Epicureans, who derived the beginning of the human race from the mere effects of matter and motion, but to the Peripatetics or Aristotelians, who denied mankind to have any beginning at all, having subsisted in eternal succession. The Apostle in conclusion observes, "Because He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised him from the dead:" till now they had heard him with silence and attention, because, though every period of his discourse glanced at some of his hearers, yet it coincided with the notions of others; but "when they heard of the resurrection of the dead, some mocked," (the Epicureans,) "and others said," (the Platonists and the graver sort of his audience,) "We will hear thee again of this matter," putting it off to a more convenient season. "So Paul departed from among them."

EPIPHANY, a festival of the Christian church, otherwise called the Manifestation of Christ to the Gentiles. It is observed on the sixth day of January, in honour of the appearance of Our Saviour to the three magi or wise men, who came to adore and bring him presents. In Germany, this feast is called the day of the holy three kings; the Greeks term it Theophany, or appearance of God. This festival was not observed in the earliest ages of the Church, as appears from the omission of it in Origen's list; but it seems to have been common as early as the beginning of the fourth century; a fact which is sufficiently attested by the homilies of the two Gregories, and by a passage of Ammianus Marcellinus, who mentions the observance of this festival by the Emperor Julian as an act of dissimulation.

EPISTLES. The Epistles contained in the New Testament were written by the Apostles on various occasions, to approve, condemn, or direct the conduct of Christian churches. They are twenty-one in number, and are generally divided into two classes; viz., the Epistles of St. Paul and the Catholic Epistles. Of these Apostolical letters, fourteen were written by the great Apostle of the Gentiles, which are not placed in our Bibles according to the order of time when they were composed, but according to the supposed precedence of the societies or persons to whom they were addressed. Thus, the Epistles to churches are disposed according to the rank of the cities or places whither they were sent. The Epistle to the Romans stands first, because Rome was the chief city of the Roman empire; this is followed by the two Epistles to the Corinthians, because Corinth was a large, polite, and renowned city. To them succeeds the Epistle to the Galatians, who were the inhabitants of Galatia, a region of Asia Minor, in which

were several churches. Next follows the Epistle to the Ephesians, because Ephesus was the chief city of Asia Minor, strictly so called. Afterwards come the Epistles to the Philippians, Colossians, and Thessalonians, whose cities were not distinguished by any particular circumstance. Dr. Lardner also thinks it not unlikely that the shortness of the two Epistles to the Thessalonians, especially of the second, caused them to be placed last among the letters addressed to churches, though in point of time they are the earliest of St. Paul's Epistles. Among the Epistles addressed to particular persons, those to Timothy have the precedence, as he was a favourite disciple of St. Paul, and also, because these Epistles are the longest and fullest. To them succeeds the Epistle to Titus, who was an Evangelist; and that to Philemon is placed last, as he is supposed to have been only a private Christian. Last of all comes the Epistle to the Hebrews, because its authenticity was doubted for a short time, though without any foundation. Dr. Lardner also thinks that it was the last written of all St. Paul's Epistles.

The Epistles afford many and most powerful evidences of the truth of Christianity; they appeal to a great number of extraordinary facts; and allude to principles and opinions as admitted, or as prevailing, or as opposed, among those to whom they are addressed. They mention a considerable number of persons, describe their situations in life, hint at their connexions with the churches, and by sometimes addressing them, and sometimes recommending them by name, they connect their testimony with that of the writer of the Epistle; and often, no doubt, they gave a proportionate influence to those individuals. Besides this, it is most likely that individuals mentioned in the Epistles would carefully procure copies of these writings, would give them all the authority and all the notoriety in their power, would communicate them to other churches, and, in short, would become vouchers for their genuineness and authenticity. We in the present day who possess these inspired documents, may learn from them many things for our advantage and our conduct; how to avoid those evils which formerly injured the professors of true religion; and how to rectify those errors and abuses to which time and incident occasionally gave rise, or to whose spread and prevalence particular occurrences or conjunctures are favourable.

Historical books, like those of the Four Gospels, are evidently not calculated for a full development of the doctrines and precepts of Christianity. They were intended for another purpose; and, in order to give a complete view of the real nature, tendency, and scheme of the religion of Christ, to explain its principles, to enforce its injunctions, to impress it upon the hearts and consciences of men, there was wanting some appeal more argumentative and didactic. Such an inestimable appendix to the Evangelists is supplied in the Epistles. In them we are favoured with a longer exposition of truths already delivered,—an exposition flowing from the authority of Our Lord himself.

Some writers have proposed to arrange the Epistles in the order of time in our Bibles; but to this classification there are two serious objections. (1.) The order of their dates has not yet been satisfactorily or unanimously made out; and (2.) Very considerable difficulty will attend the alteration of that order which has been adopted in all the editions and versions of the New Testament. This was the received arrangement in the time of Eusebius, who flourished in the beginning of the fourth century, and probably also of Irenæus, who lived in the second century. As, however, a knowledge of the time when the Epistles of St. Paul were written, cannot fail

to be both instructive and useful to the Biblical student, we subjoin a table, which exhibits the places where, and the time when, they were, in all probability, respectively written:—

Epistles.	Places.	Date, A.D.
1Thessalonians . . .	Corinth	52
2Thessalonians . . .	Corinth	52
Galatians	Corinth	52 or 53
1Corinthians	Ephesus	57
Romans	Corinth	57 or 58
2Corinthians	{ Macedonia, perhaps from Philippi . . . }	58
Ephesians	Rome	61
Philippians	Rome	62 or 63
Colossians	Rome	62
Philemon	Rome	62 or 63
Hebrews	{ Italy, perhaps from Rome . . . }	62 or 63
1Timothy	Macedonia	64
Titus	Macedonia	64
2Timothy	Rome	65

The Catholic Epistles are seven in number, and contain the letters of the Apostles James, Peter, John, and Jude. See CATHOLIC EPISTLES; also BIBLE; CANON.

EPOCH, a series of years commencing from a certain point of time, called an epocha. The generality of authors use the terms *æra* and *epoch* in a synonymous sense, which may be understood for the point of time from which any computation begins.

The ancient Jews made use of several *æras* in their computation, which have been already noticed. (See *ÆRA*.) The *æra* in general use among Christians is that from the birth of Our Lord, concerning the true time of which some chronologers differ; some place it two years, others four, and others again five, before the vulgar *æra*, which is fixed for the year of the world 4004; but Archbishop Usher, and most modern chronologers, place it in the year of the world 4000.

The ancient heathens used several *æras*, as, (1.) The *æra* of the first Olympiad, which is placed in the year of the world 3228. (2.) The taking of Troy by the Greeks, in the year of the world 2820, and B.C. 1884. (3.) The voyage undertaken for bringing away the golden fleece, A.M. 2760. (4.) The foundation of Rome, A.M. 2856. (5.) The *æra* of Nabonassar, A.M. 3257. (6.) The *æra* of Alexander the Great, or his last victory over Darius, A.M. 3674, and B.C. 330. See AGES OF THE WORLD; CHRONOLOGY.

ERASTUS, a treasurer or chamberlain of the city of Corinth. (Rom. 16. 23.) He resigned his employment, and followed St. Paul to Ephesus, and was afterwards sent by the Apostle to Macedonia, with Timothy. They were both with him at Corinth, A.D. 58, when he wrote his Epistle to the Romans, whom he salutes in both their names; and it is probable that Erastus afterwards accompanied him till his last voyage to Corinth, in the way to Rome, where he suffered martyrdom; for then Erastus remained at Corinth. (2Tim. 4. 20.)

ERECH, a city of Chaldæa, built by Nimrod, the grandson of Cush. (Gen. 10. 10.) Its true site appears very uncertain. The rabbins assert that it is the same as the present Orfah, the Ur of the Scriptures. Bochart supposes it to have been Aracea, or Arecha, on the Tigris, on the borders of Babylon and Susiana. Mr. Ainsworth observes, "St. Jerome, according to Cellarius, speaks of Arach, or Erech, as identical with Edessa, and Accad with Nisibin; and, by a still more remote approximation, Abu-el Faraj, educated in the monasteries of the Masius, identified Erech, Accad, Chalne, with Urfah, Nisibin, and Mardin. Independently of the objections against such an identification which exists in

the correct positioning of Senaar, the country of Sinjar does not correspond at all with the physical description of the land of Senaar, as contained in the Holy Writ, and which describes it as a plain. Sinjar is a rocky, hilly, and stony district, a country of uplifted tertiary formations, and of pseudo-volcanic rocks, and its name is indicative of a country 'oppressed with stones like teeth;' and amidst this wild district there are no monuments, nor are there any traditions preserved, which in any way assist in the determination of the sites of the great cities of the kingdom of Nebuchadnezzar."

Keith, in allusion to the fulfilment of prophecy, remarks, "Where there were crowded thoroughfares from city to city, there is now 'silence and solitude;' for the ancient cities of Chaldaea are 'desolations, where no man dwelleth, neither doth any son of man pass thereby.'"

ESAR-HADDON, the son and successor of Sennacherib, king of Assyria. See ASSYRIA.

ESAU, עֶשָׂו the son of Isaac, and elder brother of Jacob. He received this name, according to Genesis 25. 25, from being covered with hair. His descendants, the Idumæans, are frequently called עֲדוֹם *Edom*. It appears he delighted much in hunting; while Jacob, being more domestic in his habits, became the favourite of his mother, Rebekah, by whose counsel and direction he surreptitiously obtained his father's blessing in preference to Esau; who found no change of purpose in his father, though he sought it earnestly with tears. (Gen. 27. 1-34; Heb. 12. 17.) On Jacob's return into Canaan from Mesopotamia, whither he had fled to avoid the resentment of his brother, Esau received him with great kindness; and on Isaac's death he returned to Mount Seir. Concerning the remainder of his life, or the manner of his death, the Scriptures are silent. In the historical and prophetic books, Esau and Edom respectively denote Idumæa, and the Idumæan tribes.

On the most important part of Esau's history, the selling of the birthright, it has been observed, (1.) That although it was always the design of God that the blessing connected with primogeniture in the family of Abraham should be enjoyed by Jacob, and to exercise his sovereignty in changing the succession in which the promises of the Abrahamic covenant might descend; yet the conduct of Rebekah and Jacob was reprehensible in endeavouring to bring about the Divine design by the unworthy means of contrivance and deceit; and they were duly punished for their presumption. (2.) That the conduct of Esau in selling his birthright was both wanton and profane. It was wanton, because he, though faint, could be in no danger of not obtaining a supply of food in his father's house; and was therefore wholly influenced by his appetite, excited by the delicacy of Jacob's pottage. It was profane, because the blessings of the birthright were spiritual as well as civil. The church of God was to be established in the line of the first-born; and in that line the Messiah was to appear. These high privileges were despised by Esau, who is therefore made by St. Paul a type of all apostates from Christ, that, like him, profanely despise their birthright as sons of God.

ESDRAELON. The plain of Esdraelon, also called the Great Plain, known in Scripture as the plain of Megiddo, and the Armageddon of the Apocalypse, (Rev. 16. 16,) extended about thirty miles in length from east to west, and eighteen in breadth from north to south. It is bounded on the north by the mountains of Galilee, and on the south by those of Samaria; on the eastern part by Mount Tabor, the Little Hermon, and Gilboa; and on the west by Carmel, between which range and the

mountains of Galilee is an outlet, whereby the river Kishon winds its way to the bay of Acre. Here, in the most fertile part of the land of Canaan, the tribe of Issachar rejoiced in their tents. (Deut. 33. 18.) In the first ages of Jewish history, as well as during the Roman empire and the crusades, and even in later times, this plain has been the scene of many a memorable contest. Here it was that Barak, descending with his ten thousand men from Mount Tabor, discomfited Sisera and all his chariots, even nine hundred chariots of iron, and all the people that were with him, gathered from Harosheth of the Gentiles unto the river of Kishon; where all the host of Sisera fell upon the edge of the sword, and there was not a man left. (Judges 4. 13, 15, 16.) Here, also, Josiah, king of Judah, fought in disguise against Necho, king of Egypt, and fell by the arrows of his antagonist. (2Kings 23. 29.) Josephus often mentions this remarkable part of the Holy Land, and always under the appellation of the Great Plain; under the same name it is also spoken of by Eusebius and Jerome. "It has been a chosen place for encampment," says Dr. Edward Daniel Clarke, "in every contest from the days of Nabuchodonosor, king of the Assyrians, in the history of whose war with Arphaxad it is mentioned as the great plain of Esdraelon, until the disastrous march of the late Napoleon Bonaparte from Egypt into Syria. Jews, Gentiles, Saracens, Christian crusaders, Egyptians, Persians, Druses, Turks, Arabs, and French, warriors out of every nation which is under heaven, have pitched their tents in the plain of Esdraelon, and have beheld the various banners of their nation wet with the dews of Tabor and of Hermon." The Rev. Mr. Jowett in 1823 counted, in his road across this plain, only five very small villages, consisting of wretched mud hovels, chiefly in ruins, and only a very few persons moving on the road; so that to this scene the words of Deborah might again be truly applied: "The highways were unoccupied; the inhabitants of the villages ceased,—they ceased in Israel." (Judges 5. 6, 7.)

Professor Robinson states, We crossed the great plain from Jenin to Nazareth by a route somewhat east of the usual one; passing through Zer'm, the ancient Jezreel, and Solam, the ancient Shunem; which Jerome also writes Sulem. At a distance on the south-west edge of the plain are seen Táannuk and Lejrus, corresponding to the ancient Taanach and Megiddo. The eastern part of the plain of Esdraelon has never yet been correctly laid down in the maps. Two mountain ridges run out into it from the east, commencing near the brow of the Jordan valley, and extending westward to near the middle of the plain. The southern ridge is Gilboa, the northern is the Little Hermon of Jerome. They divide the eastern half of the plain into three parts; of which the northern and southern decline towards the west, and their waters flow off to the Kishon, while the middle portion, between Gilboa and Hermon, slopes to the east, and its waters descend to the Jordan through a broad valley, or plain, at Bisan, the ancient Bethshan. Jezreel stood on the southern brow of this central valley; in which are copious fountains. One of these is now called Jalûd, the Tubiana of the crusaders, and doubtless the ancient fountain of Jezreel." This plain is said to be extremely fertile, having a rich alluvial soil, about three feet deep, resting on a substratum of gravel and whitish limestone. As seen from above, it is not a perfect level, but a tract of gentle undulation, in the midst of hills which inclose it on every side. It is destitute of trees, but so rich is the soil, that Morison thinks, if it were cultivated as it ought to be, it would alone suffice to supply the whole of Galilee with corn,

even were that province as populous now as it was in ancient times. D'Arvieux, who was there in May, when the corn had nearly reached maturity, says that when one looks over the plain from an eminence, and sees the immense surface of corn in motion, a lively image of the agitation of the sea is presented to him. In the early spring, Major Skinner saw the plains green in all directions with the rising grain. Yet Dr. Edward Daniel Clarke speaks of it as "one vast meadow covered with the richest pastures." From these statements it may be inferred that there is much pasture ground, and much cultivation in the plain. Those who describe it as uncultivated, but rich in natural herbage, passed through those parts only which were in this state, and concluded all the rest to be like it.

ESDRAS, the name of two Apocryphal books. It is not known at what time the first book of Esdras was written: it is only extant in Greek, and in the Alexandrian manuscript it is placed before the canonical book of Ezra, and is there called the first book of Ezra, because the events related in it occurred prior to the return from the Babylonish captivity. The contents are chiefly historical, giving an account of the return of the Jews from the Babylonish captivity, the building of the second Temple, and the re-establishment of Divine worship. The style of this book is much purer than that of the greater part of the Septuagint version, and is said frequently to approach that of Symmachus, the most elegant of all the Greek translators of the Bible. Although this book is often cited by the Fathers, it is rejected by Jerome, and the church of Rome has never recognised its canonical authority, neither is it appointed to be read for lessons in the Anglican church.

The second book of Esdras is chiefly composed of a relation of certain visions of Esdras, but the prophecies they contain have never been quoted as evidence by Christian writers. It seems impossible, at this distant period, to determine with certainty in what language it was originally written. Morinus conjectures that it was Hebrew, or perhaps Chaldee, from which it was translated into Greek, and thence into Latin. Archbishop Laurence thinks it highly probable that the Latin version was taken from the Greek; and it is undoubtedly of very high antiquity. In the Ethiopian version it is termed the first book of Esdras. Both this and the Arabic version have only from chapter 3 to chapter 14 inclusive. The author of this book is unknown; although he personates Ezra, it is manifest from the style and contents of his book that he lived long after that celebrated Jewish reformer. Numerous rabbinical fables occur in this book, particularly the account of the six days' creation, and the story of Behemoth and Leviathan, two monstrous creatures that are designed as a feast for the elect after the day of resurrection, &c. He says that the ten tribes are gone away into a country which he calls Arsareth, (13. 40-45,) and that Ezra restored the whole body of the Scriptures, which had been entirely lost. (14. 21.) He speaks of Jesus Christ and his Apostles in so clear a manner that the Gospel itself is scarcely more explicit. On these accounts, and from the numerous vestiges of the language of the New Testament which are discoverable in this book, Moldenhawer and some other critics conclude that it was written by some converted Jew, who assumed the name of Esdras or Ezra, in the close of the first, or early in the second century. But Archbishop Laurence considers the passages in question to be interpolations, and observes that the character which the unknown writer gives of the Messiah is a very different one from what a Christian would have given. He is therefore of opinion

that this book was written by a Jew, who lived before the commencement of the Christian era. This book was rejected as apocryphal by Jerome.

ESH-BAAL, the youngest of the four sons of Saul, the other three being Jonathan, Abinadab, and Melchishuah. (See ISHBOSHETH.) There is some difficulty in understanding the genealogy of Saul's family, through the difference of the names by which many of its members are called in the books of Samuel and Chronicles: in the former we have Aphiah, Bechorath, Zeror, Abiel, Kish, Saul, (1Sam. 9;) in the latter, Jehiel, Gibeon, Ner, Kish, Saul. (1Chron. 8. 9.) It is evident that this is but a nominal difference, but it excites some surprise to find the name Baal so frequently entering into the appellations of this family as given in the Chronicles. One of the sons of Gibeon is called simply Baal. Of those of Saul, one is Esh-Baal, (*the fire of Baal*;) and the son of Jonathan, commonly called Mephibosheth, is here named Merib-baal. It was used in these occasions doubtless in its primary signification as "Lord," as Melech, or Melchi, or Moloch, was used similarly in its primary signification "King," and both without reference to the idol deities.

I. ESHCOL. One of the allies of Abraham, who dwelt with him in the valley of Mamre, and accompanied him in the pursuit of Chedorlaomer and the other confederated kings who pillaged Sodom and Gomorrah, and carried away Abraham's nephew, Lot. (Gen. 14. 24.)

II. The valley of the brook of Eshcol was that in which the Hebrew messengers, who went to spy the land of Canaan, cut a bunch of grapes so large that it was carried on a pole between two men as a specimen of the delicious fruit produced by the country. It was situated in the southern part of Judah, near Hebron. (Numb. 13. 24.)

"About half an hour from Hebron we came to a valley," says Stephens, "supposed to be the vale of Eshcol, where the spies sent out by Moses found the grapes. On the right we passed a ruined wall, by some called the cave of Machpelah, or sepulchre of the patriarchs, but which the Jews at Hebron had called the house of Abraham."

The carrying of a bunch of grapes between two men, was not done, probably, merely from its weight, but that it might be brought uninjured, and without being crushed, into the Israelitish camp; but there is abundance of evidence from travellers that bunches of grapes in the East grow to a very large size.

Mariti says, "In other parts of Syria I have seen grapes of such an extraordinary size that a bunch of them would be a sufficient burden for one man." Reland says that a merchant who lived several years at Rama assured him that he had there seen bunches of grapes which weighed ten pounds each. Vines and grapes of an extraordinary size are found in other parts of the East. Strabo says that, in a country south-west of the Caspian Sea, there are vines which two men can scarcely span, the bunches of which are of extraordinary length. Olearius, in 1637, saw in this country, now called Ghilan, vines, the stem of which was as thick as a man's body. At Iran he states there is a kind of grapes which are of a brown red colour, and as large as Spanish plums.

ESHTAOL, a town which first belonged to the tribe of Judah, and afterwards to that of Dan. (Josh. 15. 33.) This city is connected with the history of Samson; and it was from here and Zorah, another of the same canton, that the Danites were sent forth, who

took the city of Laish, afterwards called Dan from its captors. Eusebius says Eshtaol was ten miles from Eleutheropolis. The village now called Esdad by the Arabs is thought to occupy its site; it is a miserable place, composed of a few mud huts.

ESPOUSAL. See MARRIAGE.

ESSENES. This was an ancient sect among the Jews, respecting the origin of which there is some difference of opinion. They have been identified with the fraternity of Assidæans, who are mentioned in 1 Maccabees 2. 42, as being zealously devoted to the Law; while others trace their descent from the Rechabites. It is most probable they derived their origin from Egypt, where the Jewish refugees, who fled for security after the murder of Gedaliah, were compelled, on the captivity of the greater part of their body, to lead a recluse life, out of which the Essene institute might have grown. They were dispersed chiefly through Palestine, Syria, and Egypt, though they were to be met with in other countries. The Essenes were divided into two classes. (1.) The practical, who lived in society, and some of whom were married. They dwelt in cities and their vicinity, and applied themselves to husbandry and other occupations. (2.) The contemplative Essenes, who were also called Therapeutæ, or Physicians, from their application principally to the cure of the diseases of the soul, devoted themselves wholly to meditation, and avoided living in great towns, as unfavourable to a contemplative life.

Both the ordinary Essenes and the Therapeutæ held their property in common; and those things which they stood in need of for the support and the comforts of life, were distributed to them from the common stock. The candidates for admission gave their property to the society, but those who were destined for a membership with the Therapeutæ left theirs to their friends; and both, after a number of years of probation, made a profession, which bound them to the exercise of the strictest uprightness. The Essenes offered prayers before sunrise: after which each one was sent, by the person who was placed over them, to his respective trade, or to some agricultural employment. About eleven o'clock in the day, they left their work, and assembled to partake of their bread and pottage. In the evening, also, their supper was in common. Before and after meals the priest offered up prayers. On the Sabbath, the Essenes listened to the reading of the Law in their synagogues, which was accompanied with an allegorical explanation; they also read books by themselves in private on that day. They pretended to possess the secret names of angels, which they deemed an act of impiety to communicate to profane persons. They were upright, kept themselves free from crimes, and were particularly celebrated for their veracity. They did not approve of oaths, and never took one, except when joining the order. They asserted that slavery was repugnant to nature, and some of them made pretensions to the gift of prophecy. If any one were found guilty of any crime, he was excluded from their society.

In respect to doctrine, their sentiments were nearly the same with those of the Pharisees, as they believed that God was the author of all good, but not of evil; or, in other words, co-operated in good actions, but not in evil. They also believed that the soul was immortal, that the good, after death, received rewards beyond the islands of the sea, and that the wicked suffered punishments under the earth. They objected to sacrifices from slain animals, and accordingly did not visit the Temple.

Although Our Saviour censured all the other sects of

the Jews for their vices, yet he never spoke of the Essenes; neither are they mentioned by name in any part of the New Testament. The silence of the evangelical historians concerning them is by some accounted for by their secluded mode of life, so that they did not come in the way of Our Saviour as did the Pharisees and Sadducees. But though the Essenes are not expressly named in any of the sacred books, it has been conjectured that they are alluded to in several passages. Thus those whom Our Lord terms eunuchs, (Matt. 19. 12,) are supposed to be the contemplative Essenes. St. Paul is generally understood to refer to them in Colossians 2. 18, 23, where he directs those to whom he writes to abstain from "worshipping of angels," and "neglecting the body;" cautions peculiarly applicable to the doctrine and practices of the Essenes, who, when they received any persons into their number, made them solemnly swear that they would keep the books of the sect, and the names of the angels, with care. The tenets referred to by St. Paul, (Col. 2. 21,) "Touch not, taste not, handle not," are such as the Essenes held, who would not taste any pleasant food, but lived on coarse bread, and drank nothing but water; and some would not taste any food at all till after sunset. If touched by any that were not of their own sect, they would wash themselves, as after some great pollution. It has been conjectured that there might be a sodality of Essenes at Colossæ, as there were in many other places out of Judæa; and that some of the Christians, being too much inclined to Judaism, might also affect the peculiarities of this sect.

ESTHER, אֶסְתֵּר the great-niece of Mordecai, by whom she was adopted. On the divorce of Vashti, she became the queen-consort of Ahasuerus. Sir John Malcolm tells us that the sepulchre of Esther and Mordecai stands near the centre of the city of Hamadan. It is a square building, terminated by a dome, with an inscription in Hebrew upon it, translated and sent to him by Sir Gore Ouseley, late ambassador to the court of Persia. It is as follows:—"Thursday, fifteenth of the month Adar, in the year 4474 from the creation of the world, was finished the building of this temple over the graves of Esther and Mordecai, by the hands of the good-hearted brothers Eleas and Samuel, the sons of the deceased Ishmael of Kashon." See **ACHMETHA**.

ESTHER, BOOK OF. The Book of Esther is so called because it relates the history of Esther, the Jewish captive who gained the affections of King Ahasuerus, and by marriage with him was raised to the throne of Persia. The Jews term it Megillah Esther, or the volume of Esther. Some of the Fathers questioned its authenticity, in consequence of the name of God being omitted throughout, but it has always been received as canonical by the Jews, who hold this book in the highest estimation, placing it on a level with the Law of Moses. They believe that whatever destruction may attend the other sacred writings, the Pentateuch and the Book of Esther will always be preserved by a special Providence.

Biblical critics are much divided in opinion as to the author of this book. Augustine ascribes it to Ezra; by others it is attributed to the joint labours of the great synagogue, who, from the time of Ezra to Simon the Just, superintended the canon of Scripture. Philo the Jew assigns it to Joachin, the son of Joshua the high priest, who returned with Zerubbabel. Cellerier ascribes it to an unknown author, who was contemporary with the facts recorded in this book. Others think it was composed by Mordecai and Esther jointly, which conjecture is grounded on the following declaration in Esther

9. 20, 23:—"And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of King Ahasuerus, and the Jews undertook to do as they had begun, and as Mordecai had written unto them;" but the context of the passage clearly shows that these words do not relate to the book itself, but to the circular letters which Mordecai sent to the Jews in all the provinces of the Persian empire, announcing the mighty deliverance from their enemies which had been vouchsafed to them, and instituting a perpetual anniversary in commemoration of such deliverance.

The omission of the name of God has been accounted for, from the fact, that this book is a translated extract from the memoirs of the reign of the Persian monarch Ahasuerus. The Asiatic sovereigns, it is well known, caused annals of their reigns to be kept; numerous passages in the Books of Kings and Chronicles, prove that the kings of Israel and Judah had such annals; and the Book of Esther itself attests that Ahasuerus had similar records. (2. 23; 6. 1; 10. 2.) It was highly important that the Jews should have a faithful narrative of their history under Queen Esther, and it is probable that either Ezra or Mordecai had authority or credit enough to obtain such an extract. In such a case, the retaining of the Persian word *Purim* may be better accounted for, as well as the details concerning the empire of Ahasuerus, and for the exactness with which the names of his ministers and of Haman's sons are recorded. The circumstance of this history being an extract from the Persian annals, will likewise account for the Jews being mentioned only in the third person, and why Esther is so frequently designated by the title of queen, and Mordecai by the epithet of "the Jew." It will also account for those numerous parentheses which interrupt the narrative, in order to subjoin the illustrations which were necessary for a Jewish reader; and for the abrupt termination of the narrative by one sentence relative to the power of Ahasuerus, and another concerning Mordecai's greatness. There is unquestionably no mention made of Divine Providence, or of the name of God, in these chronicles of Ahasuerus, and if the author of the extract had given it a more Jewish complexion,—if he had spoken of the God of Israel,—instead of rendering his narrative more credible, he would have deprived it of an internal character of truth.

The transactions recorded in this book relate to the time of Artaxerxes Longimanus, who reigned during the time of Ezra and Nehemiah. They commence about the year of the world 3544, and continue through a period not exceeding eighteen or twenty years. In our copies, the Book of Esther terminates with the third verse of the tenth chapter; but in the Greek and Vulgate Bibles, there are ten more verses annexed to it, together with six additional chapters, which the Greek and Roman churches account canonical. As, however, they are not extant in Hebrew, they are expunged from the sacred canon by Protestants, and are presumed to have been compiled by some Hellenistic Jew. They are supposed to have been originally written in Greek, whence they were translated into Latin, and formed part of the Italic or old Latin version, in use before the time of Jerome. Being then annexed to the canonical book, they passed without censure, but were rejected by Jerome in his version, because he confined himself to the Hebrew Scriptures, and these chapters were never extant in the Hebrew language. They are considered both by Jerome and Grotius as a work of pure fiction, annexed to the canonical book by way of embellishment.

The feast of Purim, or Lots, as the word signifies, held in commemoration of the deliverance of the Jews,

recorded in this book, is celebrated on the fourteenth and fifteenth days of the month Adar, (or of Ve-adar, if it be an intercalary year.) On this occasion the entire Book of Esther is read in the synagogues of the modern Jews, from a roll which contains this book alone. There is more feasting on the Purim than on any other festival during the year. The rabbins teach, that when the Messiah comes, all festivals will be abolished except that of Purim. The day previous to the feast is observed as a fast, called the fast of Esther, in commemoration of her fasting three days and nights before she went to supplicate the king for the deliverance of the Jews. (Esth. 4. 15.) Although Esther fasted in the first month, yet that being the time of the passover, they keep the fast now the day before the feast.

The manner of celebrating the feast at present is as follows:—On the thirteenth day at even they go to the synagogue, where, after saying the usual prayers, the reader reads the whole Book of Esther, and as often as he mentions the name of Haman, it is customary for the children, who have little wooden hammers, to knock against the wall, as a memorial that they should endeavour to destroy the whole seed of Amalek. After the Book of Esther has been read, they say some prayers and thanksgivings, which end the service. On the morning of the feast, they go to the synagogue, where after saying the usual prayers they take forth the Law, and read the portion which is from the eighth verse of the seventeenth chapter of Exodus, to the end of the last verse of the same, and which is read by three persons; a Cohen, a Levite, and an Israelite. After the portion has been read, they put the Law into the ark again, and the reader reads the Book of Esther, in like manner as the evening before; because the reading of Esther is considered as equivalent to the reading of the Law. The rest of the day is spent in feasting and rejoicing, and sending presents to each other, and giving liberally to the poor. They keep open houses; poor and rich, young and old, all have free access to come and enjoy themselves, and many of them, both male and female, dress themselves in all kinds of gaudy dresses, something similar to that of the chimney-sweepers going about on the first of May in London; and formerly they acted a play. The rabbins say, on the day of Purim a man may enjoy himself on this wise, that he may drink just as much, and no more, as will leave him able to know the difference between gold and silver, wood or stone.

In most manuscripts and editions of the Book of Esther, the names of Haman's sons contained in the ninth chapter are written under each other in ten lines, no other word being connected with them, in order to exhibit the manner in which they were hanged, each of the brothers being immediately suspended the one under the other, in one perpendicular line.

ETAM, a city in the tribe of Judah between Bethlehem and Tekoah, which was rebuilt and fortified by Rehoboam. (2Chron. 11. 6.) Josephus says that there are very pleasant gardens at Etam, abounding with water, about fifty furlongs, or six miles, from Jerusalem, to which Solomon used to resort. It is thus probable, that this was the site of one of Solomon's houses of pleasure, where he made him gardens and orchards, and pools of water. (Eccl. 2. 5, 6.) In the vicinity was the rock Etam, to which Samson retired after he had burned the harvest of the Philistines. (Judges 15. 8.)

ETERNAL PUNISHMENT. Much misplaced ingenuity has of late been displayed in some quarters to obscure the revelation of that important truth respecting the duration of the retribution which awaits the wicked,

and it is therefore desirable to recur to the primary signification of the Greek words *αιων* and *αιωνιος*, employed by the sacred writers. *Αιων* is a derivative from *αι*, *always*, and *ων*, the present participle of the verb *εμυ*, *to be*. Its primary and proper signification is therefore always-being, or, which is the same thing, everlasting. It may be defined, duration without interruption and without end. But in this word, as in all others, usage always modifies the original meaning. Hence it is of the utmost consequence to understand how far the meaning of *αιων* was affected among the Greeks by usage; and more especially how it was understood at the time the Old Testament was first translated into Greek. The Septuagint version, which was in common use among the Jews in the time of Our Lord, it is well known was made from the original Hebrew about three hundred years before Christ. The Hebrew word *עולם* *oilam*, which occurs three hundred and eight times, is, with the exception of about twenty instances, invariably translated by the word *αιων*, in some one of its various forms. Hence the two words were evidently regarded by the learned translators as equivalent in signification, or at least more nearly so than any other. If, therefore, we can ascertain how *αιων* was then understood among the Greeks, we shall be able to ascertain what sense the translators attached to the Hebrew *עולם* *oilam*. Here we have one of the best of witnesses to the usage of *αιων* at that time, and by the earlier Greek writers, in Aristotle, the illustrious preceptor of Alexander the Great. In his treatise *De Caelo*, (lib. i., c. 9,) in describing the highest heaven as the residence of the gods, he says, "It therefore is evident that there is neither place, nor vacuum, nor time beyond. Wherefore the things there are not by nature adapted to exist in place; nor does time make them grow old; neither under the highest (heaven) is there any change of any one of these things, they being placed beyond it; but unchangeable and passionless, having the best, even the self-sufficient life, they continue through all eternity (*αιωνα*). For, indeed, the world itself, according to the ancients, divinely expressed this. For the period which comprehends the time of every one's life, beyond which, according to nature, nothing exists, is called his (*αιων*) eternity. And for the same reason also, the period of the whole heaven, even the infinite time of all things, and the period comprehending that infinity, is (*αιων*) eternity; deriving its name from always being, immortal and divine. Whence also it is applied to other things, to some indeed accurately, but to others in the lax signification of *being* and even *life*."

Nothing can be more explicit or satisfactory than this testimony as to the origin and usage of *αιων*; and a more competent witness never lived than Aristotle. Such, then, we may say with certainty was the meaning attached to this word, at the very time the Septuagint translation of the Old Testament was made. When used in the sense of eternity it was used accurately; when used in a modified sense, it was used figuratively or improperly. In exact accordance with this representation, we find Taylor, in his *Hebrew Concordance*, gives to *עולם* *oilam* (*eis αιωνα*), in one hundred and seventy-five instances, the sense of "for ever;" the same signification of course belongs to *αιων* in the Septuagint, and in this sense of unlimited duration must it always be taken unless something appears in the subject or connexion in which it occurs to limit its signification; that is, to show that it is used figuratively, and not in its proper acceptation. To the established meaning of unlimited duration belonging to *αιων* it has been objected, (1.) That the Greek term will admit of a plural, which the English word eternity will not. But

it might as well be contended, that "for ever" cannot properly mean unlimited duration, because another "ever" may be added to it, as that *αιων* must necessarily mean a limited duration on account of its admitting a plural form of expression. The truth is, such expressions are merely intensives, as most skilled in languages must know. But it has been said that *αιων* admits the pronouns "this" and "that" before it, which the English words "eternity" and "for ever" do not. (See Luke 20. 35.) In this case, however, and others of a parallel description, the admission of the pronoun is owing to a peculiar usage of the term *αιων* in the sense of "world;" and it designates, not as some have absurdly rendered it, the Mosaic age in distinction from that of the Messiah, but the entire present state of existence in distinction from the future, which is to follow the resurrection of the dead. The whole context fixes this meaning beyond the possibility of mistake.

The advocates of a limited meaning to this and its kindred words, adopt a rule of interpretation to this effect: "That where a word is used in relation to different things, the subject itself must determine the meaning of the word." But this rule, as it here stands, and as used by them, involves a gross sophism. It supposes that words have no proper meaning of their own, and that they are to stand for nothing in the decision of any question; but are to mean anything that the subject to which they relate can be proved to mean without them. The sound rule of interpretation in all such cases is, "That the subject, including the connexion or scope of the passage, must commonly determine whether a word should be taken in a literal or figurative sense." This rule allows every word to have a proper meaning of its own, only modified by the connexion in which it is introduced; while the other rule reduces words to mere ciphers, and, if adopted universally, would annihilate language as the vehicle for communicating ideas. From the nature of things, it may be safely affirmed that endless punishment can neither be proved on the one hand, nor disproved on the other. The subject involves the adjustment of relations too complicated and vast for human decision. Every truly reasonable man, believing in Divine revelation, will, therefore, yield all his speculations on this awful subject to the authoritative announcements which come to us from the throne of God. Without seeking to evade the proper meaning of the language in which these Divine discoveries are made known, he will, amid a world of conflicting opinions, cleave stedfastly "to the law and to the testimony," saying with the greatest of Apostles, "Let God be true, and every man a liar." (Rom. 3. 4.) But the evidence on this subject is attempted to be discredited by alleging the few instances in which *αιων* and its kindred terms are used in the Scriptures in relation to future punishment. It should be remembered, however, that these terms are employed in Scripture in relation to at least twenty different subjects; so that to be applied, in numerous instances, to this one in particular, is by no means to be expected. Besides, other phrases equally expressive of the same thing are often employed. And even if there were no other terms than these, and these were used but five or six times, surely five or six solemn repetitions of a truth from the mouth of God ought to be enough to fix it in our hearts. "For the things that are seen are temporal; but the things that are not seen are eternal," (*αιωνια*.) (2Cor. 4. 18.)

ETERNITY, with respect to God, is a duration without beginning or end. As an attribute of human nature, it is a duration that has a beginning, but will have no end. "It is a duration," says a modern writer,

‘that excludes all number and computation; days, and months, and years, and ages, are lost in it, like drops in the ocean. Millions upon millions of years; as many years as there are sands on the sea-shore, or particles of dust in the globe of the earth, and those multiplied to the highest reach of number; all these are nothing to eternity. They do not bear the least imaginable proportion to it, for these will come to an end; but eternity will never come to an end, it is a line without a limit, an ocean without a shore. What, indeed, can we say of it? it is an infinite unknown something, that neither human thought can grasp, nor human language describe.”

ETHAM, the third station of the Israelites after their departure from Egypt, (Exod. 13. 20; Numb. 33. 6,) described as “in the edge of the wilderness,” where they encamped after their journey from Succoth. The site of Etham is commonly placed at Adjerood, in the neighbourhood of Suez, but everything as to its exact locality depends on the limit at which the waters of the Red Sea then terminated. If we conclude with Lord Valentia, that the inlet of Suez at that time extended to the salt marsh, between twenty and thirty miles more to the north than at present, Etham must have been considerably more northward than the modern village of Adjerood.

ETHAN, the Ezrahite, was one of the philosophers to whom Solomon was compared for wisdom, in 1 Kings 4. 31, and in 1 Chron. 2. 6. He was probably a descendant from Zerach; but at what time he lived is uncertain. He is, however, supposed to have flourished during the Babylonian captivity. The 89th Psalm is ascribed to him.

ETHANIM, the name of a Hebrew month, (1 Kings 8. 2,) after the captivity called Tisri. See TISRI.

ETH-BAAI, a king of the Zidonians, father of the infamous Jezebel, the wife of Ahab, king of Israel. The name Eth-baal signifies “with” or “by favour of Baal,” and it would appear from the remark of Damascus that the Syrians called the sun Bolathes, (which is but a Hellenized form of Baal-ath,) that Eth-baal was an appellation of the solar deity.

ETHIOPIA, termed in the Scriptures *צִוְיָא* *Cush*, was a name given to several countries of Asia and Africa, the inhabitants of which were either completely black, or of a very swarthy complexion. It was sometimes understood by the ancients as comprehending all Africa south of Egypt, including Nubia and Abyssinia, and at other times they restricted it to the country bounded on the north by Egypt, on the west by Libya, on the east by the Red Sea, and on the south by the unknown and unexplored African regions. The term Ethiopia was also applied, in a still more limited sense, to Meroë, situated in the present kingdom of Sennaar, which is sometimes called an island, in consequence of its being comprised within two streams rising in the Mountains of the Moon, about the seventh degree of N. lat., and which either form the Nile, or contribute their waters to it. This kingdom, the capital of which was also called Meroë, extended to the source of the Nile, and in consequence of its proximity to Egypt, a close connexion was always maintained between the two countries.

The indiscriminate use of the term Ethiopia in the Old Testament for all the countries peopled by the posterity of Cush, and the almost exclusive application of the same term by the Greek and Roman writers to the countries of Africa, have involved some portions of sacred and profane history in great doubt and uncertainty. In process of time the increasing family of Cush

spread over the vast territory of India and Arabia; the whole of which tract, from the Ganges to the borders of Egypt, then became the land of Cush, or Asiatic Ethiopia, the *Cusha dwipa within* of Hindoo geography. When dispossessed of this country, or a great part of it, by the posterity of Abraham, the Ishmaelites and Midianites, they, by a further dispersion, passed over into Africa; which, in its turn, became the land of Cush, or Ethiopia, the *Cusha dwipa without* of the Hindoos; the only country so understood after the commencement of the Christian era. Even from this last refuge they were compelled, by the influx of fresh settlers, to extend their migrations still further westward, into the heart of the African continent; where only in the woolly-headed negro the genuine Cushite is to be found.

Herodotus relates that Xerxes had in the army prepared for his Grecian expedition, both Oriental and African Ethiopians; and adds, that they resembled each other in every outward circumstance except their hair; that of the Asiatic Ethiopians being long and straight, while the hair of those of Africa was curled.

Under the articles CUSH and CUSHITES, we have mentioned the various countries styled Cush in the Scriptures, and it must thence appear that it is incorrect to apply the term Ethiopia exclusively or even chiefly to Abyssinia, for that country, or perhaps Meroë, lying between it and Egypt, of which Candace was queen, is only directly mentioned in the Acts of the Apostles. The Abyssinians, indeed, still designate their country Itiopia, and themselves Itiopiawan, but they prefer the name of Agazi or Ghez for the kingdom, and Agazian for themselves. The appellation of *Habesh* given them by the Mohammedans, and from which the Europeans have coined such names as Abassi and Abyssini, is an Arabic term, signifying a mixed race, which the Abyssinians indignantly disclaim. The Ethiopia mentioned in the New Testament, a nobleman of which Philip baptized, as the former was returning from Jerusalem, appears to be the Ethiopia lying in the south of Africa; but whether it refers to Abyssinia, or should be restricted to Meroë, it is now impossible to determine.

Some writers are of opinion that this nobleman introduced Christianity into Abyssinia, a tradition readily built upon the story of his conversion and baptism; but a later period, and other agents, must be assigned for the true foundation of the Abyssinian church, which in its Apostolical constitution, and singular mixture of extraordinary ceremonies and Jewish rites, is one of the most interesting communions in the Christian world. It has alike resisted submission to the Arabian prophet, and obedience to the Roman pontiff. Christianity still exists as the established faith, and although it is obscured and disfigured by extravagant rites and absurd traditions, it is truly, feeble as it is, a “light shining in a dark place,” which may yet break forth in brightness on the northern half of the mighty continent of Africa, and plant Christianity from the straits of Bab-el-Mandeb to the mountains of Atlas.

It appears that in the earliest times there was an intimate intercourse between the African Ethiopia and Arabia, both countries being merely separated by a narrow strait. The former extended its trade to India, while the latter “went down to the sea (the Indian Ocean) in ships,” but whether this was confined to coasting, or whether advantage was taken of the monsoons and vessels stretched across the sea, must be left to conjecture. But in proportion as we extend our researches into the primeval ages, the closer seems the connexion between Egypt and Ethiopia. “The Hebrew poets,” says Heeren, “seldom mention the former without the latter; the inhabitants of both are drawn as commercial

nations. When Isaiah, or rather a later poet in his name, celebrates the victories of Cyrus, their submission is spoken of as his most magnificent reward: 'The trade of the Egyptians, and the merchandize of the Ethiopians, and of the tall men of Saba, will come over to thee, and become thine own.' When Jeremiah extols the great victory of Nebuchadnezzar over Pharaoh-Necho near Carchemish, the Ethiopians are allied to the Egyptians. When Ezekiel threatens the downfall of Egypt, he unites it with the more distant Ethiopia. Every page, indeed, of Egyptian history exhibits proof of the close intimacy in which they stood. The primitive states of Egypt derived their origin from those very remote regions. Thebes and Meroë founded in common a colony in Libya; Ethiopian conquerors more than once invaded Egypt; Egyptian kings in return forced their way into Ethiopia; the same worship, the same manners, the same mode of writing, are found in both countries. This intimate connexion presupposes a permanent alliance, which could only have been formed and maintained by a long, peaceable, and friendly intercourse."

Ethiopia (most probably the African Ethiopia,) is frequently mentioned by the prophets Isaiah and Ezekiel as the friend and ally of Egypt, and is denounced as a sharer in its overthrow, (Isai. 20. 5; 43. 3; Ezek. 30. 4, 5,) the fulfilment of which is evidently seen in the present debased state of both of these ancient kingdoms.

ETHIOPIC VERSION. The Ethiopic language is derived from the Arabic, and has been applied with much advantage to the illustration of the Scriptures by Bochart, De Dieu, Hottinger, and Ludolph: to the latter we are indebted for an Ethiopic grammar and lexicon. Those various inflexions of a common original, known by the appellation of the Semitic dialects, have afforded most valuable materials for the purposes of Biblical criticism. Whether they be all derived, immediately or remotely, from the Hebrew, has been matter of controversy; that they all bear a near affinity to it, is certain. The resources that they present have been applied with singular ability and success to the elucidation of the Hebrew text, and the wonderful collection of their remains, to which the works of Walton and Castell have given access, is no less an honourable memorial of its compilers, than a rich field for the exertion of the Biblical student. Of these dialects the Ethiopic is, in some respects, the farthest removed from the primitive stock. The form of its characters, the direction in which they were written (from right to left), and the syllabic power which each of them possesses, are circumstances of themselves sufficient to give it a distinctive peculiarity. The materials afforded for prosecuting the study of the Ethiopic dialect have not indeed been very ample. The Ethiopic Psalter, with the Song of Solomon, the Book of Ruth, four of the minor Prophets, and the New Testament, are the only parts of the Sacred Writings, and in fact the only compositions of any importance, which have ever been printed in this language. In 1548, the New Testament was printed at Rome by some Abyssinian priests, and was afterwards reprinted in the London Polyglott; but as the manuscripts used in the Roman edition were old and mutilated, the editors restored such chasms as appeared in the text by translations from the Latin Vulgate. These editions, therefore, are not of much value, as they do not present faithful copies of the ancient Ethiopic text; which, according to Professor Hug, exhibits the appearance either of several versions being united in one copy, or of several manuscripts being quoted in the composition of this version.

A manuscript copy of the entire Ethiopic Scriptures

has been purchased by the Church Missionary Society, and from the inscription which occurs on the supplied leaves is supposed to have been written by some Abyssinian Romanist; the date is 1596. The manuscript has been carefully transcribed, and in 1826 the four Gospels were edited by T. P. Platt, Esq., M.A. They were printed with a fount of types, cast at the expense of the British and Foreign Bible Society from the matrices, preserved at Frankfort, of the celebrated Ethiopic scholar, John Ludolph.

ETHNARCH, *εθναρχης*, the governor of a country depending on or appointed by a king: thus Archelaus, the son of Herod, is said by Josephus to have been called ethnarch of Judæa by Augustus. The governor of Damascus under Aretas, the king, mentioned by St. Paul, (2Cor. 11. 32.) is supposed to have been a military commander with the authority of ethnarch.

EUCCHARIST. The very ancient and general appellation of the Lord's Supper, *ευχαριστια*, *eucharistia*, the eucharist, does not itself occur in the New Testament; but is founded upon the sacred phraseology. In the history of the institution, (Matt. 26. 27; Mark 14. 23; and Luke 23. 19,) the evangelists use the expression *ευχαριστησας*, which is repeated by St. Paul; (1Cor. 11. 24;) and with evident allusion to this, the sacred ordinance is termed *ευχαριστια* by Justin Martyr, Irenæus, Clement of Alexandria, because, according to the explanation of ancient writers, gratitude for the Divine mercy and grace is the chief requisite in those who partake of the Lord's Supper.

Our Saviour instituted the holy supper on occasion of the passover feast. But it is evident that it was separated from the paschal solemnity, and celebrated as a separate and independent ordinance, during the times of the Apostles, and with their sanction. Thus in 1Corinthians 11. the Apostle makes no mention of the passover in connexion with it, but speaks of the celebration as often as the disciples assembled in the church. It does not appear that the Lord's Supper is referred to in 1Corinthians 5. 7, 8, but it is probable that this sacrament was celebrated annually in connexion with the passover by those Jewish Christians who for many years kept up the Mosaic institution, and it appears from the concurrent testimony of ancient writers that the Lord's Supper was celebrated with peculiar solemnity at the festival of Easter, which took the place of the Jewish passover.

The assertion at first may appear singular that the Evangelist St. John does not record the institution of the Lord's Supper in his Gospel. This Apostle was not only the favourite disciple and bosom friend of Our Lord, (John 13. 23,) but it was he who, in conjunction with St. Peter, received Our Saviour's instructions to go and make ready the passover, (Luke 22. 8,) and therefore we might naturally have expected to receive from his pen an express and particular account of the whole transaction. But this omission is satisfactorily explained if we regard the Gospel of St. John as a supplement to the other three previously written, and designed for the completion of their narratives. This appears, for many reasons, to be the right way of viewing his Gospel. With respect to the paschal feast at which the Lord's Supper was instituted, he says enough concerning it to show that he intentionally omits the narrative of the transaction, as one which it was not necessary to report or call to mind; and he proceeds at once to detail the accessory circumstances not recorded elsewhere. "Is it possible," says Professor Hug in his *Introduction to the New Testament*, "to pass over such an affecting and important event with more evident appearance of design?"

Could he more distinctly signify that he regarded it as already sufficiently reported, and left on imperishable record? Many interpreters, however, both ancient and modern, consider that the 6th chapter of St. John's gospel contains an evident allusion to the doctrine of this sacrament.

St. Paul twice adverts, in a very remarkable manner, to the institution of the Lord's Supper. In the one instance his object is to point out to his Corinthian converts the peril of idolatry in which they were placed by partaking of the sacrifices offered to idols; in the other, he is endeavouring to rectify some great irregularities, of which the Corinthians were guilty, in their mode of observing the eucharistical rite. The Apostle's statement, (1Cor. 10. 20-24,) is of great importance not only as harmonizing with and confirming the narratives of the three Evangelists, but also because, while it records the institution of the sacrament, it represents it as an established ordinance in the churches, and designed for perpetual observance. Certain abuses had arisen in the church of Corinth, connected with the celebration of this sacred rite; which appear to have consisted partly in the formation of separate parties, or companies, among the recipients, and partly in an immoderate use of the elements; and, in particular, the separation of the rich from the poor on these occasions led to a breach of charity and Christian fellowship. The Apostle intimates that by abuses such as these the whole scope and design of the Lord's Supper was defeated: "This," says he, "is not to eat the Lord's Supper." He urges the necessity of celebrating it according to the intention of its Divine founder, and with this view he introduces the precise words of the institution, by which he requires the Corinthians to be governed, if they would not partake "unworthily." That the Apostle regarded this supper as a rite to be observed with a certain order, or ceremony, appears from his instructions to the Corinthians to wait for one another; and from the significant clause, "The rest will I set in order when I come."

The bread used at the passover was unleavened; and such, no doubt, was that which Our Lord distributed at the institution of the Supper; for in Matthew 26. 26, we read that "as they were eating, Jesus took *τον αρτον*, (the bread, or the loaf,) and blessed it, and brake it." It is, however, to be observed that the New Testament does not lay any stress on the nature or kind of the bread, but on the significant fact of its being broken, and thus being a representation of the body of Christ, "wounded for our transgressions." The wine used at the paschal feast was usually pure or unmixed; and therefore it was probably such on this occasion. No trace of the custom of mixing it with water at the celebration of the Lord's Supper is to be found in the New Testament. Perhaps the mention of water and blood in 1John 5. 6,8, was supposed to give countenance to the practice in after times.

Polycarp does not make any mention of the sacrament of the Lord's Supper, and Ignatius is the only one of the Apostolical fathers in whose works we find any reference to the eucharist; but even setting aside all doubts respecting the genuineness of the epistles of Ignatius in general, and especially those to the Ephesians, Philadelphians, and Smyrnæans, we do not find much information on this subject in his works. It is remarkable that most of the early Apologists of Christianity make no mention of the Lord's Supper, which was yet at all times regarded as the most sacred ordinance of religion; this is also the case with respect to Minucius Felix, whose only words which could possibly be supposed to bear even a remote allusion to the eucharist, are the following:—"Our entertainments are not only

chaste, but temperate." Not a word with reference to this subject is found in the Apologies of Athenagoras and Tatian; Theophilus of Antioch says nothing respecting it; and Arnobius, who lived at a later period, is so silent respecting baptism, the Lord's Supper, and other institutions in the church, that Jerome even supposes him to have composed his work, *Against the Gentiles*, before he was himself admitted into the church. We cannot, however, suppose him either to have been unacquainted with the Christian sacraments, or to have undervalued them; and we must regard his silence as intentional, and as a specimen of that "reticentia sacrorum" of which we find so many other instances.

Justin Martyr gives two descriptions of this ordinance, immediately following each other, and nearly in the same words. He does not record the precise words of consecration used in his time, neither does he mention any form which may have accompanied the distribution, but on the former of these matters his brief account tends to throw some light. He speaks of a "thanksgiving to the Father of the Universe, through, or in, the name of his Son, and the Holy Ghost;" whence it appears that the consecration was made in the name of the sacred Trinity in Unity, and that mention was made of the third Person, although the *ἐπικλησις του Πνευματος αγιου*, (calling upon the Holy Spirit,) may have been no special and distinct act or part of the solemnity. Here is mention, also, of a particular thanksgiving, whence the name *ευχαριστια*. The eucharist is also mentioned in the *Dialogue with Trypho the Jew*, usually ascribed to Justin Martyr; and which, if not written by him, as some modern critics suppose, must yet be assigned to a date very little later than his, and is therefore, at all events, to be reckoned among the earliest records of the Church.

From a passage in the fragments of Irenæus, collected by Pfaff, it appears that this writer was acquainted with the doctrine of the symbolical presence of Christ in the eucharist, which received his sanction; and that he distinguished the Lord's Supper from Jewish sacrifices. In another place, where Irenæus treats of certain abuses which had been introduced by an impostor, we find allusion to the practice of mixing wine with water. The works of Clement of Alexandria, and Origen, while they afford much important matter relating to the doctrine of the eucharist, contain, however, but little information concerning the history of its administration. Clement refers to the mixing of the wine with water, and speaks of this custom as pointing to the blood of Christ as of a two-fold nature,—bodily and spiritual; he also speaks of the bread and wine which Melchisedek presented to Abraham as being designed for a type of the eucharist. From Origen we learn that, in his time, great care was taken lest any of the consecrated bread should fall to the ground or be wasted. This is the first trace of a reverent custom, which became afterwards a matter of superstitious observance. Tertullian, in his treatise *De Corona Militis*, has some remarks concerning the administration of this sacrament. One relates to the time of celebration, and the mode of distribution; by which we learn that the sacrament was administered early in the morning, before daylight, and was received at the hands of the presiding minister alone. In another place we find allusion to the careful preservation of the elements mentioned by Origen, and Tertullian expressly affirms that the warrant for these practices rests not upon any passage of Scripture, but upon the sole authority of tradition. Cyprian expressly and copiously treats of the Old Testament types of the Lord's Supper, and of the sacred elements; and one of his epistles treats of the

custom of using water instead of wine. In his time, several sects held the use of wine to be unlawful, even in the Lord's Supper. Cyprian strongly maintains that water alone cannot represent the blood of Christ; and teaches that wine must be mixed with it for this purpose.

In the *Apostolical Constitutions* there are many passages which refer to the administration of the Lord's Supper. Brief descriptions of the agapæ and eucharist are given, with complete formularies or liturgies for this service. No express regulations are made respecting place; but it appears to be understood that the sacrament was administered at the usual time of Divine worship, (the morning,) and in the ordinary place of assembly. There is here no trace of a nightly celebration of the ordinance. At the commencement of the service, all persons who were not communicants retired, and the doors were shut. During the communion the thirty-fourth Psalm was sung; but in later times, the forty-second, and the hundred and thirty-ninth, were added. Respecting the posture of the communicants, it is observed, that they are directed sometimes to stand, sometimes to kneel, and with bent heads to receive the blessing, and sometimes to rise up.

The custom of covering the communion-table with a white linen cloth, at the time of the administration of the Lord's Supper, is very ancient. The earliest writer who expressly mentions this practice is Optatus, *De Schismat. Donat.* We also find allusion to this covering in Victor, *De Persec. Vandal.*

The New Testament does not contain any rule or order concerning the persons by whom the sacrament of the Lord's Supper may be administered. Our Saviour himself administered it at the time of its institution; and it appears probable, from the sacred history, that the Apostles afterwards officiated in the same manner. (Acts 20. 7-11; 1 Cor. 10. 14, seq.; 11. 23, seq.)

The earliest documents of the second and third century make mention of the bishop or presiding minister as the administrator of the eucharist. According to Justin Martyr, the president pronounced the form of thanksgiving and praise over the elements, or, as we should say, consecrated them, and the deacons distributed them among the communicants who were present, and conveyed them to those who were absent.

At first, all the faithful, without exception, partook of this sacred ordinance, for there are no traces of a selection of communicants either in the New Testament, in Justin Martyr, Irenæus, or any other very early writer. All persons present at the consecration of the eucharist communicated; and, according to Justin Martyr, the sacred elements were sent by the hands of the deacons, even to the sick and other absent members of the church. The Fathers frequently insist upon sanctity and purity of soul as the one great and only true preparation for the worthy receiving of the Lord's Supper. Chrysostom describes the particular duties more especially required, in various Homilies, as faith, repentance, and obedience, integrity and justice, peace and unity, charity and beneficence, forgiveness of injuries, and a devout and reverent behaviour at the Lord's table.

The 28th Article of the Church of England thus speaks of the Lord's Supper:—

"The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves, one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

"Transubstantiation, (or the change of the substance of bread and wine,) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

"The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper, is faith.

"The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

This Article might be made very extensive, but we shall merely confine ourselves to such incidents as seem likely to be most useful. And first we proceed to place in juxtaposition the doctrine of the Church of Rome; which is this, that—on consecrating the elements of bread and wine, at the administration of the sacrament of the Lord's Supper—the whole substance of the bread is changed into the substance of the body of Our Lord Jesus Christ, and the whole substance of the wine into the substance of his blood. The process by which this change is effected is denominated Transubstantiation; and the change is held to be of such a kind, that, under the semblance of bread and wine, Our Lord Jesus Christ himself becomes truly and corporeally present—present in his Divine, as well as in his human nature. The Council of Trent also declares, "that, which was originally bread and wine, is, by the consecration, changed into the substance of the body and blood of Our Lord, together with his soul and divinity; in other words, his complete and entire person."

"Though no form of speech," says Dr. John Hey, "is more natural than metaphor, when an emblematical rite is intended to express a fact of great importance, yet nothing is more obvious to fanaticism, than to seize upon a metaphorical expression, in things grand and awful, and raise its sense to every height that it will bear; indeed, the most extravagant sense of a metaphorical expression may be its literal sense. Thus we may conceive, when high and lofty things had been said for a long time in a declamatory way, of the necessity of eating the *flesh* and drinking the *blood* of Christ, and men kept trying to surpass each other in flights of devotion, they might at last come to profess as a doctrine, that the consecrated bread and wine were really, without a figure, turned into the body and blood of Jesus Christ. This doctrine is usually called the doctrine of transubstantiation; because those who hold it, say that, on the consecration, the bread and wine lose their own substance, and are changed or transmuted into the substance of the body and blood of Christ. Yet as the bread and wine appear to be still the same, this hypothesis is helped out by another; that though the substance be changed, the accidents remain unchanged; accidents are hardness, colour, and, in short, all the qualities by which we know one substance from another.

"The discovery of this doctrine of transubstantiation is ascribed to one Paschaise, in Latin, Robertus Paschasius, a French monk, who had afterwards the magnificent German abbey of Corbey, with the sovereignty annexed. But the term or name was not given till the thirteenth century; and in the same century the doctrine first received the support and authority of a council." (In 1215, at the third Lateran Council.)

"Opposition was soon made to the doctrine of transubstantiation; particularly by Bertram, or Retran, a monk of Corbey, and John Scot, called Erigena, because he was a native of Erin, or Ireland. Scot's book is lost, but Bertram's remains. This doctrine gave occasion to the custom of sopping the bread in the wine; of reserv-

ing the wafer with a view to performing cures, and stopping public calamities—of burning the elements to ashes; of making processions in the streets, during which every one present is to kneel; of elevating the hostia, that every one may see and adore his God.

“But let us come to the age of the Reformation. The doctrine of which we are speaking was one of those which were objected to by the Waldenses. But yet it was not decidedly opposed for some time: even Luther only changed transubstantiation into consubstantiation. Wickliffe had, in some parts of his works, expressed himself strongly against this abuse, but Melancthon complained that, on comparing different parts, he found him confused in the question about the Holy Sacrament. Of the forty propositions of Wickliffe, which the Council of Constance condemned, the three first relate to our present subject. And the third is against the Bodily Presence in general; and therefore against what Luther afterwards called consubstantiation. John Huss, and Jerome of Prague, did not differ materially from Wickliffe in this, if at all.

“Consubstantiation meant that the substance of Christ's body and blood were present in the Holy Sacrament with the substance of the bread and wine. Luther's persisting in this notion caused an unhappy division amongst the reformed churches, which continues to this day. Luther explained his consubstantiation by saying, that in red-hot iron, two substances are united, iron and fire: he supported it by what was called ubiquity; by affirming that the Son of God was everywhere, ubique; or thus: God is everywhere; Christ sits at the right hand of God; therefore Christ is everywhere. Yet Luther was in general a good and forcible reasoner; but when a man is determined to maintain by reasoning a doctrine totally unintelligible to reason, he must take the appearance of argument for the reality. What led him, probably, to change transubstantiation for consubstantiation, was, what is urged in our Article, that transubstantiation takes away the essence of a sacrament.

“In the reign of Henry VIII. very great stress was laid upon the corporal presence; nay, several people suffered death for opposing it. Cramer was at that time a Lutheran, and the king himself raged against Sacramentaries. In 1539, the act was passed which made a kind of regress of the Reformation; it was called, ‘The Statute of the Six Articles:’ the first article affirmed the corporal presence; and if any persons preached or wrote against it, they were to be burnt, and their estates forfeited. In 1543, the ‘Necessary Doctrine,’ &c., was published; it maintains, in conformity to the statute, the Law of the Land, that is, the ‘most high sacrament of the Altar;’ the bread and wine are ‘turned to the very substance of the body and blood of Our Saviour Jesus Christ.’ Yet when we have taken it, it ‘is not turned into our substance.’

“In the beginning of the reign of Edward VI., it is not so easy to give an account of the doctrine of the English church. In his First Book (that is, of Common Prayer,) the wafer is continued, only it is to be so large that it may be broken; but ‘men must not think less to be received in part than in the whole; but in each of them the whole body of Our Saviour Jesus Christ.’

“Latimer, in the disputation at Oxford, in 1554, (or in the paper which he gave in,) said, that he maintained the *real* presence of Christ in the eucharist, but not the *corporal*; Archbishop Secker says, the church has always acknowledged the *real* presence. Yet Wheatley says, it (real, essential presence of Christ's natural flesh and blood) was not allowed at first, in the time of Edward VI., it seemed to approach so near transubstantiation.

“Queen Elizabeth seems to have been willing to

comprehend as many as possible in the new English church; and with that view to have endeavoured to use a language, which all might adopt, who did not profess transubstantiation in the strictest sense, and which might nevertheless be used by those who did not admit any presence of Christ in the eucharist perfectly corporal. Such language would comprehend all Lutherans, and some Papists. I think this remark will be sufficient to account for the change of the expressions in the twenty-eighth of our present Articles, (on which Bishop Burnet speaks judiciously,) and for the language in the second Book of Homilies; both as to the word ‘incorporation,’ and the insisting on *faith* and *spiritual* eating of the sacrament.”

The Lord's Supper is at the present day celebrated with frequency in all Christian countries, and Christians consider the rite to be essentially connected with the profession of their religion. Our fathers entertained the same opinion of its importance; and their fathers viewed it in the same light. But what claims and deserves particular notice with reference to this institution is, that by the common consent of Christians now living, of all in former ages of whose opinion we have any knowledge, the importance of the Lord's Supper arises from its being a commemoration of the life, sufferings, death, and resurrection, and second coming of Our Lord and Saviour Jesus Christ, and from its having been expressly enjoined to all his disciples by his dying request, with a view to perpetuate the memory and demonstrate the truth of these important and momentous events: “This do in remembrance of me.” See **LORD'S SUPPER.**

EUNICE, the mother of Timothy, was the wife of a Greek proselyte. She was at an early period converted to the Christian faith, and St. Paul has pronounced a high eulogium on her piety. (Acts 16. 1; 2Tim. 1. 5.)

EUNUCH, עֲדָרִים *sares*; εὐνοῦχος. This word signifies not only eunuch, but also chamberlains, courtiers, and officers, or keepers of the bed-chamber. In one of the earliest instances mentioned, that of Potiphar, it seems that he was an officer of Pharaoh, and captain of the guard. Such persons were anciently, as they now are in the East, employed to guard the harems of kings. Dr. Bloomfield thinks, as eunuchs often rose to stations of great power and trust, and were even privy counsellors to kings, the term ultimately came to signify a court-officer generally. The eunuch mentioned in Acts 8. 27 was an officer of great power and influence at the court of Candace, queen of Ethiopia. See **CHAMBERLAIN.**

EUODIAS and SYNTICHE. These were two Christian women at Philippi, and probably deaconesses of the church in that city. From Philippians 4. 2, it is evident that some difference of opinion subsisted between them; most probably it was respecting the necessity of retaining the Mosaic ceremonies under the Gospel dispensation and worship.

EUPHRATES, פְּרַת *Phrat* or *Phrath*, *Εὐφράτης*, a celebrated river of Western Asia, which rises in Armenia Major, near Mount Aba, and after flowing by Syria, Mesopotamia, and the site of Babylon, empties itself into the Persian Gulf. The Tigris flows parallel with it in a south-easterly direction, for a very considerable distance, and finally unites with the Euphrates in the Shat-ul-Arab, or “river of Arabia.” The waters of this river surrounded the terrestrial paradise, (Gen. 2. 14,) and also fertilized the hanging gardens of the renowned city of Babylon. It is designated “the great river;”

in the sacred records, and is also mentioned as one of the boundaries of the Promised Land. (Gen. 15. 18; Deut. 11. 24; 1Chron. 5. 9.) It is the most considerable river of Western Asia, and its basin, exclusive of that of the Tigris, is supposed to comprise about 109,000 square geographical miles. After watering on either side the territories belonging to Turkey as far south as near lat. 36°, it forms, from that point to about lat. 33° 30', the boundary between them and the newly-acquired Asiatic dominions of the pacha of Egypt; it next divides Turkey from Arabia, and lastly, from its union with the Tigris to its mouth in the Persian Gulf, it separates Arabia and Persia.

In proportion as the Tigris and Euphrates approximate to each other, the intermediate country loses its elevated appearance, and is composed of meadows and morasses. This is the Mesopotamia of Scripture, the plain of Shinar, the land of Chaldaea, where Babylon, "the glory of kingdoms, the beauty of the Chaldees' excellency," reared its lofty walls, from the midst of which rose the mountain-tower of Belus. Sir Robert Ker Porter, describing this river in its course through the ruins of Babylon, observes, "The whole scene was particularly solemn. The majestic stream of the Euphrates, wandering in solitude like a pilgrim monarch through the silent ruins of his devastated kingdom, still appeared a noble river, even under all the disadvantages of its desert-tracked course. Its banks were hoary with reeds; and the gray osier-willows were yet there, on which the captives of Israel hung up their harps, and, while Jerusalem was not, refused to be comforted."

The ancients appear to have had no correct information respecting the sources either of the Euphrates or the Tigris; and there is the greatest obscurity and discrepancy in the statements they have put forth respecting them. The general opinion seems to have been that their sources were identical, and though this notion was rejected by Strabo, Pliny, and others, yet none of them appear to have had any precise information on the subject. During its southern course, the Euphrates approaches within 122 miles of the Mediterranean, and as the country lying between is for the most part level or undulating, it would perhaps present no very serious obstacles to the formation of canals or carriage roads. From Hillah (Babylon) to its mouth it flows through a perfectly level country, which was anciently intersected by numerous canals. At Bir, 107 miles north-east of Antioch, the Euphrates is 628 feet above the level of the Mediterranean, the rate of inclination from which being estimated to average 6½ inches in a mile. The total length of the river is estimated at about 1800 miles; its breadth at Malatia is 100 yards, and at Bir 130 yards. At Ul Der (the ancient Thapsacus) the Euphrates is 800 yards wide; at Hillah its bed is contracted to about 200 yards; but below the latter it frequently spreads out to a considerable breadth, and the Shat-ul-Arab ranks amongst the noblest rivers of the Asiatic continent. The Euphrates is navigable to the cataract above Samisat; at Hillah it has seldom less than 18 feet of water, even in the lowest season, and a vessel drawing 15 feet water may ascend to Korna, where it is joined by the Tigris.

The principal tributary of the Euphrates is the Tigris, which indeed is but little inferior to itself; its next greatest tributaries are the Kara-sa, Khabûr, (ancient Chaboras,) and the Kerah, which joins the Shat-ul-Arab.

The banks of the Euphrates were in ancient times the seat of many noble and flourishing cities. The small mean town of Hillah occupies a minute portion of the once mighty Babylon. Hit, the ancient Is or Aca-polis, Anah, the ancient Anetho, Kerkisiya (Cercu-

sium), and Bir, are amongst the other towns on its banks; but Bussorah or Basra, on the Shat-ul-Arab, is at present the only large city on the Euphrates. "The rapidity of the stream of the Euphrates," says Mr. Ainsworth, "varies in different places; in the depressions of the alluvial plain it is often not a mile an hour, but over the dry ground, as at Kalât Gerâh, it runs nearly three miles an hour; at Hillah, where the stream is confined, it flowed four knots through the bridge; the Upper Euphrates averages from three to four miles. The current of the Tigris, notwithstanding its hereditary fame for swiftness, is in the alluvial plain often less than a mile an hour, and averages one mile and a half throughout." The Euphrates and Tigris run through chalky formations of a very friable nature, easily disintegrated by the action of the elements. Both rivers have their regular inundations, rising twice a year; first in December, in consequence of the autumnal rains; and next from March till June, owing to the melting of the mountain snows. They bring down immense quantities of alluvium; and the extent of land covered by these deposits is supposed to exceed 32,000 square miles.

Mr. Ainsworth remarks, "The period at which the waters of the Euphrates are most loaded with mud, are in the first floods of January; the gradual melting of the snows in early summer, which preserve the high level of the waters, do not at the same time contribute much sedimentary matter. From numerous experiments made at Bir in December, 1835, and January, 1836, I found the maximum of sediment mechanically suspended in the waters to be equal to $\frac{1}{80}$ th part of the bulk of fluid, or every cubic inch of water contained $\frac{1}{80}$ th part of its bulk of suspended matter; and from similar experiments, instituted in the month of October of the same year, at the issue of the waters from the Lemlum marshes, I only obtained a maximum of $\frac{1}{100}$ th part of a cubic inch of water (mean temp. 74°). The sediments of the river Euphrates, which are not deposited in the upper part of the river's course, are finally deposited in the Lemlum marshes. In navigating the river in May, 1836, the water flowing into the marshes was coloured deeply by mud, but left the marshes in a state of comparative purity."

Lower Mesopotamia, or Babylonia, was, as has been already stated, intersected by canals in every direction, for the purposes both of irrigation and navigation. Many of them connected the Tigris with the Euphrates; those which still exist, are especially numerous near Bagdad, where the rivers approach within twenty-five miles of each other, and some, as the Nahr Malcha, might be easily repaired. The Euphrates steamer passed from the Euphrates to the Tigris by the Ira canal, which leaves the former a few miles above Feluga, and enters the latter a short way below Bagdad. The Shat-el-Hie, which connects the two rivers, is also navigable in spring by large boats. The most celebrated of the ancient canals, that of Pallacopas, cut by the earliest Assyrian monarchs, partly through solid rock, extended for a very considerable distance parallel to the Euphrates on its south-west side. Niebuhr supposed it had commenced at Hit. It may still be traced almost continuously from a little below Babylon to its probable mouth in the Persian Gulf. Remains of aqueducts and towns abound in this region; and the ancient Median wall, which ran from Macepracta on the Euphrates to near the site of Ophis on the Tigris, is still clearly traceable.

"The remarkable feature in descending the Euphrates from the higher plains is, the absence of all perennial shrubs on the hills. The chalk cliffs are covered with species of Sinapis and Brassica; Accipitres, numerous in

species in different places, are not so in the same localities. The *Anas Nubica*, a bird common on the Euphrates, migrates from Dongola and Nubia in spring. The vegetation of spring was found to be generally a few days in advance, on the eastern bank of the river, of that on the western. Subsidences are not uncommon along the river side; they often give rise to secondary valleys higher than the bed of the Euphrates." Ainsworth.

The steam navigation of the Euphrates must be a question of considerable importance, and Colonel Chesney has proved that it may be navigated as high as Bir by steamers drawing four feet of water; yet it can hardly be expected that it can ever be made available as an ordinary channel between Europe and India; but its navigation would undoubtedly confer the greatest advantages on the vast and fertile countries through which it flows, should they be once more emancipated from the barbarism under which they have so long been oppressed. See *BABYLON; BABYLONIA*.

EUROCLYDON, is a tempestuous wind common in the Mediterranean, and well known to modern mariners by the name of a Levanter. It is not confined to any one single point, but blows in all directions from the north-east, round by the north, to the south-east. The "great wind," or mighty tempest, or "vehement East wind," experienced by the prophet Jonah (1. 4; 4. 8,) appears to have been one of these Levanters. Of this description also was the violent and tempestuous wind mentioned in Acts 27. 14. It is somewhat of the nature of a whirlwind.

EUTYCHUS, the name of a youth mentioned in Acts 20. 9, who, while St. Paul was preaching at Troas, having sunk into a deep sleep, fell down from the third loft of an upper chamber and was taken up dead. "And Paul went down, and fell upon him, and embracing him, said, Trouble not yourselves, for his life is in him." (v. 10.)

Mr. Jowett states, that during his residence at Haivali, in May, 1818, the house in which he abode, gave him a correct idea of the falling of Eutychus from the upper loft while St. Paul was preaching at Troas. "According to our idea of houses," he remarks, "the scene of Eutychus's falling from the upper loft is very far from intelligible; and besides this, the circumstance of preaching generally leaves on the mind of cursory readers the notion of a church. To describe this house, which is not many miles distant from the Troad, and perhaps, from the unchanging character of Oriental customs, nearly resembles the houses then built, will fully illustrate the narrative.

"On entering my host's door, we find the ground-floor entirely used as a store; it is filled with large barrels of oil, the produce of the rich country for many miles round; this space, so far from being habitable, is sometimes so dirty with the dripping of the oil, that it is difficult to pick out a clean footing from the door to the first step of the staircase. On ascending, we find the first floor, consisting of a humble suite of rooms, not very high; these are occupied by the family, for their daily use. It is on the next story that all their expense is lavished; here, my courteous host has appointed my lodging; beautiful curtains, and mats, and cushions to the divan, display the respect with which they mean to receive their guest; here, likewise, their splendour, being at the top of the house, is enjoyed, by the poor Greeks, with more retirement and less chance of molestation from the intrusion of Turks; here, when the professors of the college waited upon me to pay their respects, they were received in ceremony and sat at the window. The room

is both higher and also larger than those below; it has two projecting windows; and the whole floor is so much extended in front beyond the lower part of the building, that the projecting windows considerably overhang the street. In such an upper-room—secluded, spacious, commodious—Paul was invited to preach his parting discourse. The divan or raised seat, with mats or cushions, encircles the interior of each projecting window; and I have remarked, that when the company is numerous, they sometimes place large cushions behind the company seated on the divan; so that a second tier of company, with their feet upon the seat of the divan, are sitting behind, higher than the front row. Eutychus thus sitting, would be on a level with the open window; and, being overcome with sleep, he would easily fall out from the third loft of the house into the street, and be almost certain, from such a height, to lose his life. Thither St. Paul went down, and comforted the alarmed company, by bringing up Eutychus alive. It is noted that there were many lights in the upper chamber. The very great plenty of oil in this neighbourhood would enable them to afford many lamps; the heat of these and so much company would cause the drowsiness of Eutychus at that late hour, and be the occasion likewise of the windows being open."

EVANGELIST, *ευαγγελιστης*, a messenger of good tidings, an evangelist, a preacher of the Gospel, not located in any place, but travelling as a missionary to preach the Gospel and found churches. (Acts 21. 8.) We now use the word as signifying merely a writer of the history of the life and transactions of Our Lord, but in the New Testament it has a wider signification, and is employed partly in the general sense of a teacher of Christianity, or a preacher of the Gospel, and partly in the more limited signification of a fellow-labourer with the Apostles. (Eph. 4. 11; 2Tim. 4. 5.)

In Eusebius, we find an important passage respecting the office of evangelist. "They extended the preaching of the Gospel, and spread the seed of the kingdom of heaven far and wide. The greater number of disciples at that time, whose souls were inflamed through the Divine word with a zealous love of wisdom, in the first place fulfilled the commandment of the Saviour, (see Matt. 19. 21,) and distributed their goods among the poor. Then they travelled into distant parts, and discharged the office of evangelists among those who had not yet heard anything of the word of faith. They were busily employed in preaching Christ, and in distributing the books of the holy Gospels. When they had laid the foundation of faith in unenlightened places, they appointed others as pastors (*ποιμενας*,) to whom they intrusted the care of the new plantation; but they themselves went forward to other countries and people, being led by the grace and co-operation of God. The Holy Ghost wrought many miracles by their hands, by means of which they succeeded in bringing over large multitudes, at the first hearing, to the worship of the universal Creator." It would seem, therefore, that the office of evangelist was substantially the same as that of the Apostles, whose companions and assistants they were. "These appear also," says Dr. Burton, in a continuation of the passage just quoted, "in addition to the presbyters and deacons, who may be called resident ministers, to have been preachers of the Gospel, who were not attached to any particular church, but who travelled about from place to place, discharging their spiritual duties. These men were called in a special manner, evangelists. One of them was Philip, who had first been a deacon of the church at Jerusalem; but after his flight from that city he seems to have resided principally

in Cæsarea, and to have preached the Gospel wherever he found occasion, without discharging his former office of deacon in any particular church. Such labours must have been peculiarly useful in the infancy of the church; and we have the authority of Scripture for saying that a special distribution of spiritual gifts was made to the evangelists, which qualified them for their important work. Mark and Luke are, perhaps, to be considered evangelists in this sense, as well as in the more common one of having written Gospels. Both of them were preachers of the Gospel for many years before they committed the substance of their preaching to writing; and we may suppose that such men were of great assistance to the Apostles by accompanying them on their journeys, or by following up and continuing the work which had been so successfully begun."

EVE, חַוָּה *Chavah*, the mother of all living; the name signifies *life*, and is translated in the Septuagint *Ζωή*. Of the creation of Eve a circumstantial account is given in the 2nd chapter of Genesis, and every circumstance is calculated to afford food for profitable meditation, although it is needless here to enter into the spiritualizations which have been put forth upon this narration. It will be sufficient to observe that God by declaring that "it was not good for man to be alone," and by providing for him a suitable companion, gave the Divine sanction to marriage and to *monogamy*: "This companion was taken from his side," remarks an old commentator, "to signify that she was to be dear unto him as his own flesh. Not from his head, lest she should rule over him; nor from his feet, lest he should tyrannize over her, but from his side, to denote that species of equality which is to subsist in the marriage state." There is a remarkable tradition preserved among the Rabbis that Eve was not the first wife of Adam, but that previous to her creation, one had been created in the same way, which, they sagaciously observe, accounts for the number of a man's ribs being equal on each side. Lilith, or Lilis, for this was the name of Adam's first consort, fell from her state of innocence without tempting, or at all events without successfully tempting, her husband. She was immediately ranked among the fallen angels, and has ever since, according to the same tradition, exercised an inveterate hatred against all women and children. Up to a very late period she was held in great dread lest she should destroy male children previous to circumcision, after which her power over them ceased. When that rite was solemnized, those who were present were in the habit of pronouncing, with a loud voice, the names of Adam and Eve, and a command to Lilith to depart. For a notice of the temptation under which Eve fell, see SERPENT and SERPENT WORSHIP. Stehelin on *Jewish Fables*; Eisenmenger on *Rabbinical Traditions*.

EVIL-MERODACH, מֶלֶךְ מֶרֶדַךְ the son and successor of Nebuchadnezzar, king of Babylon. He delivered Jehoiakim, king of Judah, out of prison, and conferred upon him many favours. (2Kings 25. 27; Jerem. 52. 31.) According to Archbishop Usher, he reigned only one year, and was succeeded by his son Belshazzar.

EXCISION. See EXCOMMUNICATION.

EXCOMMUNICATION. Among the Jews excommunication was not only an ecclesiastical punishment but a civil one; because in their theocracy, there was no distinction between the Divine and the civil right; and it is evident that great power

was exercised over them by the anathema of the synagogue. The first process usually was the censure; the name and the offence of the delinquent were read for four succeeding Sabbaths, during which he had to make his peace with the congregation; at the end of that period the solemn Niddui or interdict was pronounced, which for thirty days separated the criminal from the hopes and privileges of Israel. For more heinous offences, and against contumacious delinquents, the more terrific Cherem, or the still more fatal Shammata, was proclaimed. The Cherem inflicted civil death; but on due repentance and reparation for the crime, the same authority which denounced, might repeal the Cherem, the absolved offender was restored to life; but no power could cancel the irrevocable Shammata. The sentence of excommunication was couched in the most fearful phrases, the delinquent being anathematized, accursed by the book of the Law, by the ninety-three precepts, by the malediction of Joshua against Jericho, by that of Elisha against the children who mocked him, and so on through all the terrific threatenings of the ancient law and history; he was accursed by certain mysterious names of deadly power; he was accursed by heaven and earth, by the seraphim, and by the heavenly orbs: "Let nothing good come out of him, let his end be sudden, let all creatures become his enemy, let the whirlwind crush him, the fever and every other malady and the edge of the sword smite him, let his death be unforeseen, and drive him into outer darkness." Public detestation was not appeased by his death; no one mourned him who died excommunicated; his coffin was stoned, and a heavy slab was placed over his remains by the hands of justice, either as a mark of infamy, or to prevent him from rising again at the last day.

The chief difference between Jewish and Christian excommunication, consisted in the circumstance, that the former extended in its consequences to the affairs of civil life, whereas the latter was strictly confined to ecclesiastical relations. Neither the spirit of early ecclesiastical regulations, nor the situation and constitution of the church during the first three centuries, admitted of any intermingling or confounding of civil and religious privileges or penalties. Excommunication, in the Christian church, consisted, at first, simply in the exclusion of the offender from the Lord's supper and the agapæ or love feasts; and hence the word *excommunicating*, separation from communion. This practice was founded upon the words of the Apostle, (1Cor. 5. 11.) *τῷ τοιοῦτῳ μὴδε συνεισθίειν*, "with such an one, no not to eat;" a passage which does not refer to common meals and the ordinary intercourse of life, but to the religious agapæ or other solemnities. (See 1Cor. 10. 16-18; 11. 20-34.)

Early ecclesiastical writers furnish us with ample accounts of the rules and customs of the church with regard to excommunication and penance; and, perhaps, there is more information to be obtained with respect to this branch of the history of the primitive church than concerning any other. The Apostolic fathers treat frequently of this subject; and speak of penitence, not merely as a disposition of the mind and a religious duty, but as a part of ecclesiastical discipline. Tertullian says expressly, that it ought not to exist only in the conscience, but to be accompanied by an external act. From the writings of Tertullian, (including an entire treatise, *De Penitentia*,) we may infer the existence of a complete system of excommunication and penance. The 33rd Article of the Church of England thus speaks "of excommunicate persons, how they are to be avoided."

"The person, which by open denunciation of the church is rightly cut off from the unity of the church,

and excommunicated, ought to be taken, of the whole multitude of the faithful, as an heathen and publican, until he be openly reconciled by penance, and received into the church by a judge that hath authority thereunto."

Synesius gives an idea of the Christian excommunication as practised in the fifth and sixth centuries. (1.) That when an offender was excommunicated in one church, public notice was given to other churches; (2.) that one excommunicated by one church, was considered as excommunicated by all; (3.) that if any church received the offender, it shared in its censure, so far as to be thought to deserve excommunication, though that punishment did not extend to bodies corporate; (4.) that the offender was not only excluded from the Sacrament, but from private, familiar, convivial intercourse; from marriage, and Christian burial. Sometimes the pronouncing of such sentence seems to have been attended with execrations. Yet this expulsion was not considered as annulling baptism, so that a person, if received back into the church, need be re-baptized; nor as taking away natural and civil rights, for the offender was sometimes prayed for, and his children were educated as Christians.

Excommunication rose to a great height in the ninth century, but still higher in the eleventh, twelfth, and thirteenth. Then it was reckoned a more terrible punishment than death itself. It dissolved all those connexions and mutual obligations by which the world is generally kept from running into anarchy and disorder; the connexions of consanguinity and affinity; the obligations of civil authority and subjection. The practice of issuing national interdicts is said to have begun about the year 1160, and we find that it preceded the excommunication of King John of England in the year 1206.

The *Romish Pontifical* takes notice of three kinds of excommunication. (1.) The Minor, incurred by those who have any correspondence with an excommunicated person; (2.) the Major, which falls upon those who disobey the commands of the holy see, or refuse to submit to certain points of discipline; in consequence of which, they are excluded from both the church militant and triumphant, and delivered over to Satan and his angels; (3.) Anathema, which is properly that pronounced by the pope against heretical princes and countries. In former ages, these papal fulminations were fearful things; but latterly, they were formidable to none but a few petty states of Italy. The latest instance of the excommunication of a sovereign, was that of Napoleon by Pius VII. in 1809.

In the reign of Edward VI., the *Reformatio Legum* takes very great notice of excommunication; and gives forms of great length, considering the size of the whole code of laws. There are two short chapters on encouraging offenders under sentence of excommunication. The punishments seem very severe.

The causes of excommunication in the Church of England are, contempt of the bishop's court, heresy, neglect of public worship and the sacraments, incontinency, adultery, simony, &c. It is described to be two-fold; the less, is an ecclesiastical censure, excluding the party from the participation of the sacrament; the greater, proceeds further, and excludes him not only from these, but from the company of all Christians; but if the judge of any spiritual court excommunicates a man for a crime of which he has not the legal cognizance, the party may have an action against him at common law, and he is also liable to be indicted at the suit of the crown.

EXECUTIONER. In ancient times persons of the highest rank and station were employed to execute the sentence of the law. The office of Potiphar, in the Egyptian court, mentioned in Genesis 37. 36, is thought to have been "chief of the executioners," as in the margin of our version. This is still a high office in the East as a court office. Such executioners have nothing to do with carrying into effect the awards of the law in its ordinary course, but only with those of the king. It is there an office of great responsibility; and to ensure its due and strict fulfilment, it is intrusted to an officer of the court, who has necessarily under his command a body of men whose duty it is to preserve the order and peace of the palace and its precincts, and to attend and guard the royal person on public occasions; and, under the direction of their chief, to inflict such punishment as the king awards upon those who incur his displeasure. Potiphar, therefore, in this sense might be called captain of the guard. It does not appear that the Jews had public executioners, but the prince, or general, laid his commands on any of his attendants. Gideon commanded Jether, his eldest son, to execute his sentence on the kings of Midian; Saul ordered the footmen who stood around him and were probably a chosen body of soldiers for the defence of his person, to put to death the priests of the Lord; and when they refused, Doeg, an Edomite, one of his principal officers, executed the command. (1 Sam. 22. 18.) Long after the days of Saul the reigning monarch commanded Benaiah, the chief captain of his armies, to perform the duty of putting Joab to death. Sometimes the chief magistrate executed the sentence of the law with his own hands; for when Jether shrank from the duty which his father required, Gideon, at that time the supreme magistrate in Israel, did not hesitate to do it himself. Thus also in Homer we read that the exasperated Ulysses commanded his son Telemachus to put to death the suitors of Penelope, which was immediately done.

The custom of employing persons of high rank to execute the sentence of the law is still retained in the principality of Sennaar, where the public executioner is one of the chief nobility; and by virtue of his office, resides in the royal palace. It may be mentioned as a curious coincidence that the personage so well known in Arabian tales, Mesroor, the chief of the black eunuchs to the Caliph Haroun Er-Rasheed, and with the vizier, the constant companion of his rambles, was at the head of the interior police, in which character he was officially the royal executioner. Thus the vizier says to Alá-ed-Deen, "He who was speaking to you, and who has just now retired, is the Prince of the Faithful, Haroun Er-Rasheed, and I am the vizier Jaafur, and this is Mesroor, the khalif's executioner."

Executions in the East are often very prompt and arbitrary. In many cases the suspicion is no sooner entertained, or the cause of offence given, than the fatal order is issued, the messenger of death hurries to the unsuspecting victim, shows his warrant, and executes his orders that instant in silence and solitude. (See Prov. 16. 14.) Instances of this kind are frequently to be met with in the Turkish and Persian histories. When the enemies of a great man among the Turks have gained influence enough over the prince to procure a warrant for his death, a capidgi, the name of the officer who executes these orders, is sent to him, who shows him the order he has received to carry back his head; the other takes the warrant of the grand seignior, kisses it, puts it on his head in token of respect, and then, having performed his ablutions, and said his prayers, freely resigns his life. The capidgi having strangled him, cuts off his head, and brings it to Constantinople. It appears also

from Sir John Chardin that the nobility and grandees of Persia are put to death in a manner equally silent, hasty, and unobstructed. Such executions were probably not uncommon among the ancient Jews. A capidgi seems to have beheaded John the Baptist in the prison, and carried his head to the court of Herod. (Mark 6. 27.)

From the dreadful promptitude with which Benaiah executed the commands of Solomon on Adonijah and Joab, it may be concluded that the executioner of the court was as little ceremonious, and the ancient Jews nearly as passive as the Turks or Persians. The Prophet Elisha is the only person mentioned who ventured to resist the bloody mandate of the sovereign; the incident is recorded in these terms: "But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him; but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away my head! Look when the messenger cometh; shut the door, and hold him fast at the door; is not the sound of his master's feet behind him?" (2Kings 6. 32.) But if such mandates had not been too common among the Jews, and in general submitted to without resistance, Jehoram had scarcely ventured to despatch a single messenger to take away the life of so eminent a person as Elisha.

EXODUS, BOOK OF. The title of this book in our Bible is taken from the Septuagint version, and alludes to the principal transaction recorded in it, the exodus or departure of the Israelites from Egypt. In the Hebrew it is termed *וְאֵלֶּה שְׁמוֹתָם* *Ve-ilah Shemoth*, "These are the words," from the initial words of the book. It comprises a history of the events that took place during a period of 145 years from the year of the world 2369 to 2514, inclusive, or from the death of Joseph to the erection of the tabernacle. It was probably written by Moses, after the giving of the Law on Mount Sinai, and the erecting of the tabernacle, as the author was evidently an eye and ear witness of the events he has narrated.

The Book of Exodus records the cruel persecution of the Israelites in Egypt under Pharaoh (Rameses II.); the birth, exposure, and preservation of Moses; his subsequent flight into Midian; his call and mission to Pharaoh (Amenophis II.); the miracles performed by him and by his brother Aaron; the ten plagues also miraculously inflicted on the Egyptians; the institution of the passover, and the departure of the children of Israel from Egypt; their passage across the Red Sea, and the destruction of the Egyptian army; the subsequent journeyings of the Israelites in the desert; their idolatry, and frequent murmurings against God; the promulgation of the Law from Mount Sinai, and the erection of the Tabernacle. The Book of Exodus is divided by the Jews into eleven parashioth or chapters, and twenty-nine siderim or sections; in our Bible it is divided into forty chapters. It plainly points out the accomplishment of the Divine promises and prophecies delivered to Abraham, that his posterity would be very numerous; and that they would be afflicted in a land not their own. (Comp. Gen. 15. 13-16 with Exod. 12. 35, 40, 41.) In Israel, passing from Egypt, through the Red Sea, the wilderness, and Jordan, to the promised land, this book shadows forth the state of the church in the wilderness of this world, until her arrival at the heavenly Canaan, an eternal rest. St. Paul, in 1Corinthians 10. 1, et seq., and in various parts of his Epistle to the Hebrews, has shown that these things prefigured, and were applicable to, the Christian church.

EXODUS. Of the exodus of the Israelites, and its fatal circumstances, no record was likely to find a place in the proud monumental annals of Egypt. It is singular, however, that a remarkable obscurity seems to hang over the close of the splendid eighteenth dynasty. In all the lists, a different name is assigned to the last Pharaoh. Signor Rosellini assigns the exodus to the close of the reign of Sesostris himself; he gives the name of Verri to the last king of the eighteenth dynasty, and has discovered his tomb at Thebes, or rather an ancient tomb, which he usurped from its rightful proprietors. Even if this be the tomb of the Pharaoh whose "heart was hardened," (which is exceedingly doubtful,) the believer in the sacred narrative need be under no apprehension. Lord Prudhoe says, "It is extremely difficult to determine the date of the exodus in Egyptian history, from the want of sufficient data in the Bible, and from the incorrectness of names given by ancient historians; but the event is so important that even an attempt to ascertain that date must be interesting. The first text bearing on the subject is Genesis 47. 5, 6: 'Pharaoh spake unto Joseph saying, Thy father and thy brethren are come unto thee, the land of Egypt is before thee, in the best of the land make thy father and brethren to dwell: in the land of Goshen let them dwell. And Joseph gave them a possession in the land of Egypt in the best of the land, in the land of Rameses, as Pharaoh had commanded.' In this quotation it does not appear that the land was called Rameses when Pharaoh gave it to Jacob; his words are, Give them the best of the land: the remainder of the text is in the form of a narrative by Moses. But the land was called Rameses when Moses wrote, and consequently it was so called before the exodus. It probably received its name from one of the Pharaohs; we may therefore conclude the exodus did not take place until after the reign of Rameses; and the earliest king of that name is distinguished among students in hieroglyphics by the title of Rameses I."

The land of Goshen appears evidently to have bordered on, if it did not include, part of the tract over which the nearest and most convenient road to the peninsula of Sinai from the banks of the Nile has always passed. This is nearly the line in which, in after-ages, a canal was made connecting the Nile with the Gulf of Suez; and, while it is the nearest route, it is also the only one which offers a supply of water, a consideration which doubtless as much recommended it in ancient times to those going from Egypt to Sinai or Arabia, as it does now recommend it to the great caravan of pilgrimage which yearly journeys from Cairo to Mecca. The route of this caravan is the same, as far as the head of the Gulf of Suez, as one would take which proceeds to the desert of Sinai, and this it may be presumed was the route taken.

The Israelites amounted to 600,000 men, exclusive of women and children, when they left Egypt, and "a mixed multitude went up also with them, and flocks and herds, even very much cattle." In our version, the period of their sojourning in Egypt is stated to have been "four hundred and thirty years;" (Exod. 12. 40;) but their actual stay did not exceed two hundred and fifteen years. The expression must, therefore, include the whole period from the time that Abraham entered the land of Canaan to the time of the exodus of his descendants from Egypt. There is, in fact, an omission in the text, which the Samaritan and Septuagint supply.

Josephus also informs us that they left Egypt in "the month Xanthicus, on the fifteenth day of the lunar month, four hundred and thirty years before our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt."

The statement in our version, therefore, includes Abraham, Isaac, and Jacob, and their sojourning in the land of Canaan, as well as in Egypt.

The departure of the Israelites was long remembered by the adjacent tribes, and some particulars of the history of Moses were preserved, although greatly corrupted by traditions. Several ancient writers have recorded this great event, and their narratives form a curious contrast to that of the inspired historian. Diodorus Siculus, after mentioning the expulsion of the Shepherds, whom he confounds with the Israelites, says, "A large body of the people went forth into the country which is now called Judæa, situated not far distant from Egypt, being altogether a desert in those times. The leader of this colony was Moses, a man very remarkable for his great wisdom and valour. When he had taken possession of the land, among other cities he founded the one called Jerusalem, which is now the most celebrated." Polemo, cited by Josephus, thus writes: "In the reign of Apis, the son of Phoroneus, a part of the Egyptian army deserted from Egypt, and took up their habitation in that part of Syria which is called Palestine, not far from Arabia; these, indeed, were they who went out with Moses."

Artabanus, who is supposed to have been an Alexandrian Jew, and who wrote about a century before the Christian era, left some fragments of a history, which follow the Scripture narrative with a few variations and additions. "They (the Jews) borrowed of the Egyptians many vessels, and no small quantity of raiment, and every variety of treasure, and passed over the branches of the Nile towards Arabia; and upon the third day's march arrived at a convenient station upon the Red Sea. The Memphites say, that Moses, being well acquainted with that part of the country, waited for the ebbing of the tide, and then made the whole multitude pass through the shallows of the sea. But the Heliopolitans say that the king pursued them with great power, and took with him the sacred animals, in order to recover the substance which the Jews had borrowed of the Egyptians. A Divine voice instructed Moses to strike the sea with his rod, and when Moses heard this, he touched the waters with his rod, whereupon the waves stood apart, and the host went through along a dry path. When the Egyptians came up with them, and followed after them, the fire flashed on them from before, and the sea inundated the path, and all the Egyptians perished either by the fire or by the return of the waters. The Jews escaped the danger, and passed thirty years in the desert, where God rained upon them a kind of grain called panic, the colour of which was like snow. Moses was ruddy with white hair, and when he did these things, he was in the eighty-ninth year of his age."

The Israelites "journeyed from Rameses to Succoth." The word Succoth denotes tents or booths, and probably nothing more is intended than a place at which caravans encamped, or which obtained its name from the first encampment of the Israelites. There is great difficulty in fixing the exact position of Succoth. Bryant alleges that it was little more than thirty miles from Rameses, and that it was probably built as a receptacle in which the Egyptians secured and foddered their flocks and herds during the inundation of the Nile. Josephus says that "they took their journey by Letopolis, a place at that time deserted, but where Babylon was afterwards built when Cambyzes laid waste Egypt." Succoth; it is thought, must be sought about a day's journey in the direction towards Suez. About twelve miles north-east from the present city of Cairo, there is a most convenient place for an encampment, which is thought by some to be the Succoth of Moses. Here there is a large lake

called Birket-el-Hadj, or Pilgrim's Pool, which is supplied by the Nile. At this place, the great pilgrim caravan from Cairo to Mecca waits the arrival of the western pilgrims previous to its final departure, and it breaks up here at its return. We are told that "God led the people about through the way of the wilderness of the Red Sea," and "not through the way of the Land of the Philistines, although that was near;" the regular route being towards Gaza and the other cities of Palestine which were in Canaan, and at no great distance from Egypt; for "God said, Lest peradventure the people repent when they see war, and return to Egypt." "He knew," says Bryant, "their refractory spirit, and how prone they were to disobey; and the proximity of this country to Egypt would lead them on the first difficulty to return. Of this we may be assured, from what they did when upon some disappointment they gave vent to their evil wishes." (Exod. 16. 3; Numb. 14. 2.)

Having received the most solemn injunctions to celebrate the memorial of the passover in succeeding ages, and to set apart the first-born of their children, and the "firstlings" of their animals, the Israelites departed from Succoth and encamped in Etham, "at the edge of the wilderness." Bryant says, that this desert was probably a continuation of the Wilderness of Egypt, and received the name of Etham, at the northern extremity of the Gulf of Suez. According to the estimation of travellers, the distance was about sixty miles from Succoth. There is good evidence to confirm the testimony of Josephus, that three days were taken to perform this journey altogether, up to the time when they were attacked by Pharaoh.

In this, as in other cases, we are not to suppose that the places which are named are the only places at which they rested; and in the present instance, the distance may suggest that this was the third, rather than the second, encampment. The halting places of caravans are in these desert regions so much determined by the presence of wells, that, in connexion with the circumstance of its being situated "on the edge of the wilderness," there is not much difficulty in concluding that Etham is represented by the modern Adjeroud, which forms the third stage of the pilgrim's caravan, and where there is an old fortress, a small village, and a copious well of indifferent water. This place is about eleven miles to the north-west of Suez. The neighbourhood, indeed, appears to be on the edge of the wilderness; for what M. Dubois-Aymé says of Bir Suez, (which he identifies with Etham,) is true also of Adjeroud, that in effect it appears to be towards the extremity of the desert: for from hence the sea is seen to make a bend to the west, and by joining the high chain of Mount Attaka, to terminate the desert to the south. The journey to this point had been for the most part over a desert, the surface of which is composed of hard gravel, often strewed with pebbles.

There are many indications, we are told by travellers, which place it beyond a doubt, that the Arabian Gulf was formerly much more extensive and deeper than it is at present, which is proved by the fact, that some of its towns formerly mentioned as sea-ports are now considerably inland. This is particularly the case in the arm of the Red Sea, called the Gulf of Suez, so designated from the town of Suez standing at its extremity, which is the Gulf crossed by the Hebrews. Not only are there numerous marine appearances on the dry soil, but the town of Kolsoum, which was formerly a sea-port, is now three-quarters of a mile inland. There is nothing about the Isthmus of Suez to discountenance the hypothesis, that the Red Sea was in ancient times a strait, uniting the Mediterranean with the Indian Ocean, thus

insulating the whole of Africa, and that the Isthmus of Suez was formed by drifting sands from the adjoining deserts. This, however, as it has been well remarked, "is a mere hypothesis; but there is nothing hypothetical in the statement that the gulf once extended more to the north than at present; and this fact is of importance, because it enables us to see that nothing less than a miraculous interposition of the Divine power could have enabled the Israelites to cross the bay, even at the highest of the points which has been selected by those who, perhaps, were influenced by the wish to diminish the force of the miracle, or to account for it on natural principles."

The Israelites were now ordered to turn and encamp before Piha-hiroth, "between Migdol and the sea, over against Baal-zephon," that is, instead of proceeding from Etham round the head of the Gulf of Suez, and coasting along its eastern, they were to turn southward along its western shore, where there was an opening in the great chain of the Attaka mountains, which line the western coast, called Piha-hiroth, opposite to Baal-zephon on the eastern coast. To estimate the importance of this move from Etham to Piha-hiroth, it must be observed, that the original petition of the Israelites to Pharaoh was to go "three days journey into the wilderness to offer sacrifices." This being at length granted, the Israelites had arrived at Etham, in or near the spot which, in the terms of this application, was to form the limit of their journey. Whatever move they made from Etham, therefore, would be regarded as indicating their future intentions, and this was the great crisis of the undertaking, and was obviously so regarded by Pharaoh, but who no sooner heard of a subsequent movement than he commenced the pursuit. While the Israelites lay encamped at Piha-hiroth, the Egyptians had had time to recover themselves from the consternation into which the slaughter of their first-born had thrown them. They came upon them by surprise, as they lay encamped before the sea. Thus hemmed in, on the one hand, by their enemies, and on the other by the sea, the Israelites cried to the Lord for deliverance, who opened a path through the waters, along which they passed in safety, but which proved a snare and destruction to their pursuers. "And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall unto them on their right hand and on their left." The Egyptians at first thought the Israelites were destroying themselves, and looked with amazement on their deliberate rush towards the divided gulf; but when they perceived their mistake, they were impelled to the pursuit. By the time the day broke, and the Egyptians became aware of their condition, all the Hebrews had safely reached the other side; and all, or nearly all the Egyptians, were in the bed of the gulf. But they soon perceived their error; their chariot wheels got entangled among the rocks, mud, and other impediments. The marine road, ploughed by the multitudes which went before them, became distressing to them; their chariot wheels dragged heavily along, and very many of them came off from the cars which they supported. The description of the rush of the waters is graphically given by the Jewish historian: "As soon as the whole Egyptian army was within it, the sea flowed to its own place, and came down with a torrent raised by storms of wind, and encompassed the Egyptians. Showers of rain also came down, and dreadful thunders and lightnings with flashes of fire. Thunderbolts were also dashed upon them; and thus did all these men

perish, so that there was not left one messenger to tell their calamity to the rest of the Egyptians." The Psalmist more than once alludes to this. He exclaims, "The waters saw thee, O God, the waters saw thee and were afraid:" and then speaks as if every element had spent its fury upon the desecrated heads of the Egyptians. The earth shook; the thunders rolled; and most appalling lightnings—the arrows of God—shot along the firmament; while the clouds poured down heavy rains, "hail-stones and coals of fire." (Psalm 18. 13-15; 7. 16, 17.) It deserves also to be mentioned, that this strife is also recorded by the Egyptian chronologer, who reports, "It is said that fire flashed against them in front."

Although nothing is said in our version in the Book of Exodus of this storm of wind, thunder, and lightning, at the drowning of Pharaoh's army, the statement of Josephus appears to be confirmed by David in the 77th Psalm: "Israel saw that great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed the Lord and his servant Moses." In commemoration of this astonishing deliverance, Moses composed a song of thanksgiving, which is also a sublime prophecy, foretelling the powerful effect of this appalling judgment on the neighbouring nations of Edom, Moab, Palestine, and Canaan, the erection of the temple and sanctuary, and the perpetuity of the worship of the true God. "I will sing," said the exiling Hebrew, "unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea. The Lord is a man of war; the Lord is his name." See RED SEA.

EXORCISM, EXORCIST. Exorcism is the expelling of evil spirits from persons possessed, by means of prayers and incantations. The Jews made great pretences to this power, and Josephus relates several wonderful tales of the great success of several exorcists. One Eleazer, a Jew, cured many demoniacs, he says, by means of a root set in a ring. This root with the ring was held under the patient's nose and the evil spirit was forthwith cast out. Most conjurors of this class were impostors, each pretending to a nostrum or charm of certain efficacy. See POSSESSION.

Our Saviour communicated to his disciples a real power over such diseases as were said to be occasioned by demons. We read that the Apostles received power and authority to drive out evil spirits by the power of the Spirit (*ἐν Πνεύματι*), and in the name of Christ; and we learn from various parts of the evangelical history, that they exercised the power with which they were thus intrusted. It is recorded concerning St. Paul, (Acts 19. 12-16,) that he possessed the power of driving out evil spirits from persons diseased; and that certain Jewish exorcists were confounded in their attempt at imitating his gifts, by calling over them which had evil spirits the name of Jesus. This is the only passage in the New Testament in which the word *exorcist* occurs; while the words *exorcism*, *exorcising*, (*ἐξορκισμός, ἐξορκῶσις*), are not found at all.

The state of the case as it respects baptismal exorcism appears to be as follows:—(1.) In the first century we find no trace of a renunciation of the devil in baptism; (2.) in the second and third centuries this practice was in use, as appears from the testimonies of Tertullian and Cyprian, as well as of later writers who appeal to tradition; (3.) in the fourth century, the Fathers speak of exorcism as not being absolutely necessary, but as being highly expedient, inasmuch as without it, children would not be free from the influence of evil spirits. We find mention of baptismal exorcism also in the canons of

the council of Carthage, held in the year 256; and in those of the first council of Constantinople. (A.D. 381.) The exorcists, who were concerned at first only with the energumens, or persons possessed, were afterwards called upon to assist at the baptism of all adults; but as infant baptism gained ground, the duties of this office became superfluous, and they are very rarely mentioned in works posterior to the sixth century. The first writer in whose pages we find a form of exorcism is Cyril of Jerusalem. From various passages of this author we may infer that, in his time, exorcism was twofold; a longer form being used some time previous to baptism, during the candidate's course of preparation, and a shorter immediately before the act of immersion.

In the earliest ages of Christianity, the power of exorcising or casting out evil spirits by the name of Jesus was not confined to the clergy, much less to any particular order, but was common to all Christians, as appears from Origen; but it is probable that during the greater part of the first three centuries, bishops and presbyters were the usual exorcists of the church; and that exorcists were constituted a separate order about the latter end of the third century. Exorcists were charged with the more especial care of the energumens, or persons possessed with an evil spirit. It was their duty to pray over these persons, and to use all means for their cure and restoration. Their appointment and ministry are thus described by the fourth council of Carthage:—"When an exorcist is ordained, he shall receive at the hands of the bishop a book, wherein the forms of exorcising are written; the bishop saying, 'Receive thou these, and commit them to memory, and have thou power to lay hands upon the energumens, whether they be baptized, or only catechumens!'"

Exorcism makes a considerable part of the superstition of the Church of Rome, the ritual of which forbids the exorcising any person without the bishop's leave. The ceremony is performed at the lower end of the church towards the door. The exorcist first signs the possessed person with the sign of the cross, makes him kneel, and sprinkles him with holy water. Then follow the litanies, psalms, and prayer; after which the exorcist asks the evil spirit his name, and adjures him by the mysteries of the Christian religion not to afflict the person any more; then laying his hand upon the demoniac's head, he repeats the form of exorcism, which is this: "I exorcise thee, unclean spirit, in the name of Jesus Christ; tremble, O Satan, thou enemy of the faith, thou foe of mankind, who hast brought death into the world; who hast deprived men of life, and hast rebelled against justice; thou seducer of mankind, thou root of all evil, thou source of avarice, discord, and envy." Houses and other places supposed to be haunted by unclean spirits, are likewise exorcised, and the ceremony is much the same as that for a person possessed.

Modern Jews retain many superstitions with regard to evil spirits. They have a prayer which is diligently said by rote as soon as they are capable of speaking, which, they say, is used to keep evil spirits from them during the night. If a Jew be in bed beyond a certain time, they say evil spirits will rest upon his hands and his face; although he may have said his prayers the night before, yet those prayers have a charm over the evil spirits only for a time, and if men overstep those bounds, they must abide the consequences. The rabbins say, if a man rises early, says his prayers three times, and performs his rites and ceremonies, he has no need to fear evil spirits; they may hover around him, but they cannot touch him. But then the very moment he gets out of bed and puts on some of his clothes, according to the prescribed rule, he must hasten and wash himself, in order to drive away

all evil spirits. Since the soul is absent all night, and an evil spirit occupies its place in the mean time, the rabbins exhort and command that all pious persons have a vessel filled with water close by their bed-side, that they may be able, without delay, to wash their hands. If a Jew dips his hands into the water, and so wash them, this would be sufficient for saying his prayers; but then the evil spirit would not depart. And supposing, for example, that he has even dipped his hands alternately into three vessels containing water, it would still be doubtful whether the evil spirit would depart.

Women are obliged to observe the same order of washing, namely, to pour water three times over their hands. If they prepare food with unwashed hands, then the evil spirit will not depart from them, the food will become unclean, and the heart thereby defiled; especially the hearts of their husbands and sons. Every Jew that eats such food considers himself in danger of committing sin, through the influence of the evil spirit, which rests upon him.

EXPIATION, DAY OF. Having in the article **DAY OF ATONEMENT**, given the Scriptural account of this solemn fast, which was the only one during the whole year when food was forbidden from evening to evening, according to Leviticus 23. 27-32, we shall here notice some of the ceremonies observed by the Jews in modern times on this particular occasion.

The day previous to the day of expiation, the more self-righteous Jews provide a fowl, but it must be a cock, which they send to an inferior rabbi to be slain; after it is killed, the person whose property it is, takes the fowl by the legs, and with uplifted hands, swings it nine times over the heads of himself and his company, and at the same time prays to God that the sins they have been guilty of during the year may enter into the fowl. They then take the fowl and give it to the poor to eat, with a donation according to their means. On the ninth day preceding the day of atonement, one hour before synagogue service, they partake of a sumptuous feast, which they call taking their fast; after which they go to the synagogue. In the great synagogue in London, the clerk stands up in the midst, where a large stage is erected for the accommodation of the singers, who chant the customary prayers. The clerk offers up a blessing, and afterwards the free-gift offering. Every man according to his capacity (but it is not compulsory,) gives a sum, which is offered up, and inserted in a book kept for that purpose. Most of the Jews endeavour, on this occasion, to provide themselves with the best apparel, as they say they appear before the King of kings to have their final doom settled upon them. Then begins the evening prayer of the fast, when the reader and chief rabbi, and many of the congregation, are clad with the shroud in which they are to be buried, continuing in prayer and supplication for upwards of three hours. There are many who will stand upon one spot from the ninth day at even, until the tenth day at even; and when the service is ended on the ninth eve, those who return home to their dwellings come again in the morning at five o'clock, and continue until dark, observing the following order: First is said the morning prayers, which commence as soon as they come to the synagogue. After saying the usual prayers and supplications peculiar to the day, they then take forth the Law, and read the portion which is from the first verse of the sixteenth chapter of Leviticus, to the end of the last verse of the same; the mophter (a certain portion of the Law, so named by the Jews,) is from the seventh verse of the twenty-ninth chapter of Numbers to the end of the eleventh verse of the same; the portion from the pro-

phets is from the fourteenth verse of the fifty-seventh chapter of the prophet Isaiah, to the end of the last verse of the fifty-eighth chapter. They then say the prayer for the prosperity of the government under which they dwell; and then put the Law into the ark again; which ends the morning prayer, after having continued for six hours without intermission. They then say the prayer of the Masoph, the addition, which makes mention of the additional sacrifice of the day, (Numb. 29. 7,) and supplicating the Almighty to be propitious unto them. They then say the offering of the day from Numbers 29. 7, to the end of the eleventh verse of the same. They abstain from food altogether during this day, and at the conclusion, the service, and likewise the fast, is ended, after having continued in prayers from morning till night, for upwards of twelve hours without intermission.

In the Jerusalem Talmud, it is said while Simon the Just lived, the lot of the Lord, in the day of expiation, went forth always to the right hand, but when he was dead, it went forth sometimes to the right hand, and sometimes to the left. All the days of Simon the Just, the little scarlet fillet looked always white; but when Simon the Just was dead, it looked sometimes white and sometimes red.

In the Babylonish Talmud it is said that Satan is the greatest tale-bearer in existence; and his time is mostly occupied in gathering the faults of the Jews as a body, which every evening he presents to the angels, and the angels present them to God, and on the day of expiation God looks upon the body of the Jews, more holy than the angels, for this reason; angels were created to exist without food, but not so with men: now inasmuch as the body of the Jews afflict themselves by abstaining from food on that day, God is more delighted with them at that period than any other; hence God looks upon them then with pleasure. The Talmud says that when the Jews were in the wilderness, Moses and Aaron and the elders met together to hold a consultation, and also to contemplate what measures they should adopt in order to make friends with Satan, and so prevent him from going to God with accusations on the day of expiation. Satan agreed with them, that if they would present him with a sacrifice, then he would be no tale-bearer on that day. Moses and the elders agreed to his proposition, and engaged to give him a scape-goat every year. See AZAZEL.

EYE, עַיִן *ayen*, the organ of sight by which visible objects are discerned. Passages in which the eye is mentioned are very numerous in the Scriptures, and there are several allusions, the full force of which will be best apprehended by reference to the customs and opinions of the East at the present day.

"The eyes of servants look unto the hand of their masters, and the eyes of a maiden unto the hand of her mistress," (Psalm 123. 2,) receives explanation from the present customs of the East. Maundrell observes that the servants in Turkey stand round their master and his guests in deep silence and perfect order, watching every motion. Pococke says that in Egypt the master commands them by signs. De la Motraye also observes that "the Eastern ladies are waited on even at the least wink of the eye, or motion of the fingers, and that in a manner not perceptible to strangers."

The custom of staining the eye-lids and brows with a moistened powder of a black colour, was practised in Egypt from the earliest times, as we may see depicted on the paintings in the tombs. It appears to have been followed by persons of both sexes, though among the Jews it was confined to the women. As large black eyes were

thought the finest, the women to increase their lustre and to make them appear larger, tinged the corner of their eyelids with stibium, or the powder of lead ore. This was supposed to give the eyes a brilliancy and humidity which rendered them either sparkling or languishing, as suited the various passions. This process was performed by first dipping into the powder a small wooden bodkin of the thickness of a quill, and then drawing it through the eyelids over the ball of the eye; we have thus an image of what the Prophet Jeremiah (ch. 4. 30,) may be supposed to mean by renting the eyes (not as we render it, "with painting," but) with פֶּחַךְ *puch*, stibium or lead ore. Jezebel is also said to have painted her face, (2Kings 9. 30,) the words in the original are וַתַּשֵּׁם עֵינֶיהָ בַּפֶּחַךְ *vatasem bapuch aenayah*, "And she adjusted or set off her eyes with the powder of lead ore." So also must be understood the passage in Ezekiel 23. 40, "paintedst thy eyes." Keren-happuch, (*the horn or box of lead ore*), the name of Job's youngest daughter, was given in relation to this custom. Mr. Pettigrew has in his collection a cylindrical box containing some stibium, with the stick for laying it on, and the form may be aptly described by that of a horn. There are also several in the British Museum; one is a rectangular case bored with four cylindrical holes for stibium, four inches in length, one inch and a half square at the base; others in the shape of four cylinders united; the covers have moved upon pivots. Some of the pins for laying on the colour are surmounted by a hawk three inches and a quarter to two inches and a half in length. The supposed portrait of Pharaoh's daughter, whom Solomon married, as given by Rosellini, exhibits the painted eyes as practised by the Egyptians. The modern Persian, Egyptian, and Arab women still continue the custom of tinging their eye-lashes and eye-lids. A modern traveller states, "Egyptian women of nearly every grade endeavour to heighten the effect of their already black eyes by tinging the lids with a dye called *khoul*, which is laid on with a small bodkin of wood, ivory, or metal. This dye is produced in various ways, but that most generally used is composed of a lead ore brought from Persia, which has given Oriental poets an opportunity of saying, in allusion to the instrument used in laying it on, 'that the mountains of Ispahan have been worn away with a bodkin.'"

The practice of thrusting out the eyes, alluded to in 1Samuel 11. 2, was very common formerly in the East. Mr. Hanway, in his *Travels in Persia*, gives several instances of it. "Sadoc Aga had his beard cut off, his face was rubbed with dirt, and his eyes were cut out." Thus Samson was deprived of sight by the Philistines, (Judges 16. 21,) and Zedekiah by the Chaldees, (2Kings 25. 7.) In the latter case it was probably done with the intention of rendering the king incapable of ever re-ascending the throne, as we find that it was a law in Persia, down to the latest time, that no blind person could mount the throne. Hence the barbarous custom of depriving the sons and male relations of a Persian king, who are not to be permitted to attain the government, of their sight. "The Persians," says Sir John Chardin, "consider their policy towards the children of the royal family as humane and laudable; since they only deprive them of their sight, and do not put them to death as the Turks do. They say it is allowable to deprive these princes of their sight to secure the tranquillity of the state; but they dare not put them to death, for two reasons: the first is, because the law forbids to spill innocent blood; secondly, because it might be possible that those who remained alive should die without children, and if there were no other relations, the whole legitimate family would become extinct."

Roberts says, "In the East, in consequence of the superstitions of heathenism, numerous human bodies are exposed to become the prey of birds and wild beasts; and it is worthy of being recorded, that the eye is the first part selected by the former as their favourite portion. It is, however, considered to be a great misfortune to be left without sepulchral rites; and it is no uncommon imprecation to hear, 'Ah! the crows shall one day pick out thy eyes;' 'Yes, the lizards shall lay their eggs in thy sockets;' and, from Proverbs 30. 17, it seems very probable that a similar feeling prevailed among the Jews.

"Shut their eyes that they cannot see," (Isai. 44. 18.) is illustrated by reference to modern Eastern usages. The Orientals in some cases deprive the criminal of the light of day, by sealing up his eyes. A son of the Great Mogul was suffering this punishment when Sir Thomas Roe visited the court of Delhi. The hapless youth was cast into prison, and deprived of sight, by some adhesive plaster put upon his eyes, for the space of three years; after which the seal was taken away, that he might with freedom enjoy the light; but he was still detained in prison. Other princes have been treated in a different manner, to prevent them from conspiring against the reigning monarch; they have been compelled to swallow opium, and other stupefying drugs, to weaken or benumb their faculties, and render them unfit for business.

Whether the same ideas are to be attached to the expression "evil eye," עין רעה *ra aen*, mentioned in Proverbs 23. 6, and 28. 22, as used by Solomon, and as understood by the modern Egyptians and Hindoos, is not easy to ascertain, though deserving of some consideration. Pococke says of the Egyptians, that "they have a great notion of the magic art, have books about it, and think there is much virtue in talismans and charms, but are strongly possessed with an opinion of the evil eye. When a child is commended, except you give it some blessing, if they are not very well assured of your good will, they use charms against the evil eye, and particularly when they think any ill success attends them on account of an evil eye, they throw salt into the fire."

Roberts informs us, "The Kan-nuru, evil eye, of some people, is believed to have a most baneful effect upon whatsoever it shall be fixed. Those who are reputed to have such eyes are always avoided, and none but near relations will invite them to a feast. 'Your cattle, your wives, your children, your orchards, your fields, all are in danger from that fellow's eyes. The other day he passed my garden, cast his eye upon my lime-tree, and the fruit has since fallen to the ground. Ay, and more than that, he caught a look at my child's face, and a large abscess has since appeared.' To prevent such eyes from doing any injury to their children, many parents (both Mohammedan and Hindoo) adorn them with numerous jewels and jackets of various colours, to attract the eye from the person to the ornaments."

Mr. Lane says, "Mothers who have the most tender regard for their children, almost universally neglect their personal cleanliness, lest a covetous or evil eye should light upon them. Nothing distresses an Egyptian parent more than that which in other countries is considered to convey a compliment—admiration of the child. If any one is seen to stare at, so as to envy the offspring, the mother hastily snatches it away, to perform some superstitious rite as a charm against the supposed evil eye. No one takes the child of another in his arms without repeating, 'In the name of God, the compassionate, the merciful!' or, should he venture to admire it, adds, 'I seek refuge with the Lord of the day-break for thee.' It is considered highly improper for a person to express

for an object that is not his own, such admiration as would evince the least token of covetousness or envy; and, should he betray any such expression, he does not fail to say, 'God's will!' which implies both admiration of the object, and submission to the will of God, that he does not possess it."

Our Saviour says, "Is thine eye evil because I am good?" (Matt. 20. 15;) that is, Art thou envious against thy brother, because I choose to show kindness to him?

To keep anything as the apple or pupil of the eye, is to preserve it with particular care. (Deut. 32. 10; Zech. 2. 8.) Eye-service is peculiar to slaves, who are governed by fear only, and is to be carefully guarded against by Christians, who ought to serve from a principle of duty and affection. (Eph. 6. 6; Col. 3. 22.) The "lust of the eyes," or "the desire of the eyes," comprehends everything that persons prompted by curiosity, vanity, &c., seek after; everything that the eyes can present to men given up to their passions. (1 John 2. 16.)

EZEKIEL, עֶזְקִיֵּאל the son of Buzi, of the house of Aaron, (Ezek. 1. 1,) was one of the captives carried by Nebuchadnezzar to Babylon, with Jehoiachin, king of Judah, and was placed with many others of his countrymen upon the river Chebar, in Mesopotamia, which flows into the Euphrates, about two hundred miles to the north of Babylon. It is supposed he commenced his prophetic ministry in the thirtieth year of his age, or rather, as Calmet thinks, in the thirtieth year after the covenant was renewed with God, in the reign of Josiah, which corresponds to the fifth year of the captivity, (B.C. 575,) the æra whence he dates his predictions; and it appears, from ch. 29. 17, that he continued to prophesy about twenty-one years and three-quarters. The events of his life, after his call to the prophetic office, are interwoven with the detail which he has himself given of his predictions; but the manner of its termination is nowhere ascertained. The Pseudo-Epiphanius, in his *Lives of the Prophets*, says that he was put to death by the prince or commander of the Jews, in the place of his exile, because this prince was addicted to idolatry, and could not bear the reproaches of the prophet. No reliance, however, can be placed on this account, which is intermixed with many fables. Jerome is of opinion, that as Ezekiel was in part contemporary with Jeremiah, who prophesied in Judæa while Ezekiel delivered his predictions beyond the Euphrates, their prophecies were interchanged for the consolation and encouragement of the captive Jews. There is a striking agreement between the subject-matter of their respective prophecies; but Ezekiel is more vehement than Jeremiah in reproving the sins of his countrymen, and abounds more in visions, which render some passages of his book exceedingly difficult to be understood. On this account, no Jew was anciently permitted to read the writings of this prophet, until he had completed his thirtieth year.

Rabbi Abarbanel has included the prophet Ezekiel among the number of prophets whom he has reckoned as receivers of the oral law. Ezekiel was the twelfth receiver among the prophets, and the twenty-sixth from Mount Sinai.

EZEKIEL, BOOK OF. Until recently, the prophecies of Ezekiel have always been acknowledged to be canonical, nor was there ever any doubt as to who was their author. The Jews, indeed, say that the Sanhedrin deliberated a long time whether his book should form a part of the sacred canon. They objected to the great obscurity at the beginning and end of his prophecy; and to

what he says in chapter 18. 20, that the son should not bear the iniquity of his father, which they urged was contrary to Moses, who says, (Exod. 20. 5,) that God visits "the sins of the fathers upon the children, until the third and fourth generation;" but it is worthy of remark, that Moses himself (Deut. 24. 16) says the very same thing as Ezekiel. It has been denied that the last nine chapters are to be attributed to Ezekiel; but the arguments adduced in behalf of this hypothesis are by no means sufficient to sustain it: for, (1.) The alleged obscurity of these chapters is certainly not at variance with the opinion that they were written by Ezekiel, for many other parts of his work are less perspicuous, not to say that descriptions of this kind, particularly of buildings, can scarcely be made very intelligible without the aid of drawings. (2.) These chapters are supposed to contain commands which were disregarded by the Hebrews after their return, and, therefore, it is inferred that they did not then exist, or at least were not ascribed to Ezekiel. But this supposition is unfounded; for those chapters do not contain commands, but an emblematic or figurative representation, intended to confirm the certainty of the return, and the re-establishment of Divine worship. (3.) It is further objected that the prophet could not possibly retain in memory the numbers of so many measurements as were perceived by him in his vision. But this is of little weight; for as the impressions of the visions were the more vehement on account of the outward senses being at rest, there would be the less difficulty in retaining them in the memory. Besides, there are persons who commit numbers to memory with great facility; and if the objectors to these prophecies allow that visions constitute merely the dress and form in which the prophets announce their predictions, there would have been no need of memory in the case. (4.) Josephus attributes to Ezekiel two books concerning the Babylonish captivity; but as by the second book of Ezekiel he means the last nine chapters, how is it possible thence to infer that Ezekiel is not their author? There is no necessity, therefore, to apply the language to Jeremiah, (as Eichhorn did,) which cannot be done without violence to the discourse. Altogether worthless is the conjecture that some Hebrew, who returned later than the great body of his brethren, made up these chapters, in order to effect a new distribution of the country, by which he might acquire a portion for himself; for no such impostor would have written so largely, and in such a manner, of the Temple and of the division of the country among the tribes, and at the same time forget entirely the distribution among individuals. Nothing, therefore, can be established in opposition to the genuineness of these prophecies; and it is confirmed by their contents. The visions, the manner of conveying reproof, the multitude of circumstantial particulars, the character of the language and style, in all which respects Ezekiel is remarkably distinguished from other writers, prove that he must have been the author of these chapters. No imitation could possibly have been so successful. Josephus ascribes to this prophet two books concerning the Babylonish captivity; and says, that, having foretold in Babylon the calamities which were coming upon the people, he sent accounts of them to Jerusalem; but these circumstances are not recorded in the predictions now extant; nor have we any means of ascertaining what foundation Josephus had for his assertion. Most commentators are of opinion that the Jewish historian divided the prophecy we now have into two books, and that he took that part of the prophecy which contains a description of the Temple, (ch. 41-48,) for a distinct book, because it treats on a subject wholly different from the topics discussed in the former part.

The prophecies of Ezekiel form in our Bible forty-eight chapters, and from the correctness with which they are dated, there is little or no difficulty in arranging them in chronological order. The first three chapters contain the glorious appearance of God to the prophet, and his solemn appointment to his office, with instructions and encouragement in the discharge of it. From the fourth to the twenty-fourth chapter inclusive he describes, under a variety of visions and similitudes, the calamities impending over Judæa, and the total destruction of the Temple and city of Jerusalem by Nebuchadnezzar, occasionally predicting another period of yet greater desolation, and more general dispersion. From the beginning of the twenty-fifth to the end of the thirty-second chapter, the prophet foretells the conquest and ruin of many nations and cities, which had insulted the Jews in their affliction; of the Ammonites, the Moabites, the Edomites, and Philistines; of Tyre, of Sidon, and Egypt; all of which were to be punished by the same mighty instrument of God's wrath against the wickedness of man; and in these prophecies he not only predicts events which were soon to take place, but he also describes the condition of these several countries in the remote periods of the world. From the thirty-second to the fortieth chapter, he inveighs against the accumulated sins of the Jews collectively, and the murmuring spirit of his captive brethren. He exhorts them earnestly to repent of their hypocrisy and wickedness, upon the assurance that God will accept sincere repentance; and comforts them with promises of approaching deliverance under Cyrus; subjoining intimations of some far more glorious but distant redemption under the Messiah, though the manner in which it is to be effected is deeply involved in mystery. The last nine chapters contain a remarkable vision of the structure of a new temple, and a new polity, applicable in the first instance to the return from the Babylonian captivity, but in its ultimate sense, referring to the glory and prosperity of the universal church of Christ. Some of the last chapters of this book bear a strong resemblance to the concluding chapters of the Revelation.

Most Biblical critics concur in opinion as to the excellency and sublimity of Ezekiel's style. Grotius observes, that he possessed great erudition and genius; so that setting aside his gift of prophecy, which is incomparable, he may deserve to be compared with Homer on account of his beautiful conceptions, his illustrious comparisons, and his extensive knowledge of various subjects, particularly of architecture. Bishop Lowth characterizes his style as bold, vehement, and tragical; as often worked up to a kind of tremendous dignity. He is highly parabolical, and abounds in figures and metaphorical expressions. He may be compared to the Grecian Æschylus; he displays a rough but majestic dignity; an unpolished though noble simplicity; inferior perhaps in originality and elegance to others of the prophets, but unequalled in that force and grandeur for which he is particularly celebrated. He sometimes emphatically and indignantly repeats his sentiments, fully dilates his pictures, and describes the idolatrous manners of his countrymen under the strongest and most exaggerated representations that the license of Eastern style will permit. The middle part of the book is in some measure poetical, and contains even some perfect elegies, though his thoughts are in general too irregular and uncontrolled to be chained down to rule, or fettered by language.

EZION-GEGER, or GABER, the name of one of the encampments of the Israelites in the wilderness, (Numb. 33. 35,) and mentioned with Elath. (Deut. 2. 8.)

It was situated on the coast of the Red Sea, though its exact situation cannot be determined, and it was the place whence, in after times, Solomon sent ships to Ophir, and where he built his vessels. (1 Kings 9. 26.) As this place is generally put in connexion with Elath, the port of the Edomites taken by David when he conquered Edom, and which for a lengthened period was a place of considerable importance, Ezion-Geber appears to have been the naval station, while Elath was the proper entrepôt of commercial enterprise. Ezion-Geber was situated on the eastern shore of the Red Sea, called the Elanitic gulf, from Elath, Ailah, Ala, and Alana, which stood at the head. A town called Aszyoun, and likewise Berenice, succeeded the ancient Ezion-Geber, and Dr. Shaw supposes it to be the same port which is now called by the Arabs Meenah-el Dsahab, or the Port of Gold.

EZRA, עֶזְרָא the son of Seraiah, (or according to some, the grandson or great grandson,) was a priest and scribe, or doctor of the Law; who, returning from the captivity with a full commission from Artaxerxes to settle the polity of the Jews, zealously exerted himself to rectify all the disorders which had crept into their affairs. Ezra was the restorer and publisher of the Holy Scriptures, after the return of the Jews from the Babylonian captivity. He corrected the errors which had crept into the existing copies of the Sacred writings by the negligence or mistakes of transcribers. He collected all the books of which the Holy Scriptures then consisted, disposed them in their proper order, and settled the canon of Scripture for his time. He added throughout the books of his edition what appeared necessary for illustrating, connecting, or completing them; and of this we have an instance in the account of the death and burial of Moses, in the last chapter of Deuteronomy. He changed the ancient names of several places which had become obsolete, and substituted for them new names by which they were at that time called. He wrote out the whole in the Chaldee character; that language having then grown into use among his countrymen.

Until the arrival of Nehemiah, Ezra had the principal authority in Jerusalem, and Josephus says that he was buried there; but the modern Jews believe that he died in Persia, in a second journey to Artaxerxes. His tomb is pointed out there in the city of Zamuza. He is said to have lived nearly one hundred and twenty years.



Reputed Tomb of Ezra, at Zamuza.

The Jews entertain an extraordinary esteem for him, and say that if the Law had not been given by Moses, Ezra deserved to have been the legislator of the Hebrews.

EZRA, BOOK OF. This book is written in Chaldee, from the eighth verse of the fourth chapter to the twenty-seventh verse of the seventh chapter. As this portion of Ezra chiefly consists of conversations, letters, and decrees, expressed in that language, the fidelity of the historian probably induced him to take down the very words which were used. The people, too, having been accustomed to the Chaldee during the captivity, were in all probability better acquainted with it than with the Hebrew; for it appears, from Nehemiah's account, that they did not all understand the Law of Moses, as it had been delivered in the original Hebrew tongue.

The Book of Ezra harmonizes most strictly with the prophecies of Haggai and Zechariah, which it materially elucidates. (Comp. Ezra ch. 5, with Haggai 1. 12, and Zech. 3. 4.) It consists of two principal divisions; the first contains a narrative of the return of the Jews from Babylon, under the conduct of Zerubbabel; and the second gives an account of the reformation of religion under Ezra. It begins with a repetition of the last two verses of the second book of Chronicles, and carries the Jewish history through a period of seventy-nine years, commencing from the edict of Cyrus. It must be observed, that between the dedication of the Temple and the departure of Ezra, that is, between the sixth and seventh chapters of this book, there was an interval of about fifty-eight years, during which nothing is here related concerning the Jews, except that, contrary to God's command, they intermarried with Gentiles. The books of Ezra and Nehemiah were anciently reckoned by the Jews as one volume, and were divided by them into the first and second books of Ezra. The same division is recognised by the Greek and Latin churches; but the third book assigned to Ezra, and received as canonical by the Greek church, is a manifest forgery, in which the marks of falsehood are plainly discernible, and which was never unanimously received as canonical either by the Greek or by the Latin church, although some of the Fathers have cited it. It is not now extant in Greek, and was never extant in Hebrew.

It is evident that the author of the Book of Ezra was personally present at the transactions recorded in it, the narrative being in the first person. It also bears upon the face of it every character of natural simplicity, and contains more particulars of time, persons, and places, than could have been introduced by any other individual. That the four last chapters of this book were written by Ezra himself there can be no doubt, as he particularly describes himself in the beginning of the seventh chapter, and likewise frequently introduces himself in the subsequent chapters. The Jews, indeed, ascribe the whole of this book to Ezra, and their opinion is adopted by most Christian commentators. But as the writer of the first six chapters appears, from ch. 5. 4, to have been at Jerusalem in the reign of Darius Hystaspes, and it is evident from the beginning of the seventh chapter, that Ezra did not go thither until the reign of Artaxerxes Longimanus (a distance of sixty years), some persons have ascribed the first six chapters to a more ancient author. This, however, does not necessarily follow: and we apprehend it will appear that these chapters were written by Ezra as well as the last four. In the first place, from the intimate connexion of the sixth chapter with the seventh; for the diversity of speech and narration observable in them may readily be accounted for by the circumstance of Ezra's having copied

or extracted from the authentic memoirs, which he found on his arrival at Jerusalem, of the transactions that had happened since the return of the Jews from the captivity. Secondly, The same method of narration prevails in both parts; for, as in the second part, (ch. 7. 12-26,) the royal decree is inserted entire, in the Chaldee dialect; so, in the first part, in the edict of Cyrus, the epistle of the Samaritans to the Pseudo-Smerdis, and

his reply to them, together with part of the fourth chapter, are also given in Chaldee. Thirdly, It is not likely that a short historical compendium like the Book of Ezra, should be the work of more than one author; nor ought we to assign it to several authors, unless we had either express declarations or internal evidence of the fact.

FABLE, *μυθος*, fable, fiction, a mythic tale. St. Paul exhorts Timothy and Titus, (1Tim. 1. 4; 4. 7; Titus 1. 14,) to shun profane and Jewish fables as having a tendency to seduce men from the truth. By these fables, some understand the reveries of the Gnostics; but the Fathers generally, and most modern commentators, interpret them of the vain traditions of the Jews. In 1Timothy 4. 7, St. Paul calls them "old wives' fables," a term which they truly merited, for many of them were the most enormous absurdities which the mind of man ever conceived; and the least improbable of them were necessarily mere matters of imagination and conjecture. By a singular perversion of mind, the Jews seem, of all nations, to have wandered furthest from the truth, and most to have corrupted the oral traditions which they received. The great reservoir of Jewish tradition is the book, or rather the books, called the Talmud. Of these there are two, one called the Babylonish, and the other the Jerusalem Talmud. This book, which is full of nonsense and impiety, is yet considered by them necessary to be known, understood, and believed. The nature of the book will be best understood from an account of its origin. At the time of the Christian æra, the traditions, as they were called, of the Law, (by which was meant the decisions of the doctors on disputed points of the Mosaic code, and the extravagant fables with which they adorned their comments,) had attained so great a bulk and so high a degree of veneration, as quite to supersede the Law itself in the common estimation. These traditions, which were supposed to have been handed down, some from the æra of Moses, and some from a period far anterior, were, for the most part, mere directions for ridiculous ceremonies, questions of absurd casuistry, and fables, which by their absurdity alone would have disgusted any other nation. Some of these fables and legends are too impious and blasphemous to be quoted, but we will select a few specimens. Adam, of whose knowledge we can hardly form too high an idea, was said to be endued with magic. "God," say the Talmudists, "gave him a precious jewel, the very sight of which would cure all diseases; this came afterwards into the possession of Abraham, but after his death, because, by reason of its exceeding brightness, it was likely to be worshipped, God hung it in the sun." Our first parents were, according to rabbinical tradition, of a gigantic stature; and this legend has been borrowed and improved by the Mohammedans. The transmigration of souls is much insisted on in the Talmud, and the soul of Adam is said to have passed successively into the bodies of Noah and David; it will also pass into the Messiah. This doctrine they took from the Egyptian mythology, and it is still more ancient than their residence in Egypt. Abraham was the person to whom, they say, it was first revealed, and he taught that the souls of men passed into women, beasts, birds, and even reptiles, rocks, and plants. The spirit of a man was punished by passing into a woman; and if the conduct of the man had been very atrocious, it took some reptile or inanimate form; and if a woman act righteously, she will, in another state, become a man. Thus the ass that

carried Balaam, the ravens that fed Elijah, the whale that swallowed Jonah, are all supposed to have possessed reasonable, transmigrated souls.

The Mishna says, "The two tables of stone were upwards of two tons weight, but the moment God's word and commandments were engraved thereon by the Shameer, they became as light as a feather. When Moses left the mount and came within sight of the molten calf, and heard the multitude shouting, he was alarmed; so that when the rays of the molten calf, which were of gold, came in contact with the tables of stone, the letters thereon immediately flew away, and the tables of stone returned to their former weight, which was more than Moses could support; and therefore he threw them down, and they brake in pieces."

It is also said that Moses was the richest man that ever was, or ever will be. His riches consisted of diamonds, which he obtained possession of in the same way that every labourer gets rewarded, by being considered worthy of his hire. Moses never looked for any emolument from the Jews, and God therefore rewarded him in this manner. The two tables of stone were one solid mass of diamonds, and the chippings that came from the two tables were his own perquisites. But what was truly wonderful and astonishing, as the chippings flew off, they became regular and beautiful in their form. This circumstance gave the wicked Jews occasion to charge him with breaking the tackles purposely, in order that he might have the opportunity to obtain more chippings.

It is said that Elijah the prophet is going about the world as an ambassador of God, and is everywhere present at one time, and is in his person a venerable old man, wearing a long beard.

When Messiah shall appear, there will be a great feast, at which every Jew will be present. This feast will consist of fowl, of fish, and of flesh, which God created for the purpose at the beginning of the world. First, God provided a large fowl, or bird called *Augal Loshder*; also a large ox, called *Shur Abour*, and two large fish, called *Leviathan*. When God created these two great fish, male and female, being of such immense size, lest they should multiply, God slew the female, and buried it in salt, there to remain until it is wanted for this great feast. Then all the Jews that have been born, or that have existed since the creation of the world, will be restored to life. The table will be spread, and the provision placed upon it, and it is so ordained that each one will take their stations according to their conduct in the present life. Moses will sit at the head of the table, and next to him Abraham, Isaac, and Jacob, and the prophets in rotation. Rabbi Simon says, he was once sailing in the Great Sea, when he and the mariners espied a fish of such enormous size, that, although they had a fair wind, after they saw one eye of the fish, they sailed five days longer in a direct line before they reached the other eye of the same fish, which confirmed his belief in the report of the size of the *leviathan*. Much also is related concerning the size of the ox, which is said to be so immense, that he eats up the whole of the grass

which grows upon a thousand hills every day. The bird, also, is said to be of enormous size, and it is stated that one day this bird, in her flight, dropped an egg, which broke, and the yolk drowned fifty cities and villages.

Such are some of the monstrous fables handed down, and in which the Jews appear to put confidence. See GEMARA; MISHNA; TALMUD.

FACE, פָּנִים *panim*; face, countenance. The face of God in Scripture denotes everything by which God is wont to manifest Himself to man. Thus, in Genesis 3. 8, "Adam and his wife hid themselves from the presence of the Lord God;" so also in Psalm 139. 7, "Whither shall I flee from thy presence?" the original word is *panim*.

The Lord said unto Moses, "Thou canst not see my face; for there shall be no man see me and live;" (Exod. 33. 20;) that is, see my glory perfectly, while in the present sinful state; but after this mortal hath put on immortality, it shall be otherwise. (1Cor. 13. 12; 1John 3. 2.) "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved;" (Gen. 32. 30;) that is, I have seen Him in a manifest manner, when compared with dreams and visions. The presence of Jehovah, (Exod. 33. 14, 15,) and the "angel," (Exod. 23. 20, 21,) is Jehovah himself; but in Isaiah 63. 9, the angel of his presence is opposed to Jehovah himself. Thus in Bishop Lowth's version:

It was not an enemy, nor an angel of his presence that saved them:

Through his love and his indulgence, He himself redeemed them:

And He took them up, and He bare them, all the days of old.

The light of God's countenance is a token of his favour, and is therefore put synonymously with favour. (Psalm 44. 3; Dan. 9. 17.) Thus, as in men, if the countenance be serene it is a mark of good-will; if fiery or piercing, anger or displeasure. "Face" also signifies anger, justice, and severity. (Gen. 16. 6, 8; Exod. 2. 15; Psalm 68. 1; Rev. 6. 16.)

"Now we see through a glass darkly," says St. Paul, "but then face to face." That is, the difference between our knowledge here and our knowledge hereafter is such, invisible things being represented by visible—spiritual by natural—eternal by temporal.

To bow down the face in the dust, (Isai. 49. 23,) is a mark of the lowest humiliation and submission.

The "bread of faces," is the shew bread which was always in the presence of God. See BREAD.

In illustration of 1Samuel 25. 35, "I have hearkened to thy voice, and have accepted thy person," Mr. Roberts observes:—

"Does a person ask a favour of his superior, it will not be in general said in reply, 'I grant your request,' or, 'You shall have your desire;' but, 'I have seen thy face.' Has a man greatly offended another, and does he plead for mercy, the person to whom offence has been given, will say, 'I have seen thy face,' which means that he is pardoned. Should a friend inquire, 'Well, what punishment do you intend to inflict on that fellow?' he will reply, 'I have seen his face.' In applying for help, should there be a denial, the applicant will ask, 'In whose face shall I now look?'

"Few things are more offensive in the East than to refuse to show yourself to those who come to see you. Even low people, who have no particular business, often call upon you, that they may be able to say that they have seen your face. (2Sam. 14. 24.) In 1Kings 2. 16, the Hebrew has for 'deny me not,' 'turn not away my

face.' Adonijah said to Bathsheba, 'Turn not away my face;' under similar circumstances it would be said, 'Ah! do not make my face ashamed.' Has a man injured another, he says, 'Ah! my lord, forgive me for the sake of the face of your son;' or does he wish another to intercede for him, he says, 'Ah! go and beseech his face for me.' (1Kings 13. 6.)"

The Jews prayed with their faces turned towards the Temple, (1Kings 8. 38, 44, 48,) and those residing out of Jerusalem, turned it towards that point of the heavens in which Jerusalem lay; (Dan. 6. 10;) thus the Mohammedans, when praying, always turn their faces towards Mecca.

In 1Kings ch. 18. 42, it is said that the prophet Elijah "put his face between his knees." A modern traveller states, "I remember being present in the supreme court at Matura, when the prisoners were brought up to receive their sentences; and when a Cingalese woman, on her son's condemnation to suffer death, rushed through the crowd, and presenting herself before the bench, in the very posture ascribed to Elijah, entreated, in the most heart-rending manner, that his life might be spared." Roberts observes, "Who, in the East, has not seen the natives thus sitting on the earth, with their faces between their knees? 'This morning, as I passed the garden of Chinnan, I saw him on the ground, with his face between his knees; I wonder what plans he was forming; it must have been something very important to cause him thus to meditate.' 'Kandan is sick or in trouble, for he has got his face between his knees.' 'This man threatens to trouble you.' 'He trouble me! I shall never put my face between my knees on his account.' 'Alas! poor woman, she must have a cruel husband, for she has always her face between her knees.'"

FAIR. Travellers inform us, that in hot countries the greatest difference imaginable subsists between the complexions of the women. Those of high condition seldom go abroad, and are ever accustomed to be shaded from the sun with the greatest attention; and their skin is consequently fair and beautiful. But women in the lower ranks of life, especially in the country, being, from the nature of their employments, more exposed to the scorching rays of the sun, are, in their complexion, remarkably tawny and swarthy. Under such circumstances, a high value would of course be set by the Eastern ladies upon the fairness of their complexions, as a distinguishing mark of their superior quality, no less than as an enhancement of their beauty. This notion appears to have obtained as early as the time of Abraham; for we find the patriarch thus addressing Sarah: "Behold now, I know that thou art a fair woman to look upon. Therefore it may come to pass, when the Egyptians shall see thee, that they will say, This is his wife; and they will kill me, but they will save thee alive." (Gen. 12. 11-13.)

Thus, also, how natural is the bride's self-abasing reflection in Canticles 1. 5, 6, respecting her tawny complexion among the fair daughters of Jerusalem, who, as attendants on a royal marriage, were of the highest rank.

Roberts observes, in reference to the daughters of Job being very fair, (Job 42. 15,) "The word fair may sometimes refer to the form of the features, as well as the colour of the skin; but great value is attached to a woman of a light complexion. Hence our English females are greatly admired in the East, and instances have occurred where great exertions have been made to gain the hand of a fair daughter of Britain. The acmé of perfection in a Hindoo lady is to be of the colour of gold."

FAIR HAVENS, a place so called on the coast of Crete, most probably because it had a good anchorage. (Acts 27. 8.) In the fourth century, according to Jerome, it was a large town, but no remains of it are now discoverable.

FAITH, in its ordinary and common meaning, is credit given to a declaration or promise, on the authority of the person who makes it, whether it be directly expressed or only implied. Thus when Our Lord said to the nobleman of Capernaum, "Thy son liveth," the man believed the word that Jesus had spoken, and went his way, confident that he would find his son alive and well. (John 4. 50.) When Jesus said to the blind man, "Go wash in the pool of Siloam," the man believed the assurance implied in Our Lord's injunction, that he would by this means receive his sight; "therefore he went his way, and washed, and came again seeing." (John 9. 7.) The greater part of our knowledge is derived from the information of others, and depends on the credit we give to their testimony. Hence, to believe and to know are sometimes used indiscriminately, (John 3. 36; comp. with John 17. 3,) not as though knowledge and faith were synonymous terms, but because knowledge founded on testimony supposes credit given to testimony.

Faith is in the Scriptures distinguished from sight or observation. It is one way in which we become acquainted with "things not seen." (Heb. 11. 1.) The testimony of another, received and credited, is the means by which we obtain the knowledge of things which are not the subject of our own observation. Hence believers are said to "walk by faith, not by sight."

Faith is also distinguished from presumption, which is confidence without sufficient warrant. When the Israelites travelled through the channel of the Red Sea, they believed the Divine promise, that they would obtain a safe passage; (Exod. 14. 16;) but the Egyptians had no such promise given them; they had no declaration to credit; therefore it was not faith, but presumption, that influenced them in venturing to follow the Israelites through the same route. (Heb. 11. 9.) While the Israelites believed the Divine promise of protection and success, they went boldly on against their enemies; but when they ceased to believe, (Numb. 14. 11,) their courage failed them. And when the Divine promise was withdrawn on account of their unbelief and disobedience, (Numb. 14. 42,) it was no longer faith, for they had now no declaration to credit, but presumption, that induced them to go against their enemies. (Numb. 14. 44.)

Faith in God is the belief of God's declarations. This may refer to anything revealed or asserted on Divine authority; whether relating to the past, (Heb. 11. 3,) to the present, (Heb. 11. 6,) or to the future. (Heb. 11. 7.) Faith in those Divine declarations which contain a promise of future good, is the same with trust in God.

Faith in Jesus Christ is an exclusive reliance on Him for salvation, founded on the belief of those declarations of Scripture which respect the person, offices, and promises of Christ as the Saviour of sinners. That faith in Christ which in the New Testament is connected with salvation, combines assent with reliance, belief with trust. "Whatsoever ye ask the Father in my name," that is, in dependence upon my interest and merits, "He shall give it you." Christ was preached both to Jews and Gentiles as the object of their trust, because He was preached as the only true sacrifice for sin; and they were required to renounce their dependence upon their own accustomed sacrifices, and to transfer that dependence to his death and mediation,—and "in his name shall the Gentiles trust." He is said to be set forth as a

propitiation "through faith in his blood," which faith can neither merely mean assent to the historical fact that his blood was shed by a violent death; nor mere assent to the general doctrine that his blood had an atoning quality; but as all expiatory offerings were *trusted in* as the means of propitiation both among Jews and Gentiles, faith or trust was now to be exclusively rendered to the blood of Christ, as the divinely-appointed sacrifice for sin, and the only refuge of the true penitent.

This appears to be the plain Scriptural representation of the doctrine; and we may infer from it, (1.) That the faith by which we are justified, is not a mere assent to the doctrines of the Gospel, which leaves the heart unmoved and unaffected by a sense of the evil and danger of sin and the desire of salvation, although it supposes this assent; nor (2.) Is it that more cordial and lively assent to, and belief in the doctrines, of the Gospel, touching our sinful and lost condition, which is wrought in the heart by the Spirit of God, and from which springeth repentance, although this must precede it; nor (3.) Is it only the assent of the mind to the method by which God justifies the ungodly by faith in the sacrifice of his Son, although this is an element of it; but it is a hearty concurrence of the will and affections with this plan of salvation, which implies a renunciation of every other refuge, and an actual trust in the Saviour, and personal apprehension of his merit: such a belief of the Gospel by the power of the Spirit of God, as leads us to come to Christ, to receive Christ, to trust in Christ, and to commit the keeping of our souls into his hands, in humble confidence of his ability and his willingness to save us.

Faith in Christ, in respect of its reality and efficacy, may be called living faith; whereas its counterfeit is properly called dead faith. (James 2. 17.) Faith in Christ, in respect of the blessings connected with it, is called justifying or saving faith; (Rom. 5. 1; Eph. 2. 8;) in respect of its effect on the heart and disposition, it is purifying or sanctifying faith; (Acts 15. 9;) in respect of its object, it is "the faith of the Son of God," or "the faith of Christ;" (Gal. 2. 16, 20;) in respect of its author, "it is the gift of God." (Eph. 2. 8.) To "live by faith," or "walk by faith," is to have the life regulated by an habitual prevailing regard to those doctrines and invisible realities which are revealed to us in Scripture. A person may be said to live a life of faith, when the influence of spiritual invisible objects prevails in regulating his judgment, his affections, and his conduct.

FAITH, CONFESSION OF. See CREED.

FALL OF MAN, is understood to be the loss of those perfections and that happiness which his Maker bestowed on him at his creation, an event narrated in the third chapter of the Book of Genesis.

(1.) Those who have denied the literal sense entirely, and regarded the whole relation as an instructive *mythos* or fable, have, as might be expected, when all restraint of authority was thus thrown off, adopted very different theories. Thus we have been taught, that this account was intended to teach the evil of yielding to the violence of appetite, and to its control over reason; or the introduction of vice in conjunction with knowledge and the artificial refinements of society; or the necessity of keeping the great mass of mankind from acquiring too great a degree of knowledge, as being hurtful to society; or to consider it as another version of the story of the golden age, and its being succeeded by times more vicious and miserable; or as designed, enigmatically, to account for the origin of evil, or of mankind. This catalogue of opinions might be much enlarged; some of them have

been held by mere visionaries; others by men of learning, especially by some of the semi-infidel theologians of Germany, nor has our own country been exempt from this class of bold expositors. How to fix upon the moral of the fable is, however, the difficulty; and the great variety of opinion is a sufficient refutation of the general notion assumed by the whole class, since scarcely two of them can be found who adopt the same views after they have discarded the literal acceptance.

(2.) But that the account of Moses is to be taken as a matter of real history, and according to its literal import, is established by two considerations, against which, as being facts, nothing can successfully be urged. The first is, that the account of the fall of the first pair is a part of a continuous history. Either then the account of the fall must be taken as a history, or the historical character of the whole five books of Moses must be unsettled; and if none but infidels will go to the latter consequence, then no one who admits the Pentateuch to be a true history generally, can consistently refuse to admit the story of the fall of the first pair to be a narrative of real events, because it is written in the same style, and presents all the character of a continuous record of events. So conclusive has this argument been felt, that the anti-literal interpreters have endeavoured to evade it by asserting that the part of the history of Moses in question bears marks of being a separate fragment, more ancient than the Pentateuch itself, and transcribed into it by Moses, the author and compiler of the whole. This point is examined and satisfactorily refuted in Holden's *Dissertation on the Fall of Man*, but it is easy to show that it would amount to nothing, if granted, in the mind of any one who is satisfied on the previous question of the inspiration of the Holy Scriptures. For two things are to be kept in mind: first, that the inspired character of the books of Moses is authenticated by Our Lord and his Apostles, so that they must necessarily be wholly true, and free from real contradictions; and, secondly, whether it be an embodied tradition, or the insertion of a more ancient document, (though there is no foundation at all for the latter supposition,) it is obviously a narrative, and a narrative as simple as any which precedes or follows it.

The other indisputable fact to which we just now adverted, as establishing the literal sense of the history, is, that it is referred to and reasoned upon as such in various parts of Scripture. (Job 15. 14; 20. 4,5; 31. 33.) "Eden," and "the garden of the Lord," are also frequently referred to in the prophets. We have the "tree of life" mentioned several times in the Proverbs and in the Revelation. "God," says Solomon, "made men upright." The enemies of Christ and his church are spoken of, both in the Old and New Testaments, under the names of "the serpent," and "the dragon." If the history of the fall, as recorded by Moses, were an allegory, or anything but a literal history, several of the above allusions would have no meaning; but the matter is put beyond all possible doubt in the New Testament, unless the same liberties be taken with the interpretation of the words of Our Lord, and of St. Paul, as with those of Moses. (See Matt. 19. 4,5; Rom. 5. 12-19; 1Cor. 15. 22; 2Cor. 11. 3; 1Tim. 2. 13,14.) When, therefore, it is considered that these passages are introduced, not for rhetorical illustration, or in the way of classical quotation, but are made the basis of grave reasonings, which embody some of the most important doctrines of the Christian revelation, and of weighty social duties and points of Christian order and decorum, it would be to charge the writers of the New Testament with the grossest absurdity, nay, even with unworthy trifling, to suppose them to argue from the history of the fall as a narra-

tive, when they knew it to be an allegory. And if we are, therefore, compelled to allow that it was understood as a real history by Our Lord and his inspired Apostles, these speculations of modern critics, which convert it into a parable, must stand condemned of infidel tendencies. Lord Bolingbroke justly rejects the allegorical interpretation. "It cannot," says he, "be admitted by Christians; for if it was, what would become of that famous text, (that the seed of the woman should crush the serpent's head, Genesis 3. 15,) whereon the doctrine of our redemption is founded?" See ADAM.

FALLOW-DEER, יַחַמּוּר *yahhamur*. (Deut. 14. 5; 1Kings 5. 3.) This animal (*Cervus dama*) was originally a native of Barbary, where it is still found wild; it is found very generally dispersed over Western and Southern Asia, and is said to have been introduced into this country from Bengal. It is smaller than the stag, (*Cervus elaphus*,) having horns or branches serrated on the inside, which it sheds annually. The colour in winter is a darkish brown, but in summer, bay, spotted with white. See HART; HIND.

FAMINE. The Scriptures record several famines in Palestine and the neighbouring countries. (Gen. 12. 10; 26. 1.) The most remarkable one was that of seven years, in Egypt, while Joseph was governor. It was distinguished for the length of its continuance, extent, and severity; particularly as Egypt is one of the countries least subjected to such a calamity, by reason of its general fertility. Famine is sometimes a natural effect, as when the Nile does not overflow in Egypt, or rains do not fall in Judæa at the customary seasons, spring and autumn, or when caterpillars, locusts, or other insects destroy the produce of the earth. The prophet Joel notices these last causes of famine. He compares locusts to a numerous and terrible army ravaging the land. (Joel ch. 1.) Famine was sometimes an effect of God's anger. (2Kings 8. 1,2.) The prophets frequently threaten Israel with the sword of famine, or with war and famine, evils that frequently go together. Amos threatens another sort of famine: "I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8. 11.) In ancient times, owing to the imperfect modes of warfare in use, besieged cities were more frequently reduced by famine than by any other means, and the persons shut up were often reduced to the necessity of devouring not only unclean animals, but also human flesh. (Comp. Deut. 28. 22-42; 2Sam. 21. 1; 2Kings 6. 25-28; 25. 3; Jerem. 14. 15; 19. 9; 42. 17; Ezek. 5. 10-12,16; 6. 12; 7. 15.)

FAN, מֶזְרָה *mezrah*, an instrument used in the East for winnowing corn. (Isai. 30. 24; Jerem. 15. 7.) The fan, or winnowing-shovel, is usually a light wooden frame, about a yard in diameter, wrought with hair or palm-leaves. Its shape is generally semi-oval, and it is held at the rounded end by the person who tosses up with it the grain in a current of air which wafts away the chaff.

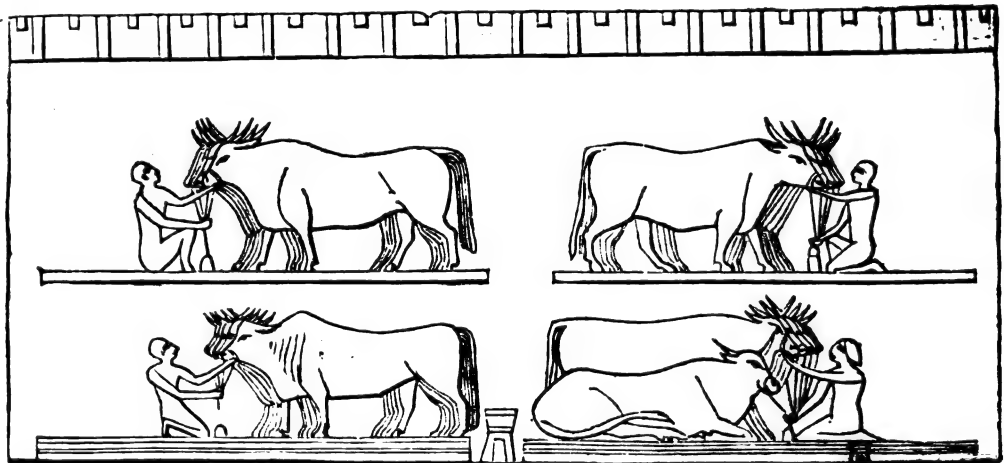
Roberts observes, "Those who form their opinion of this article by an English fan, will entertain a very erroneous notion. That of the East is made of the fibrous part of the palm-leaf, or cocoa-tree leaves, and measures about a yard each way. Thus may be seen the farmer wafting away the chaff from the corn, having the round part of the fan in his hand; and thus may be seen the females in the morning tossing in the air the husk from their rice." See AGRICULTURE.

FARM. The words *aypos*, rendered in our version "farm," (Matt. 22. 5,) "field," (Matt. 13. 24,) and *oi aypoi*, (Mark 6. 36,56,) may be understood as meaning farms, villages, or hamlets in the country.

In reference to the tenure of land according to the Mosaic law, (Levit. 25. 23,) Michaëlis observes, "It was allowable for a proprietor to sell his land for a certain period; but every fiftieth year, which Moses denominated the year of jubilee, it returned without any redemption to its ancient owner or his heirs. Hence Moses very justly observes, that this was a sale, not of the land, but only of its crops, between the period of sale and the year of jubilee. And as a consequence of the principle that the lands were to feed those to whose families they belonged, there was established a law of redemption, or right of repurchase, which put it in the power of a seller, if before the return of the year of jubilee his circumstances permitted him, to buy back the yet remaining crops, after deducting the amount of those already reaped by the purchaser, at the same price for which they were originally sold; and of this right, even the nearest relation of the seller, or, as the Hebrews termed him, his *goël*, might likewise avail himself if he had the means. (Levit. 25. 24-28.)" Amongst other advantages of this law, Michaëlis states, "It had a tendency to prevent the strength of the country from being impaired by cutting off one, and perhaps the greatest, cause of emigration, poverty; and as every man had his hereditary land, this law, by its manifest tendency to encourage marriage, rather served to promote the population

of the country, than to impair it, and the land, being divided into numerous small portions, each cultivated by the father of a family, acquainted with it from his infancy, and naturally attached to it as the inalienable property of his family, could not fail, in consequence of this law, to be better managed, and more productive, than large estates in the hands of tenants and day-labourers could ever have been."

There is no doubt the Hebrews acquired in Egypt considerable knowledge of agriculture, as it had there attained to a high degree of perfection in the various processes; but the physical circumstances of the land of Canaan were in many respects essentially different. It was not a land rarely refreshed with rain like Egypt: "The land whither thou goest in to possess it, is not as the land of Egypt from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven. . . . I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy field, for thy cattle, that thou mayest eat and be full." (Deut. 11. 10, 11,14,15.) We have here pointed out, by the sacred historian, the principal features of the produce of the land, which obtain even to the present day; the growth of corn, and the culture of the vine and the olive. See AGRICULTURE; GARDEN; OLIVE-YARD; VINEYARD.



An Egyptian Farm. From the Monuments.

FARTHING, *ασσάριον*, a brass coin used by the Romans, equal to one-tenth of the denarius, or *δραχμη*, that is, to about three farthings. The word is used in the New Testament, to denote the most trifling value, like our farthing. (Matt. 10. 29.) See COIN.

FAST, FASTING. Fasting has been in all ages, and among all nations, an exercise much in use in times of mourning, sorrow, and affliction. It very probably formed a part of the mournings observed by the patriarchs, as of Abraham for Sarah, (Gen. 23. 2,) and of Jacob for Joseph, (Gen. 37. 34,) but its first direct mention is in the time of Moses, who ordained an annual public fast on the Day of Atonement. (Levit. 23. 27.) See ATONEMENT, EXPIATION. After his day we read of several fasts observed on special occasions, as by Joshua and the elders, when Israel suffered loss before Ai, (Josh. 7. 6,) and by the whole of the people assembled before the Lord at Mizpeh, on account of the oppressions of the Philistines, against whom they sought the protection of Jehovah. (1Sam. 7. 5,6; see also 2Chron.

20. 3; Jerem. 36. 9.) After the return of the Jews from captivity, Ezra proclaimed a fast at the river Abana, in order to implore the direction and blessing of God; (Ezra 8. 21;) and several other fasts were subsequently added to commemorate particular melancholy events of which we read in Zechariah 8. 19, such as the fast of the fourth month, which was instituted in memory of the famine in Jerusalem; (Jerem. 52. 6;) the fast of the fifth month for the destruction of the Temple; (Zech. 7. 3;) the fast of the seventh month, on account of the murder of Gedaliah; (2Kings 25. 28;) and the fast of the tenth month, when Jerusalem was besieged. (Jerem. 52. 4.) Extraordinary public fasts were also held when the Jews were threatened with any imminent danger. (Joel 1. 14; 2. 12.) In like manner the people of Nineveh, on hearing of the prophetic message of Jonah, whom they believed to be truly sent by God, proclaimed a fast; and by a decree of the king and his nobles, neither man nor beast, neither herd nor flock, was permitted to taste any food, or even to drink any water. (Jonah 3. 6,7.) This was carrying their abstinence to a greater

degree of rigour than what we find recorded of the Jews: for though during seasons of public calamity, they made their children to fast, as may be inferred from Joel 2. 15, 16, yet we nowhere read of their extending that severity to cattle.

Private fasts seem to have been left to the discretion of individuals, who kept them in order that they might, by prayer and fasting, avert imminent calamities, and obtain the favour of God. So David fasted and prayed during the sickness of his child by Bathsheba. (2Sam. 12. 16.) In the time of Our Lord, private fasts appear to have been deemed necessary, in order to yield an acceptable worship to God; such, at least, was the case with the Pharisees and their followers, who affected more than ordinary devotion; and who fasted twice in the week, on the second and fifth days, (Luke 18. 12,) to which acts of devotion they ascribed a wonderful efficacy. The precept of the Law simply enjoined that they should afflict their souls, (Levit. 16. 29,) conformably to which the prophet Joel (2. 13) exhorts his countrymen to rend their hearts and not their garments. From various passages of Scripture it appears that the Jewish fasts, whether public or private, were distinguished by every possible mark of grief; the people being clothed in sackcloth, with ashes strewed on their heads, down-cast countenances, rent garments, and, on public occasions, with loud weeping and supplication. (2Sam. 13. 19; Psalm 35. 13; Isai. 58. 5; Lam. 2. 10; Joel 1. 13, 14.) At these times they abstained from food until evening; the Pharisees especially disfigured their faces, and avoided every appearance of neatness; against such conduct Our Lord cautions his disciples. (Matt. 6. 16, 17.)

The exercise of fasting consists not merely in abstinence from every animal indulgence, and from food, as far as health and circumstances will admit, but properly includes the humble confession of our sins to God, with contrition or sorrow for them, an earnest deprecation of his displeasure, and humble supplication that He would avert his judgments, and an intercession with God for such spiritual and temporal blessings upon ourselves and others as are needful. It does not appear that Our Saviour instituted any particular fast, but left the matter optional. Any state of calamity and sorrow, however, naturally suggests such a proceeding.

The propriety of the practice may appear, (1.) From many examples recorded in Scripture; (2.) From Divine commands given on some occasions, though there are no commands which prescribe it as a constant duty; (3.) It may be argued from its utility as a natural expression of our sorrow, and a help to devotional exercises, and a means of keeping the body in subjection; (4.) It may be rendered subservient to charity.

How far or how long a person should abstain from food depends on circumstances. They, however, who in times of public distress, when the judgments of God are abroad in the earth, and when his providence seems to call for humiliation, will not relinquish any of their sensual enjoyments, nor deny themselves in the least, cannot be justified; since good men, in all ages, more or less, have humbled themselves on such occasions; and reason as well as Scripture evidently prove it to be our duty.

Although the first Christians did not, by any means, retire from the business of life, yet they were accustomed to devote many separate days entirely to examining their own hearts, and pouring them out before God, while they dedicated their life anew to Him with uninterrupted prayers, in order that they might again return to their ordinary occupations with a renovated spirit of zeal and seriousness, and with renewed powers of sanc-

tification. These days of holy devotion, days of prayer and penitence, which individual Christians appointed for themselves, according to their several necessities, were often a kind of fast days. That which was spared by their abstinence on these days was applied to the support of the poorer brethren.

FAT. The Hebrews were forbidden to eat the fat of beasts offered in sacrifice: "All the fat is the Lord's. It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood." (Levit. 3. 17.) In the Hebrew, the word *חֵלֶב* *hileb*, "fat," signifies not only that of beasts, but also the richer, or prime part of other things: "He should have fed them with the finest," (in Hebrew, the fat,) "of the wheat." (Psalm 81. 16.) Fat also denotes abundance of good things: "I will satiate the souls of the priests with fatness." (Jerem. 31. 14.) "My soul shall be satisfied with marrow and fatness." (Psalm 63. 5.) The fat of the earth implies its fruitfulness: "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine." (Gen. 27. 28.)

FATHER, אב *ab*. This word, in addition to its common acceptation, is taken in Scripture for grandfather, great-grandfather, or the founder of a family, how remote soever. So the Jews in Our Saviour's time called Abraham, Isaac, and Jacob, their fathers, and Jesus Christ is called the son of David, though David was many generations distant from him. By "father" is likewise understood the institutor or teacher of any particular profession. Jabel "was father of such as dwell in tents, and such as have cattle;" Jubal "was father of all such as handle the harp and organ." (Gen. 4. 20, 21.) On a similar principle the devil is called the father of the wicked, and the father of lies. (John 8. 44.) So also Abraham is the father of the faithful, the father of the circumcision; he is called also the "father of many nations," because many people sprung from him; as the Jews, Ishmaelites, Arabs, &c.

FATHOM, οργυια, a measure of seven feet three inches, according to Dr. Arbuthnot's tables, mentioned in Acts 27. 28. Our sailors have three kinds of fathoms; that of war ships is six feet; that of merchant ships is five and a-half; and that of fly-boats and fishing-vessels, it is said, is five feet.

FEAST, FESTIVAL, in a religious sense, is a ceremony of feasting and thanksgiving. The Jewish months being lunar, were originally calculated from the first appearance of the moon, on which the feast of the new moon, or the beginning of the month, (as the Hebrews termed it,) was celebrated. (Exod. 12. 2; Numb. 10. 10; 28. 11; Isai. 1. 13, 14.) This festival seems to have been in use long before the time of Moses; it was proclaimed by the sound of trumpets, (Numb. 10. 10; Psalm 81. 3,) and several additional sacrifices were offered. (Numb. 28. 11-15.) Besides the Sabbath, Moses instituted three annual festivals,—the Passover, the Feast of Pentecost, and the Feast of Tabernacles; these, which are usually denominated the Great Festivals, were distinguished from the Sabbath, and indeed from all other holy days, by the circumstance of two of them lasting seven, and one for eight successive days; during which the Jews were bound to rejoice before the Lord for their several deliverances and mercies. (Deut. 16. 11-15.) All the males of the twelve tribes were bound to be present at these grand festivals, (Exod. 34. 23; Deut. 16. 16,) and to encourage them to attend, they were assured that no man should desire their land during their absence, (Exod. 34. 24;) in other

words, that they should be secure from hostile invasion during their attendance on religious worship. The design of these meetings was partly to unite the Jews among themselves, and, teaching them to regard each other as brethren and fellow-citizens, to promote mutual love and friendship. To this the Psalmist probably refers in Psalm 122. 3,4; and it was partly that they might make one congregation, join in solemn worship together, and renew their oath of allegiance to the one true God. So large a concourse of people was also calculated to give greater solemnity to these festivals; and as no Israelite was to present himself before the Lord without some offering, (Deut. 16. 16,17,) ample provision was thus made for the ministers of the sanctuary. On these occasions, although the men were required to attend, it does not appear that women were prevented from going if they chose, at least to the Passover, (see 1Sam. 3. 7.) For security against the attacks of robbers on the road, they used to travel in large companies, those who came from the same city, canton, or district, forming one company.

Michaëlis is of opinion that their meeting together in one place, for the purpose of religion and social intercourse, tended to prevent a total alienation of rival tribes, as well as civil war, and it also afforded them an opportunity of becoming mutually reconciled. It is not improbable that these annual meetings also promoted the internal commerce of the Israelites, who were prohibited from carrying on traffic with foreigners; they had likewise an important influence on the Jewish calendar, inasmuch as the year was arranged so that the various festivals should fall in their respective months without interfering with the labours of the field. An account of the celebration of these feasts will be found under their respective names.

"Our Lord and his Apostles observed the Jewish festivals. The former, who fulfilled the whole law of Moses, appears from the Gospels to have regularly attended the feasts which were observed by the Jews in his time. On the Sabbath he repaired to the synagogues, testifying, by his presence, his approbation of these places of worship, and taking the opportunity which they afforded of speaking to the assembled people. When charged with a violation of the Sabbath, (Luke 13. 11; 14. 1, *et seq.*) he defended his conduct by reference to the precepts or examples of the Old Testament. He went regularly every year to the Feast of the Passover at Jerusalem; and in the last year of his ministry, at least, he attended the Feast of Tabernacles, and that of the Dedication. But Our Saviour left no precept appointing any seasons or days of religious observance by his disciples in after times. After the ascension of Christ, and especially after the descent of the Holy Spirit on the day of Pentecost, the Apostles and other disciples formed a society, or fraternity, at Jerusalem; but yet so that they adhered to the civil and ecclesiastical institutions of their countrymen. As long as they were permitted by the Sanhedrin, they went, at certain times, to the Temple, especially on the greater festivals; and thus the Jewish divisions of time were introduced into the Christian church at its very foundation. But it was the office of the Apostle Paul to admonish the infant Church that an adherence to Jewish times and seasons was not an essential part of the Christian religion; and he resisted all attempts to impose the yoke of Mosaic ceremonies and observances upon the Gentile converts. (Coloss. 2. 16; Gal. 4. 9; Rom. 14. 5.) By the efforts of the same Apostle, the practice of the Jews with regard to the strict observance of particular days, was distinguished from the genius of Christianity; but not entirely suppressed. Acting under

his high commission, and by the guidance of the spirit of truth and liberty, St. Paul removed from the Church the oppressive and useless burden of the celebration of Jewish festivals, turned to the account of practical religion the sacred days which were retained, (see 1Cor. 5. 6, *seq.*) sanctioned the consecration of the first day of the week in the room of the seventh, (Acts 22; 1Cor. 16. 2,) and approved, if he did not establish, the celebration of a sacred feast, and the use of unleavened bread, at the season of the Jewish Passover. (1Cor. 5. 6, *seq.*) We do not find that the Apostle gave any direction to Christians respecting the observance of festivals beyond those which have now been mentioned.

"It appears, then, that the greater number of festivals in the primitive Church were established according to the analogy of Jewish observances previously existing. This is the case as regards, for instance, the weekly Sabbath, and the festivals of Easter and Whitsuntide. Others of later introduction are to be traced to peculiar events and circumstances, such as the respect paid to martyrs, and practices of various sects or parties, as will appear from the history of particular festivals. The leading idea on which the celebration of festivals was founded in the Christian church is the following: that the object of such festivals is to commemorate the personal history of Our Lord, and the chief blessings of the Gospel, to excite men to gratitude to the Giver of all good gifts, and to encourage the practice of Christian virtue. It is a favourite position of early ecclesiastical writers, that in the course of the festivals observed by the Church, all the benefits of Christianity are set forth, and the whole of the sacred history is exhibited in regular connexion. According to Eusebius, the three high festivals embody the three leading principles of the Christian religion.

"In the earliest records of the Christian church, down to the fourth century, we find mention of only the following festivals:—the Lord's Day, Good Friday, Easter, Whitsuntide, the commemoration of certain martyrs, and, last of all, Christmas. But after that period, festivals were so greatly multiplied in the Church, that later times bear no resemblance in this respect to the first four centuries. Many causes contributed to this multiplication of festivals; among which the following may be reckoned as chief:—(1.) The commemorations of martyrs and confessors already introduced; which led to the establishment of numerous festivals in honour of saints, and to the superstitious use of relics, invocations, pilgrimages, and the like. (2.) The errors of some sects respecting festivals; to correct which the catholic church introduced new observances. (3.) Several laws of Constantine, relating to the celebration of Easter, the religious observance of Friday in every week, and the feasts of martyrs. (4.) The celebration of Christmas, which was introduced in the fourth century, led the way to the establishment of other festivals in connexion with itself, such as those in honour of the Virgin Mary. (5.) The propensity of many Christians to partake in the celebration of heathen festivals, and in Jewish observances, had become a serious evil in the Church during the third and fourth centuries.

"In homilies and decrees of councils of that date, we find earnest protests against the amalgamation of Christian worship with Jewish and heathen rites. This perverse attachment to forms and ceremonies altogether foreign to the Christian religion, appears to have been a leading cause of the multiplication of festivals within the Church. The original simplicity of Christian worship had become unsatisfactory to the multitude; and it was deemed necessary to give splendour and external attractions to the religion of the Gospel, by the esta-

blishment of new festivals, only converting Jewish and heathen ceremonies into Christian solemnities." Riddle.

Referring to the ordinary use of the term, "feast," Roberts observes, in illustration of Proverbs 25. 7, "In an Eastern feast, or ceremony, nothing can exceed the particularity which is observed in reference to the rank and consequent precedence of the guests. Excepting when kings or members of the royal family are present, the floor and seats are always of an equal height; but the upper part of a room is most respectable, and there the most dignified individual will be placed. Should, however, an inferior presume to occupy that situation, he will soon be told to go to a lower station. There are also rooms assigned to different guests, in reference to their rank or caste, and none but their equals can remain in the place. I was once present at the marriage-feast of a person of high caste: the ceremonies were finished, and the festivities had commenced; but just before the supper was announced, it was discovered that one of the guests was not quite equal in rank to those in the same apartment. A hint was therefore given to him, but he refused to leave the place; the host was then called; but as the guest was scarcely a grade lower than the rest, he felt unwilling to put him out. The remainder, therefore, consisting of the first men in the town, immediately arose and left the house." "It is as common in the East for a rich man to give a feast to the poor, and the maimed, and the blind, (Matt. 22. 9,) as it is in England for a nobleman to entertain men of his own degree. Thus, does he wish to gain some temporal or spiritual blessing, he orders his head-servant to prepare a feast for one or two hundred poor guests. Messengers are then despatched into the streets and lanes to inform the indigent that on such a day rice and curry will be given to all who are there at the appointed time. Long before the hour the visitors may be seen bending their steps towards the house; there goes the old man, who is scarcely able to move his palsied limbs, he talks to himself about better days; and there the despised widow moves with a hesitating step; there the sanyāsi, or pandārum, boldly brushes along and scowls upon all who offer the least impediment to his progress; there objects suffering under every possible disease of our nature congregate together, without a single kindred association, excepting the one which occupies their expectations. The food is ready, the guests sit in rows on the grass, (Luke 9. 14,) and the servants begin to hand out the portions in order. Such is the hunger of some that they cannot stay to let the mess get cool, and thus have to suffer the consequences of their impatience; others upon whom disease or age has made a fatal inroad, can scarcely taste the provision; some are of high caste, who growl as they eat, at those of lower grades, for having presumed to come near them; and others, on account of the high blood which flows in their veins, are allowed to take a portion to their homes. What a motley scene it is, and what a strange contrariety in their talk; some are bawling out for more food, though they are already gorged to the full; others are talking about another feast which is to be given in such a village, and others who have got a sight of their host, are loudly applauding his princely generosity. He is delighted to hear their flattery; it all falls sweetly on his feelings, for the higher the tone, the greater the relish. He has gained his object, taramum, that is, charity has been attended to; he has been exhilarated with adulation, he has got a 'name in the street,' (Job 18. 17,) and the gods have been propitiated." See ARCHITRICLINUS; BANQUET; DINNER.

FEET. It was the custom, in ancient times, in the East, to wash the feet of strangers coming off a journey, because generally they travelled barefoot, or wore sandals only, which did not secure them from dust or dirt. It is recorded of Our Saviour, "He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, and thou gavest me no water for my feet, but she hath washed my feet with her tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since I came in, hath not ceased to kiss my feet. Mine head with oil thou didst not anoint; but this woman hath anointed my feet with ointment." (Luke 7. 44-46.) Our Saviour, also, washed the feet of his Apostles, and thereby taught them to perform the humblest services for one another.

"Let a little water, I pray you, be fetched, and wash your feet." (Gen. 18. 4.) Roberts observes, "How often, in passing through a village, may we see this grateful office performed for the weary traveller. As the people neither wear shoes nor stockings, and as the sandal is principally for the sole of the foot, the upper part soon becomes dirty. Under these circumstances, to have the feet and ankles washed is very refreshing, and is considered a necessary part of Eastern hospitality. The service is always performed by servants." (John 13. 14.) The ceremony of washing the feet is still observed, says Buckingham, among the Christians of Assalt in Palestine, towards all strangers who come amongst them as guests or visitors.

"He winketh with his eyes, he speaketh with his feet." (Prov. 6. 13.) Roberts says, "It should be remembered that when people are in their houses, they do not wear sandals; consequently their feet and toes are exposed. When guests wish to speak with each other, so as not to be observed by the host, they convey their meaning by the feet and toes. Does a person wish to leave a room in company with another, he lifts up one of his feet; and should the other refuse, he also lifts up a foot, and then suddenly puts it down on the ground."

The Oriental conquerors of old often addressed their unfortunate captives in the most insulting language, and their actions were as harsh as their words were haughty; they made them bow down to the very ground, and put their feet upon their necks, and trampled them in the mire. This indignity the Israelites were obliged to suffer: "Thou hast laid thy body on the ground, and as the street to them that went over." (Isai. 51. 23.) We find numerous instances of this practice on the Egyptian monuments. Conquerors of a milder and more humane disposition put their hand upon the neck of their captives, as a mark of their superiority, a custom which may be traced as high as the age in which Jacob flourished. (Gen. 49. 8.) Roberts says, "Trampling is a favourite way of triumphing over a fallen foe. In the history of the battles of the gods, or giants, particular mention is made of the closing scene, how the conquerors went and trampled on their enemies. When people are disputing, should one be a little pressed, and the other begin to triumph, the former will say, 'I will tread upon thy neck, and after that beat thee.' A low caste man insulting one who is high, is sure to hear some one say to the offended individual, 'Put your feet on his neck.'" (Josh. 10. 24.)

It is said that the land of Canaan is not like Egypt, "where thou sowedst thy seed, and wateredst it with thy foot." (Deut. 11. 10.) Palestine is a country which has rains, plentiful dews, springs, rivulets, brooks, &c., that supply the earth with moisture necessary to its fruitfulness. On the contrary, Egypt has no river except the Nile; there it seldom rains, and the lands which are not within reach of the inundation, continue parched and

barren. To supply this want even at the present day, the lands are dug into small squares, connected by gutters or furrows; and the water being raised from the stream either with a machine, or by manual labour, flows from one square into another. Philo describes a machine used for this purpose in his time: "It is a wheel which a man turns by the motion of his feet, by ascending successively the several steps that are within it." The water is thus conveyed to cisterns, and when the gardens want refreshment, water is conducted by trenches to the beds in little rills which are stopped by the foot, and turned at pleasure in various directions.

Upon the passage, "How beautiful upon the mountains are the feet of him that bringeth good tidings," (Isai. 52. 7,) Campbell observes, "The feet of those who had travelled far in a hot country, through rough and dusty roads, present a spectacle naturally offensive to the beholder; nevertheless, the consideration that the persons themselves are to us the messengers of peace and felicity, and that it is in bringing these welcome tidings they have contracted that sordid appearance, can, in an instant, convert deformity into beauty, and make us behold with delight this indication of their embassy."

In the prophet Daniel the feet and legs of the image denote a monarchy succeeding all the rest; the legs and feet being the extreme parts of the body, or the last parts of the image.

Feet are taken metaphorically in a variety of senses. "I was feet to the lame," says Job, (29. 15,) that is, I afforded assistance to the miserable and helpless. Jacob says to Laban, (Gen. 30. 30,) "The Lord hath blessed thee at my foot," (marginal reading,) through my solicitude in the care of thy cattle. Nakedness of the feet was a sign of mourning. (Ezek. 24. 17.) It was also a mark of adoration. (Exod. 3. 5.) Lameness in the feet generally denotes affliction or calamity, as in Psalm 35. 15; 38. 18; Jerem. 20. 10.

FELIX, Φηλιξ, the eleventh Roman procurator of Judæa, about A.D. 51—53. He married Drusilla, the

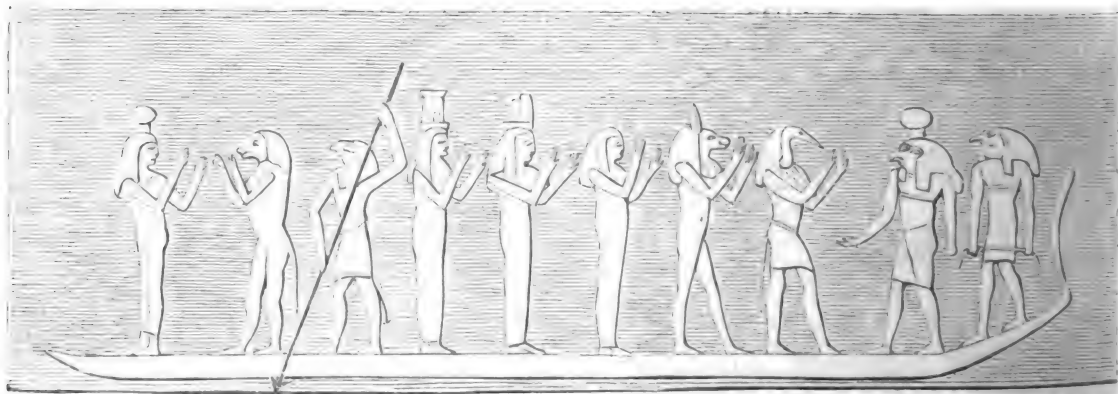
sister of the young king, Agrippa, having prevailed on her to leave her former husband. His administration being cruel and vindictive, he was recalled by Nero; and escaped punishment only through the influence of his brother Pallas, the emperor's favourite. He resided at the city of Cæsarea when St. Paul was brought there for safety under an escort of the Roman soldiers. (Acts 23. 24, 26.) The Apostle's address before him and his adulterous paramour, has been universally admired, both for its being strikingly adapted to the characters and circumstances of his audience, and for the boldness which this illustrious prisoner displayed in uttering it.

FELLOWSHIP, joint interest, or the having one common stock. The fellowship of the saints is twofold: with God, (1John 1. 3; 1Cor. 1. 9,) and with one another. (1John 1. 7.)

Fellowship with God consists in knowledge of his will, (Job 22. 21; John 17. 3;) enjoyment of his presence, (Psalm 4. 6;) conformity to his image, (1John 2. 6; 1John 1. 6;) participation of his felicity. (1John 1. 3, 4; Ephes. 3. 14-21.) Fellowship of the saints may be considered as a fellowship of duties, (Rom. 12. 6; 1Cor. 12. 1;) of ordinances, (Heb. 10. 24; Acts 2. 46;) of interest, spiritual and sometimes temporal, (Rom. 12. 4, 13; Heb. 13. 16;) of sufferings, (Rom. 15. 1, 2; Gal. 6. 1, 2;) of eternal glory. (Rev. 7. 9.)

FENCED CITIES. See ARMS AND ARMOUR.

FERRET. The word פֶּרֶט *anakah*, (Levit. 11. 30,) is rendered in our version "ferret;" but Bochart and Gesenius are of opinion that it is a species of lizard that is meant, perhaps the *Lacerta gecko* of Hasselquist, or *Gecko lobatus* of Geoffroy, found in countries bordering the Mediterranean. The gecko is of a reddish gray, spotted with brown. It is thought at Cairo to poison the food over which it passes, and especially salt provisions. It has a voice somewhat like that of a frog, which is imported by the Hebrew name intimating a cry of agony or distress.



Funereal Ferry-Boat. From the Egyptian Monuments.

FERRY-BOAT, עֲבָרָה *abarah*. (2Sam. 19. 18.) The Syriac and the Septuagint refer this word to the men mentioned in the preceding verse, and accordingly Dr. Boothroyd renders the passage, "And these went over Jordan before the king, and performed the service of bringing over the king's household," which, as some of the rabbins understand, was accomplished by carrying over, on their backs, the women and children who could not conveniently ford the river. Some suppose, however, that there was a bridge of boats employed on this occasion, and others that a ferry-boat of some kind was used for this purpose. It is probable that a raft, or float, was constructed; if not, some kind of boat, for the use of these must have been well known to the Hebrews.

In the paintings in the tombs of Egypt, we are supplied with a variety of particulars connected with the building of boats. See BOAT.

The preceding illustration represents the ferry-boat employed for conveying the body of the dead across the canal of the district in which they had resided, for the purpose of the judgment which was held upon them; but there is no essential difference in construction between it and those used for ordinary purposes. If we consider a float, or raft, to have been employed, the knowledge of this also was derived from Egypt. Norden states that, "In order to pass along the Nile, the inhabitants have recourse to the contrivance of a float, made of earthen pitchers, tied closely together, and

covered with leaves of palm-trees." Egmont and Heyman also mention that they saw some small floats used by the Egyptian fishermen, consisting of bundles of reeds floated by calabashes. See SHIP.

FESTIVAL. See FEAST.

FESTUS. Porcius Festus succeeded Felix in the government of Judæa, A.D. 60. To please the Jews, Felix, when he resigned his government, had left St. Paul in bonds at Cæsarea, (Acts 24. 27,) and when Festus arrived, he was entreated by the principal Jews to condemn the Apostle, or to order him up to Jerusalem; they having conspired to assassinate him on the way. Festus, however, answered that it was not customary with the Romans to condemn any man without hearing him, and promised to receive their accusations at Cæsarea. But St. Paul appealed to Cæsar; and so secured himself from the prosecution of the Jews, and the evil intentions of Festus, whom they had corrupted. Festus died in Judæa, A.D. 62.

FETTERS, shackles or chains for binding prisoners. We read that the Philistines bound Samson with fetters of brass. (Judges 16. 21.) Zedekiah, Manasseh, and Jehoiakim, kings of Judah, were bound with fetters by the Chaldeans, and carried into captivity. (2Kings 25. 7; 2Chron. 33. 11; 36. 6.) Numerous examples occur on the Egyptian monuments of captives bound or chained together with fetters.

FEVER, קדחת *kaddahhath*, a burning inflammatory fever, mentioned in Leviticus 26. 16; Deuteronomy 28. 22. In the New Testament it is termed πυρετος, from πυρ, denoting a fiery heat. (Matt. 8. 15; John 4. 52.) See DISEASES.



Fig-Trees.

FIG-TREE, תאנה *teinah*, is the *Ficus carica* of Linnæus. Fig-trees are very common in Palestine, and flourish in a dry and sandy soil; although in our climate they are little more than shrubs, yet in the East they attain a considerable height, and some of them are capable of affording shelter to a large number of horsemen. The shade of the fig-tree is very pleasant; and to it under it is a Scriptural emblem of security and peace. (Micah 4. 4.) Fig-trees begin to sprout at the time of the vernal equinox, (Matt. 24. 32; Luke 21. 29,30,)

the fruit makes its appearance before the leaves and flowers, and the foliage expands about the end of March. Shaw observes, "They may rather be said to shoot out their fruit, which they do like so many buttons, with their flowers imperfect as they are inclosed within them: This shooting out of the fig-tree was considered by the Jews as a sign that 'summer was nigh at hand.'" The fig-trees of Palestine are of three kinds: (1.) The בכורה *bikourah*, termed by the natives at the present time *boccure*, (Jerem. 24. 2; Hosea 9. 10,) usually called in Scripture "the early fig," and "the first ripe fig." (2.) The summer, or dry fig, דבילה *divilah*, (1Sam. 25. 1; 30. 12,) which is ripe in August. (3.) פנ *pag*, the winter fig, which continues to ripen on the tree, and is gathered early in the spring. (Cantic. 2. 13.) All figs, when ripe, but especially the untimely, fall spontaneously. (Nahum 3. 12.) The early figs are usually eaten fresh, but some are dried in the sun, and preserved in masses, which are called cakes of figs. (1Sam. 25. 18; 30. 12; 1Chron. 12. 40.)

It is well known that the fruit of these prolific trees appears before the leaves, and it was about the end of March, or the beginning of April, that Our Saviour, at the time of the Passover, went to a fig-tree, expecting to find fruit thereon, but finding leaves only, laid his ban upon it. (Mark 11. 12-14.) To see a tree in leaf, therefore, while the season for gathering the figs as ripe had not yet arrived, rendered it a reasonable expectation to find fruit on it; and this it must have had if it had not been barren. It is well known, even in this country, where the natural habits of the tree are studied to disadvantage, that if our common fig-trees have no young fruit on them in March or April, they can produce none that year. The fact is, that the tree, in its native climes, affords three crops of figs, which it is necessary to distinguish. "However," says Shaw, "it frequently happens in Barbary, and we need not doubt of the like in this hotter climate, that according to the quality of the preceding season, some of the more forward and vigorous trees will yield a few ripe figs six weeks or more before the full season." And he might have said more than this, for in May they have, at Naples, figs brought from the Levant, and called Fici di Pascha, "Easter figs," and which from the time at which they reach that place, must have been ripe on the tree, as the name imports, about the time of the Passover. Shaw proceeds to state that "when the *boccure* (or early fig) draws nearer to perfection, then the kermouse, or summer fig, or carica, (the same that are preserved,) begin to be formed, although they rarely ripen before August, at which time there appears a third crop, or the winter fig, as we may call it. This is usually of a much longer shape, and darker complexion than the kermouse, hanging and ripening upon the tree even after the leaves are shed; and, provided the winter proves mild and temperate, is gathered as a delicious morsel in the spring." From this statement it appears that the figs of any two crops may be seen on the tree at once, the ripe or ripening fruit of the present crop, and the young fruit of that which is to succeed; and thus any one who, at this time of the year, should see a fig-tree in full vigour of leaf, would be justified in expecting to find some forward *boccures*, if not some winter figs likewise upon it.

Our Saviour was pleased to make use of this miracle to prefigure the speedy ruin of the Jewish nation, on account of its unfruitfulness under greater advantages than any other people enjoyed at that day; and, like all the rest of his miracles, it was done with a gracious intention, that of alarming his countrymen, and thus inducing them to repent.

FIGURES. See TYPES.

FILE. The word פִּצְרֵה *pitserah*, rendered in our version "file," (1Sam. 13. 21, where only it occurs,) refers rather to the bluntings or notches of edge-tools. The passage should read, "When notches were in the edges of the plough-share," &c.

FINER, צִרֵּף *tsoriph*, a gold and silver worker, refiner. (Prov. 25. 4.) In Judges 17. 4, our version renders the word "founder;" in Isaiah 41. 7, "goldsmith." It refers especially to the melting of fine metal. The Egyptians carried the working of metals to a very extraordinary degree of perfection, as their various articles of jewellery preserved in our museums evince; and there is no doubt the Hebrews derived their knowledge of these arts from this source; though there is at the same time reference to their being known before the flood. (Gen. 14. 19-22.) See METALLURGY AND WORKING IN METALS.

FINES, עֲשֵׂה *onesh*. In some instances, by the Mosaic law, the amount of a fine, or of an indemnification that was to be made, was determined by the person who had been injured; in other instances it was fixed by the estimation of the judge, and in others was defined by the law. (Exod. 21. 22; Deut. 22. 19, 29.) Two-fold, four-fold, and even five-fold restitution of things stolen, and restitution of property unjustly retained, with twenty per cent. over and above, was required. Thus, if a man killed a beast, he was to make it good, beast for beast. (Levit. 24. 18.) If an ox pushed or gored another man's servant to death, his owner was bound to pay for the servant thirty shekels of silver. (Exod. 21. 32.) In the case of one man's ox pushing or goring the ox of another man to death, as it would be very difficult to ascertain which of the two had been to blame for the quarrel, the two owners were obliged to bear the loss jointly; the living ox was to be sold, and its price, together with the dead beast, was to be equally divided between them. If, however, one of the oxen had previously been notorious for goring, and the owner had not taken care to confine him, in such case he was to give the loser another, and to take the dead ox himself. (Exod. 21. 36.) If a man dug a pit and did not cover it, or let an old pit remain open, and another man's beast fell into it, the owner of such pit was obliged to pay for the beast, and received it for the payment. (Exod. 21. 33, 34.) When a fire was kindled in the fields, and did any damage, he who kindled it was obliged to make the damage good. (Exod. 22. 6.)

FINGER, אֶצְבַּע *atsba*, the finger, more especially the fore-finger. The Egyptian magicians, terrified by the numerous plagues inflicted upon their country, through Pharaoh's hardness of heart, at length said to him, "This is the finger of God;" (Exod. 8. 19;) or, in other words, "There the power of God is to be perceived." Moses gave the tables written with the finger of God to the Hebrews. (Exod. 31. 18.) The heavens are said to be the work of God's fingers. (Psalm 8. 3.)

To put forth the finger is an insulting gesture. (Isai. 58. 9.) Roberts says, "See that boasting tyrant, when addressing his humbled antagonist, he scowls and storms, 'like the raging sea,' and then lifts up the fore-finger of the right hand to the height of his head, and moves it up and down, to show that punishment of a still higher nature shall be the award of the victim of his wrath."

FINING-POT, מַצְרֵף *matsriph*, the fining-pot, or melting-pot. (Prov. 17. 3; 27. 21.) See METALLURGY.

FINISH, is to accomplish, to perfect, to put an end to anything. One of the Evangelists relates that, when Our Saviour was suspended upon the cross, and immediately before giving up the ghost, he cried with a loud voice, "It is finished." (John 19. 30.) The ministry which his heavenly Father had committed unto him was now fulfilled. (John 17. 4.) His overwhelming sufferings were ended. The whole of his life had corresponded to the prophetic delineation of his character: "He was a man of sorrows and acquainted with grief." (Isai. 53. 3.) The Levitical dispensation was now virtually at an end; that economy founded in Divine appointment, and which had subsisted during a period of fifteen hundred years, having answered the great purposes for which it was instituted, now obtained its consummation. (Col. 2. 14, 15; Ephes. 2. 14, 15; Heb. 9. 10.) The work of redemption was now finished. The justice of God obtained full satisfaction, so that now "he might be just and the justifier of him which believeth in Jesus." (Rom. 3. 26.)



Fir-Tree.

FIR-TREE, עֵץ אֶרֶז *berosh*. The Septuagint renders this word differently in different places; the Vulgate, and our own version, generally "fir-tree;" but Gesenius thinks it denotes several similar kinds of trees, which, among the ancients, were not accurately distinguished. English commentators usually understand the *Pinus abies* to be referred to, which is an evergreen of beautiful appearance, whose lofty height and dense foliage afford a spacious shelter and shade. The trunk of the tree is very straight. The wood was anciently used for spears, musical instruments, furniture for houses, rafters in building, and for ships.

In 2Samuel 6. 5, it is mentioned that David played on instruments of fir-wood; and Dr. Burney, in his *History of Music*, observes, "This species of wood, so soft in its nature, and sonorous in its effects, seems to have

been preferred by the ancients, as well as moderns, to every other kind, for the construction of musical instruments, particularly the bellies of them, on which their tone chiefly depends. Those of the harp, lute, guitar, harpsichord, and violin, in present use, are constantly made of this wood."

In reference to the fir-tree, Mr. Jowett remarks, "As we passed through the extensive forest of fir-trees situated between Deir-el-Kamr and Ainep, we had already heard, at some distance, the stroke of one solitary axe, resounding from hill to hill. On reaching the spot, we found a peasant, whose labour had been so far successful that he had felled his trees and lopped the branches. He was now hewing it in the middle, so as to balance the two halves upon his camel, which stood patiently by him, waiting for his load. In the days of Hiram, king of Tyre, and subsequently under the kings of Babylon, this romantic solitude was not so peaceful; that most poetic image in Isaiah, who makes these very trees vocal, exulting in the downfall of the destroyer of nations, seems to be now almost realized anew, 'Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.'" (Isai. 14. 8.)

FIRE, *שֶׁן ish*; also *שֶׁשֶׁה eshsheh*, a word peculiarly applied to the ritual of sacrifices, signifying fuel ready kindled. *Eshshah* is a general term, and comprehends all kinds of sacrifices. In Leviticus 24. 7, it is even used of the frankincense strewed on the shew bread, and (verse 9,) shew bread itself is included in *שֶׁשֶׁה עֹלֶה eshsheh adonai*. Most frequently occurs at the conclusion of precepts in sacrifices. (Exod. 29. 18; Levit. 1. 9.)

Fire is in the Scriptures considered as a symbol of the Deity. He appeared in this element at the burning bush, and on Mount Sinai. (Exod. 3. 2; 19. 18.) He showed himself to Isaiah, Ezekiel, and St. John, in the midst of fire; (Isai. 6. 4; Ezek. 1. 4; Rev. 1. 14;) and it is said that he will so appear at his second coming. (2Thess. 1. 8.) The people of Israel wandered through the desert, guided by the Lord under the form of a pillar of fire; (Exod. 13. 21;) and Daniel, relating his vision, in which he saw the Ancient of days, says, "A fiery stream issued and came forth before him." (ch. 7. 10.) God may be compared to fire, chiefly on account of his anger against sin, which consumes those against whom it is kindled, as fire does stubble. (Deut. 32. 22; Isai. 10. 17; Ezek. 21. 3; Heb. 12. 29.) Coals of fire proceeding from God's mouth denote his anger, as in Psalm 18. 8. His word also is compared to fire. (Jerem. 23. 29.) In Habakkuk 3. 5, it is said, "Burning coals went forth at his feet;" the preaching of his word was accompanied with punishment against the disobedient; He trode upon them with destroying fire. And thus, in the vision of the seraphim, (Isai. ch. 6,) they are said to take a live coal from the altar, and put it to the prophet's mouth, telling him that his sins were purged. Thus in Jeremiah 5. 14, "Behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them."

The influences of the Holy Ghost are compared to fire (Mal. 3. 11,) and the descent of the Holy Spirit was denoted by the appearance of lambent flames, or tongues of fire. (Acts 2. 3.) The angels of God also are represented under the emblem of fire. (Psalm 104. 4.)

Fire anciently fell from heaven to consume the victims sacrificed to the Lord, and was an indication of his regard and approbation. This is thought to be the manner in which Jehovah signified his acceptance of Abel's sacrifice. Fire also fell upon the offering made

by Moses, (Levit. 9. 24.) on those of Manoah, (Judges 13. 19, 20,) of Solomon, (2Chron. 7. 1,) and of Elijah. (1Kings 18. 38.) The fire which descended from heaven, first upon the altar constructed by Moses in the tabernacle, and again on that erected by Solomon, at its consecration, was constantly fed and preserved by priests, and was regarded as celestial or hallowed fire, first kindled by the Lord himself.

Fire is sometimes the symbol of destruction, sickness, or war. It is thus used in Psalm 66. 12; Isaiah 42. 25; 66. 15; Ezekiel 22. 20; Zechariah 13. 9. It is also the symbol of persecution, (1Peter 1. 7; 4. 12; 1Cor. 3. 13, 15;) of purification, in allusion to the process of refining, (Mal. 3. 2;) of final torment. (Matt. 25. 41; Mark 9. 44.) Fire from heaven, in the symbolical language, denotes the combination of persons in authority. (Rev. 13. 13.) "The fire from the altar," in Revelations 8. 5, represents new commotions in the world, and great calamities, by the righteous judgment of God. The notice of the "angel who had power over fire," (Rev. 14. 18,) is supposed to be an allusion to the office of the priest who had the charge, by lot, in the Temple service, to take care of the fire on the altar. Grotius considers it as denoting the angel who had the office of God's vengeance. According to the theology of the Jewish doctors, every virtue or power which God had set over anything, is called the angel presiding over that particular thing.

The passage, "Every one shall be salted with fire, and every sacrifice shall be salted with salt," (Mark 9. 49,) Macknight explains as signifying, "Every one shall be salted for the fire of God's altar, and be prepared to be offered a sacrifice to God, holy and acceptable."

One of the prophet Daniel's companions was called Abed, or rather Obed-nego, the servant of Nego, by which name fire was called among the Babylonians; and that deity was ascribed to it by the Chaldeans, is proved from Herodotus. It is well known that fire-worship prevailed in Persia from the earliest ages, and it is not totally extinct at the present day.

The Persian monarchs, the kings of Lacedæmon*, and the Roman emperors had fire carried before them in processions; and so had generals at the head of their armies. The custom of carrying fire before kings, as a mark of honour and grandeur, seems to be alluded to in 1Kings 15. 4; Psalm 119. 105; 132. 17.

In 2Kings 17. 17, it is said, "And they caused their sons and their daughters to pass through the fire." The Tamul translation has, "to pass or tread on the fire;" (Levit. 18. 21; Deut. 18. 10; 2Kings 23. 10; Jerem. 32. 35;) upon which Mr. Roberts observes, "To begin with Leviticus 18. 21, 'Thou shalt not let any of thy seed pass through the fire to Moloch; neither shalt thou profane the name of thy God: I am the Lord.' The marginal references, 'to profane the name of thy God,' are, ch. 19. 12, 'And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God.' (See also ch. 20. 3; 21. 6; and 22. 2, 32; Ezek. 36. 20.) Connected, therefore, with passing through the fire, as mentioned in Leviticus 18. 21, and the marginal references, it is clear that the name of God was profaned by swearing. The Tamul translation of Leviticus 18. 21, for 'pass through the fire,' has 'step over the fire,' which alludes to the oath which is taken by stepping over the fire. It is a solemn way of swearing to innocence by

* Xenophon, in his book on the Lacedæmonian states, describing the march of a Spartan king, when he goes out to war, mentions a servant or officer, under the name of fire-carrier, who went before him with fire taken from the altar, at which he had just been sacrificing, to the boundaries of the Spartan territory, where, sacrificing again, and then proceeding, a fire kindled likewise from this latter sacrifice, goes before him, without ever being extinguished.

first making a fire, and when stepping over to exclaim, 'I am not guilty.' Hence the frequency of the question, (when a man denies an accusation,) 'Will you step over the fire?' But so careful are the heathen in reference to fire, when they are not on their oath, that they will not step over it. See a traveller on his journey; does he come to a place where there has been a fire, he will not step over it, but walk round it, lest any evil should come upon him. I think it, therefore, probable, from the words 'profane the name of thy God,' as mentioned in connexion with passing through the fire, and from the Eastern custom, that the ancient idolators did take a solemn oath of allegiance to their gods, or of their innocence of crime, by thus stepping over the fire. But it is also a custom among these heathens to pass through, or rather to walk on, the fire. This is done sometimes in consequence of a vow, or from a wish to gain popularity, or to merit the favour of the gods. A fire is made on the ground, from twenty to thirty paces in length, and the individual walks on it barefoot, backwards and forwards, as many times as he may believe the nature of his circumstances require. Some say that these devotees put a composition on their feet, which prevents them from being much burnt; but I am of opinion that this is not often the case. To walk on the fire is believed to be most acceptable to the cruel goddess Kâli, the wife of Vyravar, who was the prince of devils. When a man is sick, he vows, 'O Kâli, mother, only cure me, and I will walk on fire in your holy presence.' A father, for his deeply-afflicted child, vows, 'O Kâli, or O Vyravar, only deliver him, and when he is fifteen years of age, he shall walk on fire in your divine presence.'" See *MULOCH*.

FIRE SACRIFICES. (See SACRIFICE.)

Nadab and Abihu are mentioned in Leviticus 10. 1 as having "offered strange fire (אֵשׁ זָרָה *ish zarah*) before the Lord, which he commanded them not." By "strange fire," we are to understand fire not taken from the altar, which was there miraculously kindled. That they had no right to offer incense at all, as some rabbins and modern critics suppose, there seems reason to doubt; for the censers are said to be "*their* censers," which implies that it was part of their duty to offer incense. In this case their crime appears to have been that they performed their duty in an irregular and careless manner. Schelling and others advocate the opinion that the fire itself was properly taken from the altar of burnt offering, but that the incense was applied to the fire in another manner than God had ordained. They ground this opinion chiefly on the fact that Moses calls it simply "fire," as put into the censers, and does not call it "strange fire" till after the incense has been introduced. It has been also asked, where could they have got the fire, if not from the altar? The Targum of Jonathan answers, with great probability, that they obtained it from the fires at which the priests' portion of the sacrifices was dressed for food in the court of the Tabernacle. Strange or common fire was, in much the same way, rigidly interdicted by the religion of Zoroaster, which declared it a crime punishable with death to kindle fire on the altar of any newly-erected temple, or to rekindle it on any altar where it had been by accident extinguished, except with fire obtained either from some other temple, or from the sun.

FIREBRAND, לֶפֶד *lapped*, a torch, or flambeau. (Judges 15. 4; Job 12. 5; Zech. 12. 6.)

With reference to the passage in Judges 15. 4, it is not possible for us to determine what sort of firebrand

was employed, or in what manner it was conveyed by the "foxes," (jackals,) but that the ancients had some idea of such conflagrations being produced by animals, and particularly by foxes, seems evident. It is alluded to more than once by the Greek poets as a thing well known. Thus Lycophron makes Cassandra represent Ulysses as a cunning and mischievous man, the "man for many wiles renowned" of Homer, and styles him, very properly, *λαμπουρις*, a fox with a firebrand at his tail. The Romans, also, at their feast in honour of Ceres, the patron goddess of grain, offered in sacrifice animals injurious to corn-fields, and therefore introduced into the circus, on this occasion, foxes with firebrands so fastened to them as to burn them: a retaliation, as Ovid seems to explain it, of the injuries done to the corn by foxes so furnished. In Leland's *Collectanea*, there is an engraving representing a Roman brick found twenty-eight feet below a pavement in London, about the year 1675, on which is exhibited, in basso-relievo, the figure of a man driving into a field of corn two foxes with a fire fastened to their tails. Richardson, in his *Dissertation on the Eastern Nations*, speaking of the great festival of fire, celebrated by the ancient Persians on the shortest night of the year, says, "Among other ceremonies common on this occasion, there was one which, whether it originated in superstition or caprice, seems to have been singularly cruel. The kings and great men used to set fire to large bunches of dry combustibles, fastened around wild beasts and birds, which being let loose, the air and earth appeared one great illumination; and as these terrified creatures naturally fled to the woods for shelter, it is easy to conceive that the conflagrations which would often happen, must have been peculiarly destructive."

Roberts says that in the East, "When a man has had a very narrow escape from danger or from death, he is called a firebrand. Thus when the cholera rages, should only one in a family escape, he is named 'the firebrand.' When a person talks of selling his property in consequence of not having an heir, people say, 'Sell it not, there will be yet a firebrand to inherit it.' 'Alas! alas! my relations are all dead, I am a firebrand.' See Zech. 3. 2."

FIREPAN, מַחְתָּה *machtah*, a firepan, or shovel. (Exod. 27. 3.) The same word is also used in reference to the small tongs, or snuffers, of the candlestick. (Exod. 25. 38; 37. 23.) In the Egyptian room of the British Museum may be seen specimens of snuffers, pincers, and spoons, which probably much resembled those used by the Hebrews.

FIRKIN, μῆτρος, termed "firkin" in John 2. 6, is the Attic amphora, a measure for liquids equal to three-fourths of an Attic medimnus or Hebrew *bath*; hence equivalent to thirty-three and a-half English quarts.

FIRMAMENT, רָקִיעַ *rakeya*; Septuagint, στερεωμα; Vulgate, *firmamentum*; (Gen. 1. 6;) which may be rendered the expanse of heaven, or the arch or vault of heaven which seems to rest on the earth as a hollow hemisphere. The Hebrews considered it as transparent, like a crystal or sapphire. (Exod. 24. 10; Ezek. 1. 22; Dan. 12. 3; Rev. 4. 6.) Over this arch they supposed were the waters of heaven. (Gen. 1. 7; 7. 11; Psalm 104. 3; Psalm 148. 4.) Their firmament, therefore, differed from the *καλκεος οὐρανός*, or brazen firmament of the Homeric mythology.

FIRST-BORN. Among the Hebrews the first-born had many privileges, to be entitled to which it was not only required that a man should be the first child of his mother, but that he should be, at the same time, the first son of his father; whence he was called בכור *becor*, the beginning of his strength. (Deut. 21. 15-17.) The family history of Jacob shows this to have been the case, for though Jacob had four wives, and children by them, yet he gave the birthright to one son only. That right Reuben had forfeited by a great crime, but if he had not done so, he would certainly have been considered as the only first-born, as he alone is so called. (Gen. 49. 3.) See BIRTHRIGHT; REDEMPTION.

The destruction of the first-born was the tenth and last plague inflicted on the Egyptians. This people had been preserved by one of the Israelitish family, and they had, contrary to all right, and in defiance of the stipulation originally made with the Israelites, when they first went into Egypt, enslaved the people to whom they owed so much; had murdered their children, and made their bondage intolerable. We learn from Herodotus that it was the custom of the Egyptians to rush from the house into the street, to bewail the dead with loud and bitter outcries; and every member of the family united in these expressions of sorrow. How great must their terror and grief have been, when "at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle;" and when "Pharaoh rose up in the night, he, and all his servants, and all the Egyptians, there was a great cry in Egypt; for there was not a house where there was not one dead." (Exod. 11. 1-8; 12. 29,30.)

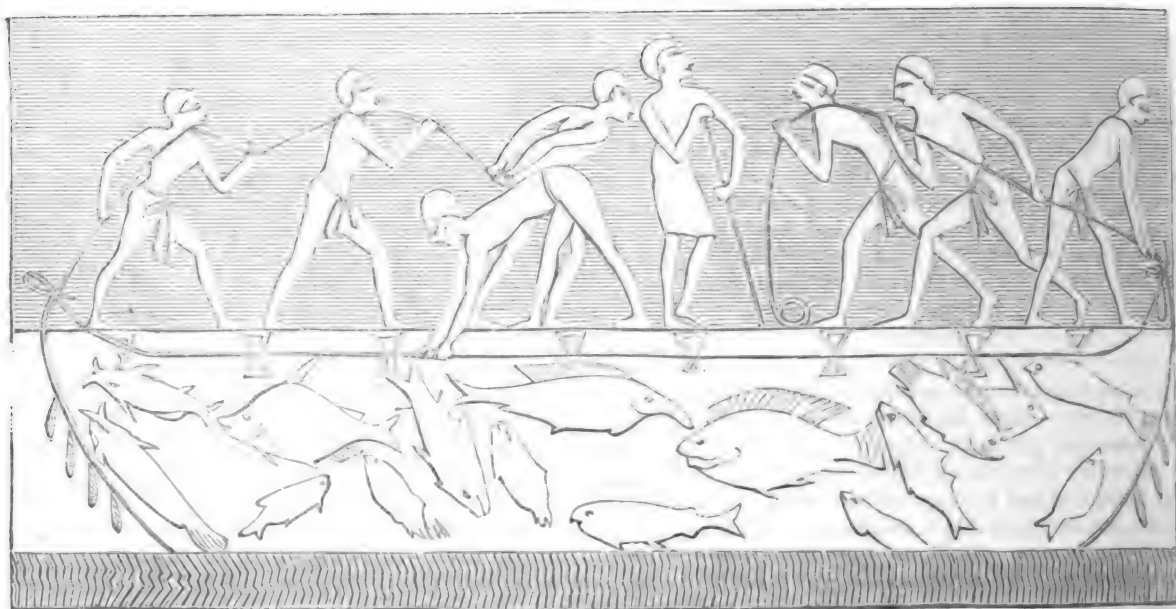
FIRST DAY OF THE WEEK. See LORD'S DAY; SABBATH.

FIRST-FRUITS, מִלֵּאָה *miliah*, (Exod. 22. 29,) among the Hebrews were oblations of part of the fruits of the harvest, consecrated to God as an acknowledgment of his sovereign dominion; but the term included also animals. (Numb. 18. 12,13; Deut. 26. 2; Nehem. 10. 35,36.) The first-fruits of corn, wine, oil, and sheep's wool, were offered for the use of the Levites. (Deut. 18. 4.) The amount of this gift is not specified in the law of Moses, which leaves it entirely to the pleasure of the giver. The Talmudical writers, however, inform us, that liberal persons were accustomed to give the fortieth, and even the thirtieth; while such as were covetous or penurious, gave only a sixtieth part. The first of these they called an oblation with a good eye, and the second an oblation with an evil eye. To this tradition Our Lord is by some supposed to have alluded in Matthew 20. 15. Among animals, the males only belong to God; and the Jews not only had a right, but were even obliged, to redeem them in the case of men and unclean animals, which could not be offered in sacrifice. These first-fruits were offered from the Feast of Pentecost until that of Dedication, because after that time the fruits were neither so beautiful nor so good as before. The Jews were likewise prohibited from gathering in the harvest until they had offered to God the omer, that is, the new sheaf, which was presented the day after the great Day of Unleavened Bread; neither were they permitted to bake any bread made of new corn until they had offered the new loaves upon the altar on the Day of Pentecost; without which all the corn was regarded as unclean and unholy. To this St. Paul alludes in Romans 11. 16; when he says, "If the first-fruit be holy, the lump is also holy." The presentation

of the first-fruits was a solemn and festive ceremony. At the beginning of harvest, the sanhedrin deputed a number of priests to go into the fields and reap a handful of the first ripe corn; and these attended by crowds of people, went out of the gates of Jerusalem into the neighbouring corn-fields. The first-fruits thus reaped were carried with great pomp and rejoicing, through the streets of Jerusalem to the Temple. Jewish writers say that an ox preceded them with gilded horns, and an olive crown upon his head, and that a pipe played before them until they approached the city; on entering it, they crowned the first-fruits, that is, exposed them to sight, and the chief officers of the Temple went out to meet them. They were then devoutly offered to God in grateful acknowledgment of his providential goodness in giving them the fruits of the earth. "These first-fruits, or handful of the first ripe grain, gave notice to all who beheld them that the general harvest was about to be gathered in. St. Paul alludes to this religious ceremony in the fifteenth chapter of the First Epistle to the Corinthians, in which, from the resurrection of Jesus Christ, he argues and establishes the certainty of the general resurrection; and represents Christ as the first-fruits of a glorious and universal harvest of all the dead: 'Now is Christ risen, and become the first-fruits of them that slept.' (1Cor. 15. 20.) The use which the Apostle makes of this image is very extensive. In the first place, the growing of the grain from the earth where it was buried, is an exact image of the resurrection of the body; for, as the one is sown, so is the other, and neither is quickened except it first die and be buried. Then the whole harvest, from its relation to the first-fruits, explains and ensures the order of our resurrection. For, is the sheaf of the first-fruits reaped? then is the whole harvest ready. Is Christ risen from the dead? then shall all rise in like manner. Is He accepted of God as an holy offering? then shall every sheaf that has grown up with Him be taken from the earth, and sanctified in its proper order: Christ the *first-fruits*, and afterwards they that are Christ's at his coming." (1Cor. 15. 23.)

FISH, FISHING. The words דג *dag*, (Gen. 9. 2; Numb. 11. 22; 1Kings 5. 13; Jonah 2. 1,11,) and ἰχθῦς (in the New Testament frequently) appear to be the general names in Scripture for aquatic animals. We have few Hebrew names, if any, for particular fishes. Moses says in general, (Levit. 11. 9-12,) that all sorts of river, lake, and sea fish, might be eaten if they had scales and fins; others were unclean. Dr. Boothroyd in the note upon Numbers 11. 4, says, "I am inclined to think that the word here rendered 'flesh,' denotes only the flesh of fish, as it certainly does in Leviticus 11. 11, and indeed the next verse seems to support this explication: 'We remember how freely we ate fish.' It was then particularly the flesh of fish, for which they longed, which was more relishing than either the beef or mutton of those regions which, unless when young, is dry and unpalatable. Of the great abundance and deliciousness of the fish of Egypt, all authors, ancient and modern, are agreed."

Herodotus informs us that fish formed the principal subsistence of the Egyptians; they ate them either salted or dried in the sun, without any other preparation; and Diodorus Siculus remarks also, that from the time of the king Mœris, a great body of men found continual occupation in salting the fish caught in the lake dug by that prince. The same historian also describes the Nile as abounding in fish, not only sufficient to supply them with fresh fish, but to enable them to salt large quantities for exportation; and adds, there was



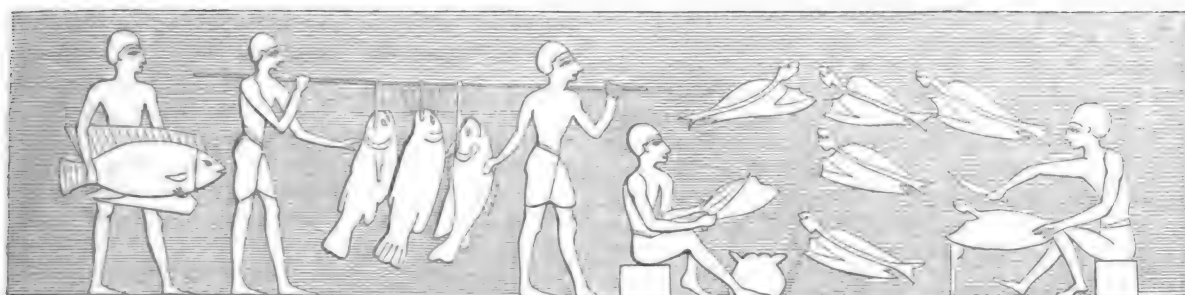
Fishing. From the Egyptian Monuments.

not in the world a river more serviceable to mankind than the Nile.

It is recorded as a fearful aggravation of the first plague of Egypt, that the fish in the river died. (Exod. 7. 21.) Fish was more particularly sought for as food in the hot season, occasioned by the prevalence of the south winds in April and May, when the inhabitants scarcely ate anything but fish with pulse and herbs. It would therefore seem, that the Israelites, being, at the time referred to in Numbers 11. 5, in the midst of the hot season, (which occurs rather later in Arabia than in Egypt,) longed with impatience for the fish and refreshing vegetables, which they had at such times been accustomed to enjoy. The abundance of fish was still further promoted by the ponds, sluices, and artificial lakes, that were at various times constructed. Hence, Isaiah in denouncing Divine vengeance against the Egyptians, says, "The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. Moreover, they that work in fine flax, and they that weave net works shall be confounded. And they shall be broken in the purposes thereof, all that make sluices and ponds for fish." (Isai. 19. 8-10.) No proof appears of the Egyptians having ever fished in the open sea, although the Nile and the artificial lakes were constantly swept with nets. Indeed, there is reason to believe, that the fish of the sea were regarded with abhorrence from religious motives.

Fishing is one of the employments most frequently depicted on the monuments. It is combined with fowling by amateur sportsmen, and even with the chase of the crocodile and the hippopotamus; but it is also pursued as a regular trade by an entire caste. The fishermen of ancient Egypt formed a most important body, and frequent allusions are made to them in the Scriptures; and when Arius began to spread his doctrines, they were among the first whom he sought to conciliate and to convert. In modern times, it seems, the right of fishing on the canals and lakes is annually farmed out by the government to certain individuals, who pay large sums for the privilege. "The small village of Agaltah at Thebes," says Sir John Gardner Wilkinson, "pays annually 1500 piastres (about 211.) to government for the fish of its canal." M. Michaud, in his *Correspondence d'Orient*, states that "the waters of Menzaleh

abound in fish; the Arabs say, that the varieties of fish in the lake exceed the number of days in the year. Although this may be deemed an exaggeration, it is certain that whatever be the number of their species, the fish of this lake multiply prodigiously. The fishing of Menzaleh has always been farmed by the government of Egypt; under the Circassian sultans it was valued at 10,000 dinars; under the Mamelukes, at 40,000 crowns; the revenue which it at present yields to Mehemet Ali, is estimated at 800 paros, (rather more than 8000*l.*)" The same writer also observes, "The population on the islands Matharieh, (in the lake Menzaleh,) is so numerous, that there is not room to plant a single tree in the soil, and the huts and tombs are quite huddled together. Everybody is engaged either in catching or curing fish; the most abundant fishing grounds are divided into several inclosures by reeds and rushes; these are the properties of the different fishermen, and these boundaries are far more respected than those of the farms belonging to the unhappy fellahs. The inhabitants of the Matharian islands have all the jealousies of an insular population, and claim an exclusive right to the waters by which they are surrounded; sad would be the fate of the strange fisherman who should steer his bark into their archipelago, and who should be caught casting his lines near their islets. No less than seventeen villages may be counted round the lake of Menzaleh; the greater part of this dense population has no resource but fishing. With the salt-fish which they send to Cairo, Syria, and even the interior of Africa, they purchase dates, rice, timber for boat and hut building, hemp and twine for their lines, and fire-arms to make war on the water-fowl, and sometimes on their enemies." M. St. Hilaire says, that "the fishermen of Egypt know more about the inhabitants of the water than their brother fishermen in Europe. They inherit the profession, the son from the father, and thus the practice of their art is carefully transmitted from one to another. When they speak of an animal, they remark, just as naturalists do, 'Such an animal is of this or that genus; such another is only a variety of it.'" Of fish found in the Nile and some of the lakes, the most esteemed is the herring, which is accounted a rare delicacy, as is also the Nile salmon; one of which has been known to weigh a hundred pounds. Perch and mullet also inhabit the waters of Egypt; besides a



Curing Fish. From the Egyptian Monuments.

fish called yetraodon, to eat which, it is said, causes instant death. Others designated by the natives schielan and chamel, are peculiar in Egypt.

The subject of ancient fishing is susceptible of extensive illustration, and it is one of peculiar interest to the Christian reader, from the numerous circumstances connected with fishing which occur in the Gospels. On the monuments of Egypt, the fishermen appear as a class inferior to the agricultural population, and we know historically that they formed one of the lowest castes. This was also the case in Palestine, and hence when Our Lord chose two of this class to become Apostles, He announces to them, that they were for the future to be engaged in a more honourable occupation: "Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him." (Mark 1. 16-18.)

The Egyptians were the first people whom history mentions as curing any kind of meat and fish with salt for preservation. They used fossil salt, which they obtained from the African deserts; sea salt, and everything belonging to the sea, being abhorred by them. The priests abstained from the fish even of the Nile; but whether because they considered the natives of the river too sacred to be eaten by them, or too impure from their possible communication with the sea, authors are not agreed. Clement of Alexandria gives the former reason, Plutarch, the latter. The trade of preserving fish appears to have been more dignified than that of catching them, for the curers and salters are superior in look and general bearing to the fishermen. Diodorus Siculus informs us that twenty-two kinds of fish are found in the Lake Mœris, and that the numbers taken in his day were so great, that though a multitude of salters were engaged in curing them, they could with difficulty accomplish their allotted task. In the process of curing, the fish were divided longitudinally by a short wide knife, not unlike that which is sometimes used for splitting cod-fish at Newfoundland. The fisheries of the Nile itself were free to the public in ancient times, but those established in the canals connected with the Nile and the Lake Mœris, formed a part of the hereditary domains of the crown. Herodotus informs us, that this fishery paid a talent (193*l.* 15*s.*) daily to the royal treasury, during the six months in which the water flowed through the canal into the lake, and during the other six months twenty minæ (64*l.* 11*s.* 8*d.*) per diem. Diodorus Siculus tells us, that this branch of the revenue was appropriated to the queens as pin-money. See EMBROIDERY.

There appears to be no mode of fishing now in use which was not known and practised by the ancient nations. Angling seems to have been regarded among the Egyptians and Romans much in the same light as at

present; and was pursued very much in the same manner. Figures of persons angling frequently occur in the paintings of the Egyptian tombs, and on the walls of Herculaneum. The Egyptians sometimes used the rod and line, and sometimes the line alone. The ancient rods appear to have been shorter than the modern; and we are not aware that they were jointed. Horse-hair was anciently much employed in the lines used by anglers, as it has been since. The mode of angling without a rod, depicted on the monuments, is exactly the same as that now practised by the fellahs of modern Egypt. Fishing with nets seems to have been a very ancient practice. The angle was chiefly employed by those who fished for sport, and the net more exclusively by those who made fishing their business. The Romans used the net as well as the angle for sport; and Suetonius states, that Nero was accustomed to fish with a net of gold and purple. There were a variety of nets for various uses, for different waters, and for taking different sized fishes. Plutarch mentions corks and leaden weights as an addition which nets had received. The use of fish spears, to which there are distinct references in the sacred writings, appears very clearly in the paintings of ancient Egypt. The spear consisted of a long and stout pole, terminating in two long and fine prongs single barbed, and one of them longer than the other. One of Rosellini's engravings exhibits a man standing up in his boat, who has struck two fish at once, with his instrument, one on each prong. These fish-spears appear to have been employed by the fishermen as they floated down the stream in their boats. See ANGLE.

It is probable enough that fish once abounded in Palestine, and formed a customary part of the diet of the people, but in this latter particular at least, a marked change has occurred. Mr. Buckingham, speaking of the sea of Tiberias, where in the Gospel history the miraculous draught of fishes was taken, says that "now, fish, when occasionally taken by a line from the shore, are sold to the aga, or to some of the rich Jews, at an exorbitant price." Mr. Jowett also observes, "The waters of the northern part of this lake abound with delicious fish. It is remarkable, that there is not a single boat of any description on the sea of Tiberias at present, although it is evident from the Gospel history that it was much navigated in the time of Jesus Christ. The fish are caught partly by the fishermen going into the water up to their waist, and throwing in a hand-net, and partly with casting nets from the beach; the consequence is, that a very small quantity only is taken, in comparison of what might be obtained if boats were employed. This accounts for the circumstance of fish being so dear at Tiberias, as to be sold at the same price per pound as meat."

In illustration of Luke 5. 5, "We have toiled all the night and have taken nothing; nevertheless at thy word I will let down the net," Roberts observes, "In general, the fishermen of the East prefer the night to any other

time for fishing. Before the sun has gone down they push off their canoes, or cattamarams, each carrying a lighted torch, and in the course of a few hours may be seen out at sea, or on the rivers, like an illuminated city. They swing the lights about over the sides of the boat, which the fish no sooner see than they come to the place, and then the men cast in the hook or the spear, as circumstances may require. They have many amusing sayings about the folly of the fish in being thus attracted by the glare of a torch."

FISH GATE. See JERUSALEM.



Fitches.

FITCHES, קצף ket-sach. (Isai. 28. 25, 27.) According to the Septuagint, Vulgate, and the Rabbins, this plant is the *Nigella sativa*, the *μελανθιον* of the Greeks. It is a native of the East, and is cultivated in Egypt, Persia, and India, for the sake of its seeds, which from the earliest times have been used as a condiment, in the same manner as we use caraway seeds. The seeds are black, and thence called in Arabic, black grains. The leaves are small like those of fennel, the flower blue, which disappearing the ovary shows itself on the top, like that of

a poppy, furnished with little horns, oblong, divided by membranes into several partitions or cells, in which are inclosed seeds of a very black colour, not unlike those of the leek, but of a very fragrant smell. Pliny says it is of use in bake-houses, and that it affords a grateful seasoning to bread, and the Jewish rabbins mention these seeds among condiments, and as being mixed with bread. The *nigella* forms an exception among the family to which it belongs; inasmuch as they are chiefly poisonous, whereas the *nigella* produces seeds that are not only wholesome and aromatic, but are in great reputation for their medicinal qualities. The seeds were beaten out with a rod with the slightest application of force.

The other word, rendered "fitches" in our version of Ezekiel 4. 9, is *כוסמלח* *cussemelh*; but it is more correctly translated in Exodus 9. 32, and Isaiah 28. 25, rye, the *ζέα* of the Greeks, and the *Triticum spelta* of Linnæus. See RYE.

FLAG. The word *אָח* *achu*, occurs in Genesis 41. 2, 18; Job 8. 11; and *שׁוּפ* *suph*, Exodus 2. 3, 5; Isaiah 19. 6, and in Jonah 2. 5; the latter word is rendered "weeds." Gesenius says, *achu* is a word of Egyptian origin, and it is retained by the Septagint and Jesus Sirach in the form *αχει*, *αχι*. It is supposed to refer to a species of grass or reed, particularly in marshy land as pasture. The word *achu*, in Genesis, is rendered "meadows," and in Job "flag." It is considered that the *μαλιστα θαλλα* of Theophrastus, and the *Cyperus esculentus* of the moderns, approaches the nearest as a river herb to the *achu*. The genus *Cyperus* is distinguished by its elegant spikelets, which bear a row of scales on each side, wherein the seeds are concealed. The *Cyperus esculentus* is remarkable for the edible nature of its roots, which are in tubercles of about the

size of a walnut; they contain much oil and starch, and were eaten in the days of Theophrastus as *τραγηματα* or sweetmeats. He states, that every part of the plant is eaten by sheep and oxen. He likewise mentions a different kind which grows in the lakes and marshes, and is given to cattle when green, and laid up in a dry state as winter fodder. It was given them while they were at work and when they required the best food.

The word *שׁוּפ* *suph*, is generally understood to imply the sea-weed, sea-grass, *ψυκος*. Aben Ezra calls it "a reed growing on the borders of the river;" Celsius takes it to be the fucus or alga, sea-weed; whence *שׁוּפ* *suph*, the sea of rushes, a name given to the Red Sea. This weed was called in Egypt, *sari*; hence, the sea had the name, the *Sari Sea*. Theophrastus describes several plants akin to the papyrus, as common in the marshes of Egypt; among them is the *sari*, which produced a root that was much used by smiths as fuel in forging their iron. One of the questions which Michaelis proposed for the investigation of the travellers sent into Arabia by the king of Denmark, was respecting the meaning of the term *שׁוּפ* *suph*, given to what is now called the Red Sea. He himself was of the opinion which Celsius had advanced, that it meant a species of alga, probably the *sargazo*, which grew at the bottom of the sea, around the shore, and spread its floating leaves of a reddish hue on the surface. See RED SEA.

FLAGON, אֶשְׁשָׁה *ashesah*. (2Sam. 6. 19; 1Chron. 16. 3; Cantic. 2. 5; Hosea 3. 1.) In the two first instances, our version renders the word "flagons of wine." "Wine," however, is not in the text, nor does *ashesah* mean a flagon, or wine measure; but some kind of sweet cake is intended, used in the sense of refreshment, especially on a journey. In Hosea 3. 1, it refers to "cakes of grapes," alluding to idolatry. The Septuagint in 2Samuel 6. 19, has "pancake," and in 1Chronicles 16. 3, "honey-cake." Honey was used as we use sugar, and these cakes were probably "baked in the frying-pan," mentioned in Leviticus ch. 2. In Isaiah 22. 24, the expression occurs "vessels of flagons," *נְבִילִים* *nebelim*; the margin has "instruments of viols." This was most probably a wine vessel, and as the wine vessels of the ancients were commonly in the shape of a sugar-loaf, the musical instrument might receive its name from the resemblance of its form to that of a wine vessel. Jerome says, that the instrument had the form of an inverted Delta ∇.

FLAME, לָבָה *labbah*, "a flame," (Exod. 3. 2;) *φλοξ* *phlox*, "flame of fire," (Acts 7. 30; Rev. 1. 14.) in reference to the tongues or flames of fire that rested on the heads of the Apostles, (Acts 2. 3,) and to the work of regeneration on the human soul, illuminating, quickening, purifying, and inflaming with gratitude, love, and zeal. Mr. Robinson informs us, that in the chapel of the Greeks in the Holy Sepulchre at Jerusalem, on the eve of the Greek Easter-day, the ceremony of receiving the *αγιος φως*, or Holy Fire, is performed. "The fire, it is pretended, bursts forth from the sepulchre in a supernatural manner, and the pilgrims of the Greek communion light their torches at it, believing that they receive it from heaven. As the papas or Greek priest, who officiates on this occasion, remains shut up in the sepulchre previous to the appearance of the flame through a chink in the door, it is no difficult matter to guess by what chemical agents the fire is produced. But what seems quite incomprehensible is, that so many thousands should for so many centuries together, allow themselves to be the willing

victims of a gross annual imposture. I cannot ascertain either from the priests or the people, whence the custom originated. It is, perhaps, the remnant of some heathen practice, continued by the early Christians, and being subsequently abandoned by them, taken up by the Greeks of the Oriental church. The latter consider the privilege they enjoy as the distinctive mark of the pre-eminent sanctity and Divine origin of their faith; and a vast number of their communion make the pilgrimage to Jerusalem, purposely to be eye-witnesses of the fact. Amongst the numerous relations we have of the distribution of the Sacred Fire on Holy Saturday, none are more amusing and instructive than that of the veracious Maundrell, although in point of date, it is one of the earliest.

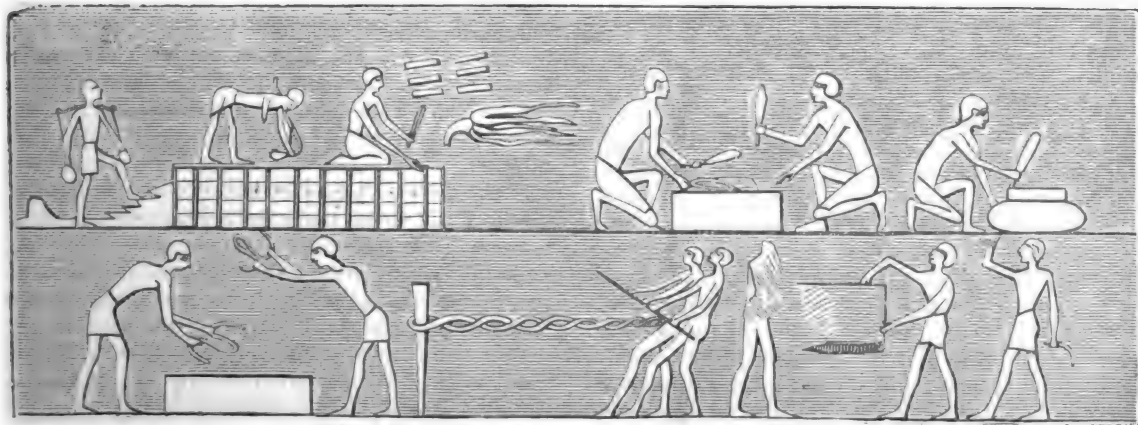
“They began their disorders by running round the holy sepulchre with all their might and swiftness, crying out as they went, *Huia*, which signifies ‘that is he,’ or ‘this is it,’ an expression by which they assert the verity of the Christian religion. After they had by these vertiginous circulations and clamours turned their heads and inflamed their madness, they began to act the most antic tricks and postures in a thousand shapes of distraction. Sometimes they dragged one another along the floor, all around the sepulchre; sometimes they set one man upright upon another’s shoulders, and in this posture marched round; sometimes they tumbled round the sepulchre after the manner of tumblers on the stage. In a word, nothing can be imagined more rude and extravagant than what was acted upon this occasion. The Greeks first set out in a procession round the holy sepulchre, and immediately at their heels followed the Armenians. In this order they compassed the holy sepulchre thrice, having produced all their gallantry of standards, streamers, crucifixes, and embroidered habits. Towards the end of this procession there was a pigeon came fluttering into the cupola over the sepulchre, at sight of which there was a greater shout and clamour than before. This bird, the Latins told us, was purposely let fly by the Greeks, to deceive the people into an opinion that it was a visible descent of the Holy Ghost. The procession being over, the suffragan of the Greek patriarch, and the principal Armenian bishop, approached the door of the sepulchre, and cutting the string with which it is fastened and sealed, entered in, shutting the door after them, all the candles and lamps within having been before extinguished in the presence of the Turks and other witnesses. The exclamations were doubled as the miracle drew nearer to its accomplishment; and the people pressed with such vehemence towards the door of the sepulchre, that it was not in the power of the Turks to keep them off. The cause of their pressing in this manner is the great desire they have to light their candles at the holy flame as soon as it is first brought out of the

sepulchre; it being esteemed the most sacred and pure as coming immediately from heaven. The two miracle-mongers had not been above a minute in the holy sepulchre, when the glimmering of the holy fire was seen, or imagined to appear, through some chinks of the door; and certainly Bedlam itself never saw such an unruly transport as was produced in the mob at this sight. Immediately after out came two priests with blazing torches in their hands, which they held up at the door of the sepulchre, while the people thronged about with inexpressible ardour, every one striving to obtain a part of the first and purest flame. The Turks, in the mean time, with huge clubs, laid on without mercy; but all this could not repel them, the excess of their fury making them insensible of pain. Those that got the fire applied it immediately to their beards, faces, and bosoms, pretending that it would not burn like an earthly flame. But I plainly saw none of them could endure this experiment long enough to make good that pretension. So many hands being employed, you may be sure it could not be long before innumerable tapers were lighted. The whole church, galleries, and every place seemed instantly to be in a flame; and with this illumination the ceremony ended.” See FIRE.

FLAX, פשתה *pishtah*. (Exod. 9. 31; Levit. 13. 47, 48; Deut. 22. 11; Josh. 2. 6; Prov. 31. 13; Isai. 19. 9.) This is the *Linum usitatissimum* of botanists. Flax was a most ancient article of culture, and Egypt was celebrated for its manufacture. Wrought into linen garments, it constituted the principal dress of the inhabitants, and the priests never put on any other kind of clothing. The “fine linen” of Egypt is celebrated in all ancient authors, and its superior excellence is frequently mentioned in the Scriptures. Not only the harvest of this plant, but its manufacture, is represented on the ancient tombs of Egypt. The spinning of flax, almost always associated with the peasant housewife and cottage porch, even in countries far advanced in the magnitude of their manufactures, employed, in ancient Egypt, whole communities. Isaiah, in prophesying the “confusion of Egypt,” includes those who “work in fine flax and weave net-works.” (ch. 19. 9.) The whole process of weaving is represented in the paintings of the tombs with the most scrupulous exactness. See APPAREL; WEAVING.



Flax.



Preparation of Flax. From the Egyptian Monuments.

"These manufactures," says Heeren, "had attained a wonderful perfection in Egypt, even in the time of Moses, of which, among many others, the covers and carpets of the tabernacle afford a striking example; they were sometimes made a hundred yards long; and many of them were embroidered with coloured thread or gold wire by way of ornament." (See EMBROIDERY.) Some of the garments woven of flax and cotton were so fine, that the limbs could be seen through them. Egypt has, however, lost the celebrity she enjoyed in ancient times for her fine linen. The linen, cotton, woollen cloths, and silks, now woven, are generally of coarse or poor qualities. "They that work in fine flax" have indeed been confounded.

In the Talmud and rabbinical tracts much is written upon the sowing and gathering of the plant, and the maceration and dressing of the flax, and on the spinning and weaving of the thread. There is no doubt that it was extensively cultivated in Palestine. See CLOTHES; LINEN; WEAVING.

FLEA, פֶּשֶׁשׁ *parosh*; Sept. ψύλλον; Vulgate, "pulex." (1Sam. 24. 14; 26. 20.) An Arabian author thus describes this troublesome insect: "A black, nimble, extenuated, hunch-backed animal, which, being sensible when any one looks on it, jumps incessantly, now on one side, now on the other, till it gets out of sight."

David compares himself to a flea, to show his insignificance before the king. (2Sam. 26. 20.) Roberts says, "When a man of rank devotes his time and talents to the acquirement of anything which is not of much value, it is asked, 'Why does he trouble himself so much about a flea?' In asking a favour, should it be denied, it will be said, 'Ah! my lord, this is as a flea to you.' 'Our head man gave me this ring the other day, but now he wishes to have it again; what is this? it is but a flea.' When poor relations are troublesome, the rich say, 'As the flea bites the long-haired dog, so are you always biting me.' Should an opulent man be reduced to poverty, his friends forsake him, and the people say, 'Yes, the same day the dog dies, the fleas leave him.'"

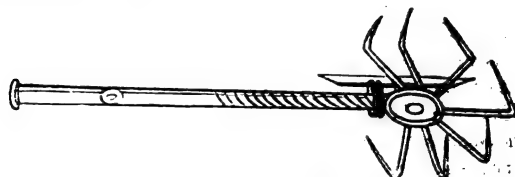
FLEECE. The threshing-floor of Gideon appears to have been an open uncovered space, upon which the dews of heaven fell without interruption. (Judges 6. 36-40.) The miracle of Gideon's fleece consists in the dew having fallen one time upon the fleece, without any on the floor, and that at another time the fleece remained dry, while the ground was wet with it. It may appear a little improbable to us who inhabit these northern climates, where the dews are inconsiderable, how Gideon's fleece, in one night, should contract such a quantity of water, that, when he came to wring it, a bowl-full was produced. A modern traveller, however, in his voyage up the Red Sea, when on the Arabian shores, says, "Difficult as we find it to keep ourselves cool in the day-time, it is no easy matter to defend our bodies from the danger of the night, when the wind is loaded with the heaviest dews that ever fell; we lie exposed to the whole weight of the dews, and the cloaks in which we wrap ourselves are as wet in the morning as if they had been immersed in the sea."

FLESH, בָּשָׂר *basar*; σαρκί; is a term of extensive application in the Old and New Testaments. It sometimes denotes the whole body, (Numb. 8. 7; Matt. 26. 41;) sometimes all living creatures, (Gen. 6. 13, 17;) relationship by blood, (Gen. 29. 14; Rom. 11. 14;) sometimes anything of an external or ceremonial nature, as opposed to that which is internal and moral, as in Galatians 3. 3; the sensitive part of our nature, or that which is the seat of appetite, as in 2Corinthians 7. 1.

It is also employed to denote the inward principle, of whatever kind. Hence, "in the flesh" is a phrase used to denote the condition of all who are not renewed by the Spirit of God. (John 3. 6; Rom. 7. 18; 8. 1.)

Flesh, in symbolical language, signifies the riches, goods, and possessions of any person or subject, conquered, oppressed, or slain, as the case may be. Thus, in Psalm 74. 14, the meat or flesh there mentioned, is the riches and spoils of Pharaoh and the Egyptians; see also Isaiah 17. 4; Zechariah 11. 9-16, in which places "flesh" is explained by the Targum as signifying riches and substance. In Daniel 7. 5, to "devour much flesh" is to conquer and spoil many enemies of their lands and possessions.

FLESH-HOOK, מַזְלִיג *mazlig*; Sept. κρεαργας, a flesh-hook. (1Sam. 2. 13.) This was probably a many-pronged fork, bent backwards to draw away the flesh. The priests required such an instrument, that if the flesh burnt too quickly, they might draw it out, and that they might again throw it into the flame or upon the coals. The ancient Etruscan sacrificial flesh-hook gives its probable form.



The Etruscan Flesh-hook.

FLESH-POT, סִיר הַבָּשָׂר *ser habbasar*, "the flesh-pot." (Exod. 16. 3.) This was probably a bronze vessel, standing on three legs, appropriated for culinary purposes, such as we frequently see represented in the paintings of the tombs, with a fire lighted beneath it.

FLIES. In the Hebrew Scriptures, and in the ancient versions, there are seven kinds of the genus *Musca* mentioned. They abound in warm and moist regions, as in Egypt, Chaldaea, Palestine, and the central regions of Africa; and during the rainy seasons are very troublesome.

M. Sonnini, speaking of Egypt, says, "Of insects there the most troublesome are the flies. Both man and beast are cruelly tormented with them. No idea can be formed of their obstinate rapacity when they wish to fix upon some part of the body. It is in vain to drive them away; they return again in the self-same moment; and their perseverance wearies out the most patient spirit. They like to fasten themselves in preference on the corners of the eye, and on the edge of the eyelid; tender parts towards which a gentle moisture attracts them." The Egyptians paid a superstitious worship to several sorts of flies and insects, and in the judgment brought upon them by Moses, they were punished by the very things they revered; and, though they boasted of spells and charms, yet they could not ward off the evil. A modern traveller in Egypt observes, "Mosquitoes, gnats, and flies, abound in immense quantities. Sometimes they will fasten in such numbers upon the oxen and buffaloes, that the animals are obliged to immerse themselves in the river, to rid them from their hides; and in towns they are particularly offensive and annoying." How intolerable a plague of flies can prove, is evident from the fact, that whole districts have been laid waste by them. Such was the fate of Myun, in Ionia, and of Alarnæ. The inhabitants were forced to quit these cities, not being able to stand against the swarms of flies and gnats which beset them; and Trajan was compelled

to raise the siege of a city in Arabia, being driven away by these insects. Hence different people had deities, whose office it was to defend them against flies. Among these may be reckoned Beelzebub, the fly-god of Ekron. The poets mention Hercules Muscarum abactor, "Hercules, the expeller of flies;" and hence Jupiter had the titles of Apomnios, Muiagros, Muiochoros, because he was supposed to expel flies, and especially to clear his temples of these insects.

The זבוב *zebub*, mentioned in Isaiah 7. 18, Mr. Bruce says, is, in Ethiopia, called the zimb, an Arabic word, which signifies the fly in general, and not any particular species. "It is in size very little larger than a bee, of a thicker proportion, and his wings, which are broader than those of a bee, placed separate like those of a fly; they are of pure gauze, without spot or colour upon them; the head is large, the upper jaw, or lip, is sharp, and has at the end of it a strong pointed hair, of about a quarter of an inch long; the lower jaw has two of these pointed hairs; and this pencil of hairs, when joined together, makes a resistance to the fingers, nearly equal to that of a strong hog's bristle; its legs are serrated in the inside, and the whole covered with brown hair or down. As soon as this plague appears, and their buzzing is heard, all the cattle forsake their food, and run wildly about the plain till they die, worn out with fatigue, fright, and hunger. No remedy remains but to leave the black earth, and hasten down to the sands of Atbara; and there they remain while the rains last, this cruel enemy never daring to pursue them further. Even the camel is not capable to sustain the violent punctures the fly makes with his proboscis, though his body is covered with a thick skin defended by strong hair. He also must lose no time in removing to the sands of Atbara; for when once attacked by this fly, his body, head, and legs, break out into large bosses, which swell, break, and putrefy, to the certain destruction of the animal. Even the elephant and rhinoceros, who, by reason of their enormous bulk, and the vast quantity of food and water they daily need, cannot shift to desert and dry places as the season may require, are obliged to roll themselves in mud and mire, which, when dry, coats them over like armour, and enables them to stand their ground against this winged assassin; yet I have found some of these tubercles upon almost every elephant and rhinoceros that I have seen, and attribute them to this cause. All the inhabitants of the sea-coast of Melinda, down to Cape Gardafan, to Saba, and the south coast of the Red Sea, are obliged to put themselves in motion, and remove to the next sand, in the beginning of the rainy season, to prevent all their stock of cattle from being destroyed. This is not a partial emigration; the inhabitants of all the countries, from the mountains of Abyssinia northward to the confluence of the Nile and Astaboras, are once a year obliged to change their abode, and seek protection on the sands of Beja; nor is there any alternative or means of avoiding this, though a hostile band were in their way, capable of spoiling them of half their substance. There is something particular in the sound or buzzing of this insect; it is a jarring noise, together with a humming, which induces me to believe it proceeds, at least in part, from a vibration made with the three hairs at his snout."

Solomon observes, "Dead flies cause the apothecary's ointment to stink." (Eccles. 10. 1.) "A fact well known," says Scheuchzer, "wherefore apothecaries take care to prevent flies from coming to their syrups and other fermentable preparations. For in all insects there is an acrid volatile salt, which, mixed with sweet or even alkaline substances, excites them to a brisk intestine

motion, disposes them to fermentation, and to putrescence itself; by which the more volatile principles fly off, leaving the grosser behind; at the same time, the taste and odour are changed, the agreeable to fetid, the sweet to insipid." This verse is an illustration, by a very appropriate similitude, of the concluding assertion in the preceding chapter, that "one sinner destroyeth much good," as one dead fly spoils a whole vessel of precious ointment, which, in Eastern countries, was considered as very valuable. (2Kings 20. 13.) The application of this proverbial expression to a person's good name, which is elsewhere compared to sweet ointment, (Eccles. 7. 1; Cantic. 1.3,) is remarkably significant: as a fly, though a diminutive creature, can taint and corrupt much precious perfume, so a small mixture of folly and indiscretion will tarnish the reputation of one who, in other respects, is very wise and honourable; and so much the more, because of the malignity and ingratitude of mankind, who are disposed rather to censure one error, than to commend many excellencies, and from whose minds one small misdeed is sufficient to blot out the memory of all other deserts. It concerns us, therefore, to conduct ourselves unblameably, that we may not, in an evil and ill-natured world, by the least oversight or folly, tarnish our profession, or cause it to be offensive to others.

FLINT, חלמיש *hhallamesh*, (Deut. 8. 15; 32. 13,) צור חלמיש *tsur hhallamesh*, (Job 28. 9,) rendered in our version "rock of flint," refers to a species of quartz or granite. Michaëlis would rather consider it as porphyry. He says, about Horeb and Sinai there is a granite of a reddish colour. Modern travellers likewise notice that in the mountains about the desert of Sinai banks of porphyry and sinaite are surmounted by beds of ancient transition limestone. The most remarkable of them is of a fine lilac colour, of great hardness, and a crystalline texture. Burckhardt informs us that the granite of this peninsula presents the same numberless varieties as that above the cataract of the Nile, and near Assouan; and the same beautiful specimens of red, rose-coloured, and almost purple, may be collected here as in that part of Egypt. The transition from primitive to secondary rocks, partaking of the nature of what he terms grüstein or grauacke, or hornstein and trap, presents also an endless variety in every part of the peninsula. Masses of black trap, much resembling basalt, compose several insulated peaks and rocks. On the shore, the granite sand, carried down from the higher mountains, has been formed into cement by the action of water, and, mixed with fragments of the other rocks, already mentioned, has become a very beautiful breccia.

It is remarkable that the enormous granitic masses which stand isolated in the valleys of Upper Sinai have been observed to be not of the same kind with any of the beds in the neighbouring mountains, from which they may be supposed to have been detached. They are composed almost entirely of feldspath, in very distinct red crystals, intermixed with large crystals of quartz, with slight indications of micaceous laminæ. One of the most remarkable of these detached masses is the rock said to have been that struck by Moses in Rephidim. The mica joined, in a small quantity, to feldspath and to quartz, gives to this rock a place among the true granites. Its very abundant feldspath is of a pale rose-colour. Denon, *Descript. de l'Egypte*.

FLOATS, דברות *doleroth*, Septuagint, σχεδια. (1Kings 5. 9.) Two methods of conveying wood in floats appear to have been practised in ancient times. The first was by pushing single trunks of trees into the water, and

suffering them to be carried along by the stream; this was commonly adopted as it regarded firewood. The other was ranging a number of planks close to each other in regular order, binding them together, and steering them down the current; this was probably the most ancient practice. The earliest ships, or boats, were nothing more than rafts, or a collection of deals and planks bound together. They were called *σχεδιαί* by the Greeks and *rates* by the Romans. The ancients ventured out to sea with them on piratical expeditions, as well as to carry on commerce; and after the invention of ships, they were still retained for the transportation of soldiers. (Scheffer *de Milit. Nav. Vet.*) Solomon, it appears from the above passage, entered into a contract with Hiram, king of Tyre, by which the latter was to cause cedars for the use of the Temple to be cut down on the western side of Mount Lebanon, above Tripolis, and to be floated to Jaffa. At present, no streams run from Lebanon to Jerusalem; and the Jordan, the only river in Palestine that could bear floats, is at a considerable distance from the cedar forest. The wood, therefore, must have been brought along the coast by sea to Jaffa. Bishop Patrick supposes "that they conveyed the pieces of timber from the high parts of the mountains to the river Adonis on the plain of Byblos."

Roberts says, "In exactly the same way timber is conveyed in all parts of the East. The trees are cut down before the rainy season, all the branches are lopped off, and the trunks are squared on the spot. Notches are then made in the logs, and they are tied together by ropes made of green withs, gathered in the forests. If, however, the waters of the rainy season should not reach the spot where they are hewn down, they are dragged singly to the place where it is known that in the wet monsoon they will float. Thus in passing through remote forests in the dry season, the inexperienced traveller, on seeing numerous trees felled in every direction, and then again in another place, a large collection bound together like a raft, which is also fastened to trees that are still standing (to prevent it from being lost when the floods come), is at a loss to know how it can be got to the river or to the sea; for he sees no track, or path, except that which is made by the wild beasts; he knows no vehicle can approach the place, and is convinced that men cannot carry it. But let him go thither when the rains have fallen, and he will see, in one place, men in a little canoe winding through the forest, in another directing a float with some men on it moving gently along; and in the river he sees large rafts sweeping down the stream, with the dexterous steersman making for some neighbouring town, or the more distant ocean, and then may be seen in the harbour immense collections of the finest timber, which have been brought thither 'by the sea in floats.' Sometimes the rains come on earlier than is expected; or the logs may not have been fastened to trees still standing; hence, when the floods come, they naturally move towards the river; and then may be seen noble trees whirling and tumbling along till they reach the sea, and are thus lost to man."

Another kind of float is that used in Egypt, which Norden describes as being used on the Nile; it is made of large earthen pitchers, tied closely together, and covered with leaves of palm-trees. The man that conducts it has commonly in his mouth a cord, with which he fishes as he passes on. Forbes in his *Oriental Memoirs*, also states, "My palanquin-bearers now found no difficulty in fording the stream of the Dahder; the last time I crossed, it was with some danger on a raft placed over earthen pots, a contrivance well known in modern Egypt, where they make a float of earthen pots,

tied together, covered with a platform of palm leaves, which will bear a considerable weight, and is conducted without difficulty."

"Vessels of bulrushes," mentioned in Isaiah 18. 2, were made of a species of papyrus by the ancient Egyptians, as may be seen in the paintings on the tombs representing various forms of rafts and coracles.

FLOCK. See SHEPHERD.

FLOOD. See ARK; DELUGE.

FLOOR. See HOUSE.

FLOOR, THRESHING, גֹּרֵן *goren*, was and still is in the East a place in the middle of a field, generally round, level, and beaten hard. (Gen. 50. 10.) If on the top of a hill, it is preferred for the advantage of the subsequent winnowing. The Roman writers give particular instructions as to the mode of preparing the threshing-floors. Varro says the threshing-floor ought to be on high ground, much exposed to the wind, large enough for the extent of the field of corn, as round as possible, and raised in the middle, so that the rain which falls upon it may the sooner and more easily find its way off. He adds, as the reason for making it round, that, in a round figure, the distance is shortest from the middle to the extremity; but doubtless the advantage of driving circularly the animals employed in the operation affords the true reason for the figure of the threshing-floor. He proceeds to state, that "It ought to be laid with solid earth, and well-beaten, (particularly if laid with potter's clay, *argilla*,) so that the heat may not open it in chinks, and the grain falling into these chinks lie hid, the rain-water be received, and a passage opened for ants and mice. It is also usual to sprinkle it with *amurca*, which is a poison to ants and moles. Some persons, in order that the floor may be very firm, surround it with a stone wall, and lay it with a stone pavement. In some places, the area is covered, as in Bagienna, because in that country, through the whole harvest season, there are frequent showers; and where it is not covered, and the climate hot, a shade ought to be made near it, for the workmen to repose themselves during the mid-day heat." In Hosea 13. 3, we read of "the chaff that is driven by the whirlwind from the floor," which it is evident was exposed to the action of the wind, and Hesiod likewise gives his husbandman the direction "to thresh his corn in a place well exposed to the wind."

The method of threshing out the grain varied according to the species. The prophet Isaiah speaks of four different instruments, the flail, the drag, the wain, and the feet of the ox. (Isai. 28. 26-28.) See AGRICULTURE; THRESHING.

FLOUR. See BREAD; CAKE; OFFERINGS.

FLOWER, פֶּתִיחַ *stils*, a flower. (Job 14. 2; Isai. 40. 6.) This is a generic term, not designating any particular species. Flowers grow in great variety and abundance in Palestine, and in the month of January the groves and meadows are adorned with the blossoms of different species of anemone, ranunculus, crocus, tulip, narcissus, hyacinth, lily, and violet. About the middle of March, in the plain of Sharon, Mr. Wilde remarks, "The fields were decked with thousands of gay flowers; the scarlet anemone, and a beautiful specimen of small red tulip, intermingled with the white asters, the pink phlox, and the blue iris, and with crimson and white asters, asphodels, and lilies, forming an enamelled carpet that perfumed the air, and offered a scene replete with everything that could gratify the eye or charm the

imagination." Thevenot states that travelling towards the latter end of April from Damascus to Aleppo, he passed over a great plain "full of daffodils, crowfoots, wind-flowers, willow-herbs, hyssop, dragon-wort, and several other flowers, which, by their variety and multitude, yielded a very lovely prospect."

In the rich pasture-land of the plain of Sharon, Mr. Munro informs us that, on the 10th of April, "The white clover springs spontaneously, and among a variety of shrubs and flowers were a few dwarf tulips. I observed nothing bearing the appearance of what we call a rose; and unless the rose of Sharon is the *Cistus roseus* of Linneus, which grows abundantly, I know not what it may be." Mr. Wilde, travelling over the same plain somewhat earlier, says, "Much has been written, and many opinions expressed, regarding the 'rose of Sharon.' I agree with those authors who state that it is not a rose, but a cistus, white or red, with which this vale in particular, and other parts of Judæa, abound." See ROSE OF SHARON.

Munro found, in the month of May, the lesser periwinkle, *Visca minor*, and Italian squill, *Scilla Italica*, in flower just below the snows of Lebanon, serving to show that even in that cold region the sun has influence. In the valley of Baalbec, he also observed the spiked veronica. Lord Lindsay remarks that, at this season, a flower resembling the hollyhock adorns every field in Palestine. Burckhardt, during his travels this month in Sinai, took notice of the pretty red flower of the nomen plant, which abounds in all the valleys of Sinai, and is also seen among the most barren granite rocks of the mountains. At Jerusalem, Hasselquist notices, in the court of a mosque, the Florence iris, and the common yellow jasmine. Palestine also possesses the Arabian and Spanish jasmines: the very beautiful Arabian species, which, wherever it will grow, is so much esteemed for its highly odoriferous flowers, and is an object of culture in Arabia, Egypt, and Palestine, as well as in more eastern countries. With the jasmine, as well as with the vine, the people of Palestine ornament the alleys and the arbours of their gardens. The celebrated hennah plant comes into flower in May or June, and sometimes continues to produce its rich blossoms until August. The flowers, whose shades are so delicate, diffuse around the most grateful odours, and embalm with their strong fragrance the gardens in which they grow and the apartments which they adorn. The rose of Jericho, though not properly such, blossoms in July. It grows spontaneously in Palestine, particularly near the Dead Sea and the Jordan, and is also found on the borders of the Red Sea, and near Cairo, in Egypt, delighting in sandy places. Although an annual plant, the stalk is ligneous, rising to the height of four or six inches, dividing into several irregular branches. The flowers are small and white, and possess but little beauty.

Dr. Edward Daniel Clarke, in July, speaks of the land being much covered with a plant exhibiting large blossoms of aggregated white flowers, resembling those of the wild parsley; he supposed it to be the *Cachrys libanotis*. Between Sepphoris and Nazareth, he notices a new species of pink, which he termed *Dianthus Nazareus*. Most of the plants near Nazareth were found to be all withered under the drought of summer. Moncoris mentions seeing anemones in flower on the last day of December, in a green meadow near Tripoli, and at the same season Rauwolf found violets in bloom at Aleppo.

FLUTE. See MUSICAL INSTRUMENTS.

FLUX, *δυσεντερία*, another name for dysentery. (Acts 28. 8.) See DISEASES.

FODDER, *בליל* *bilel*. (Job 6. 5; 24. 6; Isai. 30. 24.) In the second passage in Job, this word is rendered in our version "corn;" the margin gives "mingled corn or dredge;" in that of Isaiah it is rendered "provender." The word properly signifies a mixture, a medley. Gesenius says, "The two latter passages are most clearly understood by a reference to the Roman *farrago*, (Plin. *Hist. Nat.*) which consisted of barley or oats, mixed with vetches and beans, which were sown and reaped together."

FOLD, a small inclosure for flocks to rest together by night or at noon. (Isai. 13. 20.) It appears that, before the shearing, the sheep are collected into an uncovered inclosure, surrounded by a wall. (John 10. 11, 16.) The object of this is, that the wool may be rendered finer by the sweating and evaporation which necessarily results from the flock being thus crowded together. These are the sheepfolds mentioned in the following, as well as in other places: Numb. 32. 16; 24. 36; 2Sam. 7. 8; Zeph. 2. 6. No other kind than this are used in the East. Jahn.

Professor Paxton says, "In Persia, the shepherds frequently drive their flocks into caverns at night, and enclose them by heaping up walls of loose stones. But the more common sheepfold was an inclosure in the manner of a building, and constructed of stone and hurdles, or fenced with reeds. It had a large door or entrance for admitting the flock, which was closed with hurdles; and to facilitate the tithing, which was done in the fold, they struck out a little door, so small that two lambs could not escape together. To this entrance, which is still used in the East, Our Lord alludes in this declaration, 'He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.'"

Keith, in illustration of the passage in Isaiah 13. 19, "Neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there," remarks, "It was prophesied of Ammon, that it should be a stable for camels, and a couching place for flocks; and of Philistia, that it should be cottages for shepherds and a pasture for flocks. But Babylon was to be visited with a far greater desolation, and to become unfit even for a such a purpose. And that neither a tent would be pitched there, even by an Arab, nor a fold made by a shepherd, implies the last degree of solitude and desolation. 'It is common,' says Captain Mignan, 'in these parts, for shepherds to make use of ruined edifices to shelter their flocks in.' But Babylon is an exception. Instead of taking the bricks from thence, the shepherd might with facility erect a defence from wild beasts, and make a fold for his flock amid the heaps of Babylon; and the Arab who fearlessly traverses it by day, might pitch his tent by night. But neither the one nor the other could now be persuaded to remain a single night among the ruins. The superstitious dread of evil spirits, far more than the natural terror of wild beasts, effectually prevents them. Captain Mignan was accompanied by six Arabs completely armed, but he 'could not induce them to remain towards night, from the apprehension of evil spirits.'"

The Scriptures, in describing the ruined state to which some celebrated cities were to be reduced, represent them, not unfrequently, as to be so desolated that no shepherds with flocks should haunt them; which supposes they did frequent the remains of others. This, therefore, may be considered as a proper representation of complete destruction, for in the East it is common

for shepherds to make use of the remaining ruins to shelter their flocks from the heat of the middle of the day, and from the dangers of the night. Dr. Chandler, after mentioning the exquisite remains of a temple of Apollo in Asia Minor, which were such that it was impossible to conceive greater beauty and majesty of ruin, proceeds to remark, "At evening a large flock of goats returning to the fold, their bells tinkling, spread over the heap to browse on the shrubs and trees growing between the huge stones."

FOLLOW. To follow Jehovah, is to choose Him as our portion, observe his laws, to endeavour to imitate his perfections, and cleave to his worship. (Jerem. 17. 16.) To follow Christ, is, under the direction and influence of his word and Spirit, to depend on his righteousness and strength, imitate his example, and obey his ordinances. (Rev. 14. 4.) To follow false gods is idolatrously to honour and worship them. (Judges 2. 12.) God's goodness and mercy follow the saints; He constantly attends, supports, and relieves them; forgives their sins, protects them from danger, and bestows on them grace and glory. (Psalm 23. 6.) Our good works follow us into heaven; though they do not go before to purchase our entrance, yet we there obtain the pleasant and gracious reward of them. (Rev. 16. 14.)

FOOD. From an attentive examination of sacred history, it is evident that the food of the Hebrews was of the simplest nature, consisting principally of milk, honey, rice, vegetables, and sometimes of locusts. Meat not being so palatable and nutritious in warm climates as in others, bread, fruits, olives, and milk, constituted their ordinary diet, but they ate animal food at the appointed festivals, or when they offered their feast-offerings.

We learn from Numbers 11. 5, the nature of the diet of the Hebrews during the bondage in Egypt. "We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic." How desirable such food is to those who have been accustomed to it, we have a striking instance in the fact related by De Vitriaco, who says that when Damietta, was besieged by the Crusaders in 1218, many of the more delicate Egyptians, although they had corn in abundance, pined away, and died for want of the garlic, onion, fish, birds, fruits, and herbs, to which they had been accustomed. The pottage of lentils and bread, which Jacob had prepared, and which was so tempting to the impatient Esau, shows the simplicity of the ordinary diet of the patriarchs. (Gen. 25. 34.) The same diet is still in use among the modern Arabs and in the Levant. Isaac, in his old age, longed for savoury meat, which was accordingly prepared for him, (Gen. 27. 4, 17;) but this was an unusual circumstance. The feast with which Abraham entertained the three angels, was a tender calf, cakes baked on the earth, together with butter (ghee) and milk. (Gen. 18. 6, 7.) We may form a correct idea of their ordinary articles of food by those which were presented to David on various occasions by Abigail, (1Sam. 25. 18;) by Ziba, (2Sam. 16. 1;) and by Barzillai. (2Sam. 17. 28, 29.) Bread was doubtless the most useful and strengthening as well as the most common article of food. Frequent mention is made of this simple diet in the Holy Scriptures, which do not often mention the flesh of animals, though this is sometimes included in the eating of bread, or making a meal, as in Matthew 15. 2; Mark 3. 20; 7. 2; Luke 14. 1; John 6. 23. Sometimes the ears were gathered and the grain eaten, before the corn was

reaped. In later times, however, it was generally ground into flour, fermented with leaven, and made into bread; though on certain occasions, as at the departure of the Israelites from Egypt, they baked "unleavened bread." (Exod. 12. 34-39.)

The Hebrews were forbidden to eat many things, which were and are eaten by other nations; some animals being unclean according to the Mosaic law, such, for instance, as were actually unpalatable and noxious, or were esteemed so; others being set apart for the altar, certain parts of which it was consequently not lawful to eat. The object of interdicting so many sorts of food was to prevent the Hebrews from eating with the Gentiles, or frequenting their idolatrous feasts, by means of which they might and probably would have been seduced to idolatry. The regulations concerning clean and unclean animals are principally recorded in Leviticus ch. 11, and Deuteronomy ch. 14. See **CLEAN AND UNCLEAN**.

The immediate and primary intention of these and other similar regulations, appears to have been to break the Israelites of the habits to which they had been accustomed in Egypt; and to keep them entirely distinct from that corrupt people, both in principles and practices, and likewise from all other idolatrous nations. Another reason for the distinction may be found in the circumstance, that as the Jews were peculiarly devoted to God, they should be reminded of that relation by a particular diet, which might serve emblematically as a sign of their obligation to study moral purity. It has also been suggested as a reason for the distinctions between clean and unclean food, not only that the quality of the food itself is an important consideration, (clean animals affording a copious and wholesome nutriment, while unclean animals yield a gross, which is often the occasion of scrofulous and scorbutic disorders;) but also, that to the eating of certain animals may be ascribed a specific influence on the moral temperament.

It is impossible to say, from Scripture, whether the antediluvians used animal food or not. "During the reign of Saturn, that is, the golden age," says Dicaearchus quoted by Jerome, "when the ground poured forth in abundance, no flesh was eaten, but all lived on vegetables and fruits, which the earth brought forth spontaneously." And Plato tells us, "Men all then lived from the earth, for they had abundance of trees and fruits; the soil being so fruitful that it supplied those fruits with its own accord without the labour of agriculture." Men are now subjected to a greater degree of bodily labour; they of course require more nourishing aliment than vegetable; and perhaps the vegetable productions themselves are less nutritious than they were before; and in many parts of the earth a sufficiency of vegetable food could not be procured: such are all the cold northern and southern regions of the globe. By having a choice of food, we are enabled to suit it to our health and circumstances, and to resist the debilitating effects of changeable and unfriendly atmospheres.

The Jewish and Christian law both appear to unite in prohibiting the eating of blood, whether in or out of the animal; for the condemnation of things strangled, seems to relate to things strangled for the sake of keeping the blood in them. The Christian prohibition is *absolute*. The decree assigns neither one reason nor the other, and no man has any right to add reasons limiting the prohibition to particular times or circumstances, where Scripture itself has been silent. The Christian law prohibits also "meats offered to idols," or "pollutions of idols." Meats were polluted by idolatrous worship, when the whole had been previously offered in sacrifice, and a part afterwards converted into a feast, or when a part was

taken from table and put into the fire, with an invocation of the idol. Now as meats are sanctified by the word of God and prayer, (1Tim. 4. 3,5,) so meats are polluted by the name of idols, and prayer to them. From the First Epistle to the Corinthians, ch. 8. 10, it appears that the Gentile brethren were not always very willing to admit this truth, but were sometimes inclined to feast with their heathen neighbours, not only in private houses, but even in the temples of idols. It was necessary, therefore, to write unto them to abstain from those pollutions. This prohibition is inculcated and defended by St. Paul at great length, in the passage just mentioned of his Epistle to the Corinthians, which affords an excellent illustration of this clause in the decree, and of the manner in which Christians are bound to observe it. Some have considered that St. Paul departs from the strict letter of this injunction, because, in ch. 8, he argues merely from the effect of example; but his doctrine, when fully examined, will be found exactly the same with that of James. It still amounts to a prohibition; for although he allows all meats to be indifferent in themselves, he expressly condemns the practice of eating meats offered to idols, especially in ch. 10, where he shows it to be inconsistent with fellowship at the table of the Lord, with regard for the consciences of other men, and with the duty of a Christian, whether he eats or drinks, or whatsoever he does, to do all for the glory of God. Wherever meats, therefore, are polluted by idolatrous worship, Christians, when they know the fact, are to testify their abhorrence of idolatry by abstaining from such aliment.

Roberts remarks, "The heathen make large presents to the temples, of grain, fruit, milk, and other eatables, and therefore the priests send what they do not require to the market to be sold. The fruit called plantain (banana), may be known as having been offered to idols by having a small piece pinched off one end; and the other articles have generally some sign by which they may be known. It is, however, impossible at all times to ascertain the fact; and I doubt not that most Englishmen have at one time or other eaten things which have been offered to idols."

The same writer states that "most of the cooking utensils of the Hindoos are of earthenware. Should an unclean or dead animal or insect touch or fall into them, they must be broken. Nay, should a person of low caste get a look at the cooking-vessels of a Brahmin, or one of the Saiva sect, they will immediately be broken, and no small portion of abuse be poured upon the offending individual. Should an unfortunate dog, in his prowling, find his way into the kitchen, and begin to lick the vessels, woe be to him, for he will not only have hard words, but hard blows, and then follows the breaking of the vessels. On this account, the Brahmins and others conceal their earthenware when not in use." (See Levit. 11. 33.) See BANQUET; COOKERY; DINNER; EATING.

FOOL, FOLLY, FOOLISHNESS. In Scripture, wicked persons are often called fools, or foolish, because they act contrary to reason, trust to their own hearts, violate the laws of God, and prefer things vain, trifling, and temporal, to such as are important, divine, and eternal.

In Proverbs 26. 4,5, we meet with two precepts that seem to be diametrically opposite to each other: "Answer not a fool according to his folly, lest thou also be like unto him;" and, "Answer a fool according to his folly, lest he be wise in his own conceit." But if we attend carefully to the reason which the sacred writer subjoins to each precept, we shall be enabled to account satisfac-

torily for the apparent repugnancy in the counsels of the Israelitish monarch; and it will be evident that they form, not inconsistent, but distinct rules of conduct, which are respectively to be observed according to the difference of circumstances.

A fool, in the sense of Scripture, means a wicked man, or one who acts contrary to the wisdom that is from above, and who is supposed to utter his foolishness in speech or writing. Doubtless there are different descriptions of these characters; and some may require to be answered, while others are best treated with silence. But the cases here seem to be one; both have respect to the same character, and both require to be answered. The whole difference lies in the manner in which the answer should be given.

In the first instance, the term, "according to his folly," means in a foolish manner, as is manifest from the reason given, "lest thou also be like unto him." But in the second instance it means, in the manner in which his foolishness requires. This also is plain from the reason given, "lest he be wise in his own conceit." A foolish speech is not a rule for our imitation; nevertheless our answer must be so framed by it as to meet and repel it. Both these proverbs caution us against practices to which we are not a little addicted; the first, that of saying and doing to others as they say and do to us, rather than as we would they should say and do; the last, that of suffering the cause of truth or justice to be run down, while we, from a love of ease, stand by as unconcerned spectators. The first of these proverbs is exemplified in the answer of Moses to the rebellious Israelites; the last in that of Job to his wife. It was a foolish speech which was addressed to the former:—"Would to God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?" Unhappily, this provoked Moses to speak unadvisedly with his lips; saying, "Hear now, ye rebels; must we fetch you water out of this rock?" This was answering folly in a foolish manner, which he should not have done; and by which the servant of God became too much like them whom he opposed. It was also a foolish saying of Job's wife, in the day of his distress, "Curse God and die." Job answered this speech, not in the manner of it, but in the manner which it required: "What, shall we receive good at the hand of God; and shall we not receive evil?" In all the answers of Our Saviour to the Scribes and Pharisees, we may perceive that He never lost his self-possession for a single moment; and never answered in the manner of his opponents, so as to be like unto them; yet neither did He decline to repel their folly, and so to abase their self-conceit.

In Matthew 5. 22, Our Lord seems to have used the term "fool" in a sense somewhat peculiar: "Whosoever shall say to his brother, Thou fool, shall be in danger of hell fire." But the whole verse shows the meaning to be, that when any one of his professed disciples indulges a temper and disposition of mind opposite to charity, or that peculiar love which the brethren of Christ are bound by his law to have towards each other, (John 13. 34,) not only evincing anger against one another without a cause, but also treating him with contemptuous language, he shall be in danger of eternal destruction.

FOOT. See FEET.

FOOTMAN, רגלים *raglim*. From a clause in Samuel's description of the "manner of a king," (1Sam. 8. 11,) we observe that the custom, which still prevails

in Persia, for the king and other great personages to have several men run on foot before and beside them as they ride on horseback, is more ancient than the foundation of the Jewish monarchy. These attendants are termed shatirs. Sir John Chardin mentions a candidate for the place of shatir to the king, who accomplished about one hundred and twenty miles in fourteen hours, by unintermitted running, and who was rather censured for not having done it in twelve hours. Chardin himself followed him on horseback in his seventh course, when the heat of the day had compelled him somewhat to relax his pace, and the traveller could only follow him by keeping his horse on the gallop.

Another traveller states, "It is astonishing to observe the extreme ease with which these men appear to attend their master's horse in all its paces, even the most rapid; and as a general rule, it is understood that an accomplished footman ought to remain untired as long, or longer than the horse ridden by his master." It was formerly a practice in our own country to have running footmen, who preceded the carriages of the nobility and gentry.

In Jeremiah, ch. 12, the prophet complains of the prosperity of the wicked, and laments his own trials, when God answers him by the proverbial expression, "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with the horses," implying that other and greater trials were in store for him, which it behoved him to bear without repining.

FOOTSTEPS. "Hold up my goings in thy paths, that my footsteps slip not." (Psalm 17. 5.) "They have now compassed us in our steps." (v. 11.) Upon these passages, Roberts observes, "A man who has people watching him to find out a cause for accusation to the king, or great men, says, 'Yes, they are around my legs and my feet; their eyes are always open; they are ever watching my steps,' that is, they are looking for the impress, or footsteps in the earth. For this purpose the eyes of the enemies of David were 'bowing down to the earth.'"

FOOTSTOOL, כִּסֵּא *kebesh*. (2Chron. 9. 18.) We find, on the paintings in the tombs of Egypt, frequent representations of their kings sitting on a throne or chair of state, with a footstool; and where sitting is referred to in the Scriptures, it is frequently spoken of as a posture of more than ordinary state, and means sitting on a throne, for which a footstool was necessary, both in order that the person might ascend to it, and for supporting the legs when he was placed in it. "Chairs," says Sir John Chardin, "are never used in Persia but at the coronation of their kings, when the monarch is seated in a chair of gold, set with jewels, three feet high. The chairs which are used by the people in the East are always so high as to require a footstool; and this proves the propriety of Scripture style, which always joins the footstool to the throne. (Psalm 110. 1.)" The common manner of sitting in Eastern countries, is upon the ground or floor, with the legs crossed. Persons of distinction have the floors of their chambers covered with carpets for this purpose; and round the chamber broad couches, raised a little above the floor, spread with mattresses handsomely covered.

FORD, מַעְבָּר *maabar*, a ford for crossing a river. (Gen. 32. 22, 23; Judges 3. 28.)

The river Jabbok, mentioned in the first passage, rises in the mountains south-east of Gilead, and, after a course of about fifty miles, nearly due east and west, enters the Jordan about forty miles south of the sea of Tiberias.

The Jabbok is a deep and rapid stream, flowing over a rocky bed. Buckingham states that, when he crossed the river, it was ten yards wide, and that the stream, being deeper than the Jordan, and quite as rapid, was forded with difficulty. The second passage refers to the river Jordan, which has several fordable places; and these are, of course, more numerous in summer than in the winter or spring, when the stream is swollen with rains or melted snows; the river is now seldom forded except on horseback. The few places otherwise fordable were well known to the ancient inhabitants, who on this and other occasions guarded them to prevent the passage across the river.

FOREHEAD, MARK ON THE, מֶתָעָב *met'ev*, a mark or sign. In the ninth chapter of Ezekiel we read of an angel being commissioned to set a mark upon the foreheads of certain wicked men whom another angel was to destroy; the Arabic reads, a mark in the form of a cross. Gesenius says, "It was branded on the necks or flanks of horses and camels; hence probably the name of the letter מ *tav*, or *than*, which, in the ancient Phœnician alphabet, and on Jewish coins, had the form of a +, and from which the Greeks and Latins have borrowed their T." The term probably does not apply to the proper alphabetical character, but simply to a mark or cross made by a person ignorant of writing. The ancient customs, which still subsist in various parts of the world, appear to illustrate the various passages of Scripture, which refer to this subject. Bond-servants, or slaves, were not only marked upon the forehead as a punishment for offences, or for attempts to escape from servitude, but to distinguish them as the property of their masters. The mark usually consisted of the name, or some peculiar character belonging to the master. Votaries of the gods among the heathen were marked with signs intended to denote that they were the devoted servants and worshippers of the god whose symbols they bore. Sometimes they bore the name of the god, but frequently his particular symbol, as the thunderbolt of Jove, the trident of Neptune, the ivy of Bacchus, and so on; or else they were marked with a mystical number, whereby the name of the god was understood to be described. Thus the sun, which was signified by the number DCVIII. is said to have been represented by the two numeral characters XH. In Revelations 13. 16, 17, these different methods are more distinctly enumerated: "He causeth all . . . to receive a mark in their right hands, or in their foreheads; and no man might buy or sell save he that had the mark or name of the beast, or the number of his name." As tokens of devotedness to the worship of particular idols, such marks are often mentioned by ancient writers as common among different nations. Lucian, for example, says that the worshippers of the Syrian goddess distinguished themselves by particular marks either upon their hands or necks, and Philo and others allude to it as a very general custom. That the Christians soon adopted a modification of this custom, by impressing the figure of the cross, or the monogram of Jesus Christ, upon their arms, we learn from Procopius and others. They were, in ancient times, formed either by the impress of a hot iron, or by the punctures of needles, afterwards rubbed over with a colouring powder, or composition, and were indelible.

Mr. Maurice, in his *History of Hindostan*, remarks, "An indispensable ceremony takes place before a Hindoo can enter the great Pagoda, which can only be performed by the hand of a Brahmin; and that is the impressing of their foreheads with the tiluk, or mark of different colours, as they may belong either to the sect of Veesnu or Seeva. If the temple be that of Veesnu, their fore-

heads are marked with a longitudinal line, and the colour used is vermillion. If it be the temple of Seeva, they are marked with a parallel line, and the colour used is turmeric, or saffron. But these two grand sects, being again subdivided into numerous classes, both the size and shape of the tiluk are varied in proportion to their superior or inferior rank. In regard to the tiluk, I must observe, that it was a custom of very ancient date in Asia, to mark their servants in the forehead. It is alluded to in those words in Ezekiel, where the Almighty commands his angels to 'go through the midst of the city, and set a mark on the foreheads of the men who sigh for the abominations committed in the midst thereof.' The same idea also occurs in Revelations 7. 3."

FOREIGNER, תושב *toshab*, a sojourner, a stranger dwelling in another country, without being naturalized. (Exod. 12. 45; Levit. 22. 10.) In the New Testament, *παροικος* is a person residing in a foreign land, without the rights of citizenship. (Eph. 2. 19.)

FORERUNNER, προδρομος, a forerunner, a precursor. In the Epistle to the Hebrews, Jesus Christ is spoken of as entering before his followers into the celestial sanctuary. (Heb. 6. 20.) Burder thinks "the metaphorical allusion here is to the person who carries the anchor in a boat within the pier-head, because there is not water sufficient to take the ship in."

FOREST, עץ *yaar*, a woody tract of ground. Although modern travellers do not mention the existence of any woods or forests, or, indeed, any considerable number of trees, yet it appears that anciently the Holy Land was well covered with wood. There were several such tracts in Canaan, especially in the northern parts. The chief of these were, the forest of cedars on Mount Lebanon; the forest of oaks, on the mountains of Bashan; the forest or wood of Ephraim; the forest of Hareth, in the tribe of Judah; the thickets on the banks of the Jordan, termed in Zechariah 11. 3 the pride of Jordan. See PALESTINE.

The word forest is used symbolically to denote a city, kingdom, or polity. "Forest of the south field." (Ezek. 20. 46.) Ezekiel was in the northern part of Chaldaea, and therefore Judaea was to the south of him. Secker supposes that a city is called a forest rather from its inhabitants than its buildings. Devoted kingdoms are represented under the image of a forest which God threatened to burn or cut down; (Isai. 10. 17, 18, 19, 34;) where the briars and thorns denote the common people; the glory of the forest are the nobles, and those of highest rank and importance. In Isaiah 37. 24, Sennacherib is described as boasting of his invasion of Jerusalem, which Bishop Lowth thus paraphrases:—

Thou hast said,

By the multitude of my chariots have I ascended
The height of the mountains, the sides of Lebanon;
And I will cut down his tallest cedars, his choicest fir-trees,
And I will penetrate into his extreme retreats, his richest forests.

Under similar images the fall of mighty men, and the subversion of the Jewish polity, are represented. (Jerem. 21. 14; 22. 7; 46. 23; Zech. 11. 2.)

FORGIVENESS, is the pardon of any offence committed against us. Our Saviour has commanded the exercise of forgiveness among his disciples upon the repentance of the transgressor, or an acknowledgment of having done wrong. (Matt. 18. 15-35, and Luke 17. 3, 4.) Christians must imitate that Divine pattern which

their heavenly Father hath set them, when, for Christ's sake, He forgave them. (Col. 3. 12, 13; Ephes. 4. 32.) And He has bound them in the most solemn manner to the exercise of this duty, under the awful penalty of not having their own daily trespasses forgiven, and being themselves rejected in the great day of account. (Matt. 6. 12, 14, 15.) To all which may be added that Christianity, in the most pointed manner, forbids its followers to retaliate injuries which they may sustain from the unbelieving world; but, on the contrary, they are to "love their enemies;" to bless those that curse them; to do good to such as hate them; and to pray for those who despitefully use and persecute them. (Matt. 5. 44.) This was a lesson so new and utterly unknown till taught by Our Lord, and enforced by his own example, that the wisest moralists of the wisest nations and ages represented the desire of revenge as a mark of a noble mind. But how much more magnanimous, how much more beneficial to mankind, is forgiveness. It is more magnanimous, because every generous and exalted disposition of the human mind is requisite to the practice of it; and it is the most beneficial, because it extinguishes the prospect of an eternal succession of injuries and retaliations. It has been truly said, "The feuds and animosities in families, and between neighbours, which disturb the intercourse of human life, and collectively compose half the misery of it, have their foundation in the want of a forgiving temper, and can never cease but by the exercise of this virtue on one side or on both."

FORKS, שילש קלשון *shilosh kelshon*, a pointed instrument, called a fork in 1 Samuel 13. 21. This must be understood to be a three-pronged instrument, used as pitch-fork.

FORMS OF ADDRESS AND SALUTATION.

Orientalers have been ever very exact in the observances of outward decorum; and we may collect from several passages in the Old and New Testament, that their salutations and expressions of regard on meeting each other were extremely tedious, containing many minute inquiries concerning the person's welfare, and the welfare of his family and friends; and when they parted, concluded with many reciprocal wishes of happiness and benediction on each other. Of the minute, not to say frivolous, inquiries and salutations of the present day, the following is a striking illustration:—"Every passer-by," says the Rev. Mr. Jowett, speaking of Syria, "has his 'Alla ybârakek'—'God bless you!' Conversation is sometimes among strangers made up of a very large proportion of these phrases; for example, 'Good morning.' Answer, 'May your day be enriched.' 'By seeing you.' 'You have enlightened the house by your presence.' 'Are you happy?' 'Happy; and you, also.' 'You are comfortable, I am comfortable;' meaning, 'I am comfortable, if you are.' These sentences are often repeated; and after any pause, it is usual to turn to your neighbour, and resume these courtesies many times."

The ordinary forms of salutation in ancient times were, "The Lord be with thee!" "The Lord bless thee!" "Blessed be thou of the Lord!" But the most common salutation was, "Peace (that is, May all manner of prosperity) be with thee!" (Ruth 2. 4; Judges 19. 20; 1 Sam. 25. 6; Psalm 129. 8.) In later periods, much time appears to have been spent in the rigid observance of these ceremonious forms, for which, to the present day, the inhabitants of the East continue to be characterized. A modern traveller thus relates the reciprocal salutations with which those are received who return with the caravans:—"People go a great way to meet them; as

soon as they are perceived, the questioning and salutation begins, and continues with the repetition of the same phrases, 'How do you do?' 'God be praised that you are come in peace!' 'God give you peace!' 'How fares it with you?' The higher the rank of the person returning home, the longer does the salutation last."

When Our Lord in his commission to the seventy, whom he despatched into the towns and villages of Judæa to publish the Gospel, strictly ordered them to salute no man by the way, (Luke 10. 4.) He designed by this prohibition, that they should employ the utmost expedition; that they should suffer nothing to retard or impede them in their progress from one place to another; and should not lavish those precious moments, which ought to be devoted to the sacred and arduous duties of their office, in observing the irksome and unmeaning modes of ceremonious intercourse. Not that Our Lord intended that his disciples should studiously violate all common civility and decency, and purposely offend against the rules of courteousness and decorum, since He commanded them upon their entrance into any house to salute it, (Matt. 10. 12,) and observe the customary form of civility in wishing it peace. (Luke 10. 5.) This injunction to salute no one on the road, means only that they should urge their course with speed, and not suffer their attention to be diverted from the duties of their commission. There is a passage in the Old Testament parallel to this, and which beautifully illustrates it. Elisha, despatching his servant Gehazi to recover the son of the Shunamite, strictly enjoins him to make all the expedition possible, which is thus expressed: "Gird up thy loins, and take my staff in thine hand, and go thy way. If thou meet any man, salute him not, and if any salute thee, answer him not again." (2Kings 4. 29.)

In all countries these modes of address and politeness, though the terms are expressive of the profoundest respect and homage, through constant use and frequency of repetition, soon degenerate into mere verbal forms and words of course, in which the heart has no share. To these empty insignificant forms, which men mechanically repeat at meeting or taking leave of each other, there is a beautiful allusion in the following expression of Our Lord, in that consolatory discourse which he delivered to his apostles when He saw them dejected and disconsolate, on his plainly assuring them that He should soon leave them and go to the Father: "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you;" (John 14. 27;) that is, "Since I must be shortly taken from you, I now bid you adieu, sincerely wishing you every happiness; not as the world giveth, give I unto you; not in the unmeaning ceremonious manner the world repeats this salutation, for my wishes of peace and happiness to you are sincere, and my blessing and benediction will confer upon you substantial felicity." This sheds light and lustre upon one of the finest and most beautiful pieces of imagery which the genius and judgment of a writer ever created. In the eleventh chapter of the Epistle to the Hebrews, the author informs us with what warm anticipating hopes of the Messiah's future kingdom, those great and good men who adorned the annals of former ages were animated. These all, says he, died in faith; they closed their eyes upon the world, but they closed them in the transporting assurance that God would accomplish his promises. They had the firmest persuasion that the Messiah would bless the world. By faith they anticipated these happy times, and placed themselves, in idea, in the midst of all their fancied blessedness. They hailed this most auspicious period; saluted it as one salutes a friend whose person he recognises at a distance. These all died in faith; died in the firm persuasion that God would accom-

plish these magnificent promises, though they themselves had not enjoyed them, but had only seen them afar off: God had only blessed them with a remote prospect. They were, therefore, persuaded of them; they had the strongest conviction of their reality; they embraced them—with transport saluted them (*ασπασαμενοι*, the word always used in salutations,) at a distance, confessing that they were but strangers and pilgrims upon earth, but were all travelling towards a city which had foundations, whose builder and maker is God.

Respect was shown to persons on meeting by the salutation of "Peace be with you!" and laying the right hand upon the bosom; but if the person addressed was of the highest rank, they bowed to the earth. (Gen. 33. 3.) Masters saluted their labourers with, "The Lord be with you!" to which they answered, "The Lord bless thee." Sometimes the hem of the person's garment was kissed, and even the dust on which he had to tread. (Zech. 8. 23; Luke 8. 44; Acts 10. 26.) Near relations and intimate acquaintances kissed each other's hands, head, neck, beard, (which on such occasions only could be touched without affront,) or shoulders. (Gen. 33. 4; 45. 14; 2Sam. 20. 9; Luke 15. 20; Acts 20. 37.) Thus in India, when people meet after long absence, they fall on each other's shoulder, and kiss or smell the part. The modern Arabs salute their chiefs by kissing either cheek alternately. Whenever the common people approached their prince, or any person of superior rank, it was customary for them to prostrate themselves before him. In particular, this homage was universally paid to the monarchs of Persia, by those who were admitted into their presence; a homage in which some of the Greek commanders, possessed of a liberal and manly spirit, peremptorily refused to gratify them. In imitation of these proud sovereigns, Alexander the Great exacted a similar prostration. This mode of address appears also to have obtained among the Jews. When honoured with admittance to their sovereign, or introduced to persons of high rank, they fell down at their feet, and continued in this servile posture till they were raised. Many instances of this custom occur in the New Testament. The wise men who came from the East, when they saw the child Jesus with his mother Mary, fell down and worshipped him. Many of those who approached Our Saviour fell down at his feet. Cornelius, at his first interview with St. Peter, when he met him, fell down before him and worshipped him, and remained in this submissive attitude until Peter took him up, saying, "Stand up: I also am a man." We also read that Esther fell down at the feet of Ahasuerus.

From the earliest times it has been the custom in the East to send presents one to another. No one waits upon an Eastern prince, or any person of distinction, without a present. This is a token of respect which is never dispensed with. However mean the gift, the intention of the giver is accepted. Plutarch informs us that a peasant, happening to fall in the way of Artaxerxes, the Persian monarch, in one of his excursions, having nothing to present to his sovereign according to the Oriental custom, he immediately ran to an adjacent stream, filled both his hands, and offered it to his prince. The monarch, says the philosopher, smiled, and graciously received it, highly pleased with the good disposition this act manifested. Most modern travellers allude to the custom of waiting upon great men with presents, unaccompanied with which, should a stranger presume to enter their houses, it would be resented as a breach of politeness and respect.

When any person visited another, he stood at the gate, (as is still usual in India,) and knocked or called aloud, until the person on whom he called admitted him.

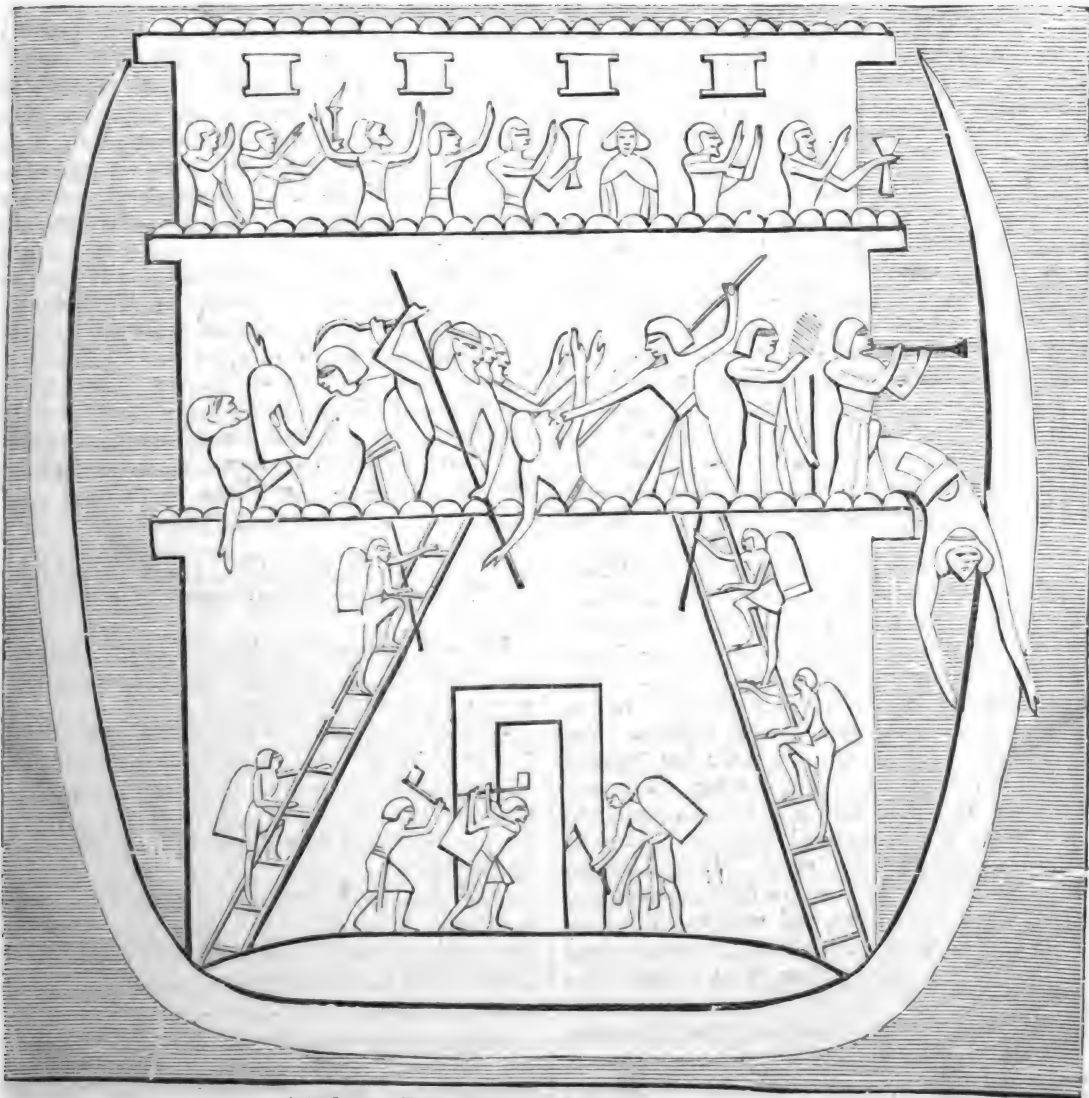
(2Kings 5. 9-12; Prov. 8. 34; Acts 10. 17; 12. 13,16.) If the visitor was a person of extraordinary dignity, it was customary to send persons of rank, who were followed by others of still greater rank, to meet him and do him honour. Thus Balak sent princes more and more honourable to meet Balaam, (Numb. 22. 15,) and the same custom obtains to this day in Persia. Visitors were always received and dismissed with great respect. On their arrival water was brought to wash their feet; water was also poured upon their hands. (2Kings 3. 11; Gen. 18. 4; 19. 2.) The water was not poured previously into a basin, but the servant poured water from a pitcher upon the hands of the guests, who were also anointed with oil. See BANQUET; BOWING.

FORT, *מצד mitzad*, signifying a castle, or fortress, situated on a mountain, is in our version rendered "fort," in 2Samuel 5. 9; and "castle," in 1Chronicles 11. 7.

The nomade tribes erected fortresses for the protection of their booty on the tops of hills, and in the mountain fastnesses; and the prophet Jeremiah appears to allude to the crimes and cruelties of such marauders, when he says, "Gather up thy wares out of the land, O inhabitant of the fortress." (Jerem. 10. 17.) Jerusalem, when it was possessed by the Jebusites, was simply a strong fortress of marauders, erected on Mount Zion. So great was the strength of the place, that the Jebusites tauntingly declared that they would leave the defence of the city to the lame and the blind, believing that the walls were impregnable. "And the king and his men went

to Jerusalem, unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither; thinking David cannot come in hither. Nevertheless David took the stronghold of Zion; the same is the city of David. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house." (2Sam. 5. 6-8.) This passage, which has exceedingly perplexed commentators, is sufficiently explained by a reference to the monuments of Egypt; for there we find the defence of mountain castles represented as entrusted to the weaker soldiers of the tribe—the sick, the wounded, the aged, &c.—while the more active removed the cattle into the desert.

By reference to the same paintings, we perceive that the attack by the Egyptians on a fortified place was usually commenced by archers; under cover of their fire the scaling party advanced with ladders, which they mounted, covering their heads with their shields to protect themselves against the missiles hurled down by the besieged. They also used, for the same purpose, a large shield, like the *testudo* of the Romans, or the *pavis* of the middle ages, under shelter of which several men could advance, either to mine the walls, or to loosen the stones of the parapet with an enormous lance, which served instead of the battering ram of a later age. See ARMS; ARMY; CASTLE.



Attack on a Fort. From the Egyptian Monuments.

FORTIFICATIONS. See ARMS; ARMY.

FOUNTAIN, מַעְיָן *aen*, the source or spring-head of waters. There were several celebrated fountains in Judæa, such as that of Rogel, of Gihon, of Siloam, of Nazareth, &c., and allusions to fountains are often to be met with in the Scriptures. Dr. Chandler, in his *Travels in Asia Minor*, says, "Their number is owing to the nature of the country and the climate. The soil, parched and thirsty, demands moisture to aid vegetation; and a cloudless sun, which inflames the air, requires for the people the verdure, with shade and air, its agreeable attendants. Hence fountains are met with not only in towns and villages, but in the fields and gardens, and by the sides of the roads, and the beaten tracks on the mountains. Many of them are the useful donations of humane persons, while living, or have been bequeathed as legacies on their decease."

In consequence of the scarcity of water in the East, travellers are careful to stop as frequently as possible near some river, fountain, or well; this will probably account for Jacob's halting, with his family, at the ford Jabbok, (Gen. 32. 22;) for the Israelites assembling their forces near the fountains of Jezreel, (1Sam. 29. 1;) and for David's men, that were unable to march with him, waiting for him by the brook Besor. (1Sam. 30. 21.) It is not improbable that the ancient wells mentioned in Genesis 16. 14; 24. 20; and Exodus 2. 16, were furnished with some conveniences for drawing water to refresh the fainting traveller, and with troughs or other contrivances for supplying cattle with water, similar to those which are to this day found in Persia, Arabia, and other countries in the East. Great precautions were taken anciently, as well as in modern times, to prevent the moving sands from choking up their wells, by placing a stone over the mouth, (Gen. 29. 2-8,) after the requisite supply had been drawn up; or by locking them up, which Sir John Chardin thinks was done at Laban's well, of which Rachel, perhaps, kept the key. (Gen. 29. 6-9.) The stopping up of wells is to this day an act of hostility in the East, as it was in the days of Abraham and Isaac, (Gen. 26. 15-18,) and of Hezekiah. (2Chron. 32. 3, 4.) Thus the Scythians, in their retreat before the Persians under Darius, filled up the wells and fountains which lay in their way, and Arsaces ordered the wells to be broken and filled up, upon the advance of Antiochus from Ecbatana; while the latter, who was fully aware of their consequence to himself and his army, sent a detachment of a thousand horse, to drive away the Persian cavalry who were employed upon this service.

Dry wells were used as places of concealment, (2Sam. 17. 19,) as they are still in India. Roberts says, "Wells in the East have their mouths level with the ground, hence nothing is more easy than to put a mat or covering over the opening to conceal them from the sight. Who has not seen corn or flour spread on mats in the sun to dry? The woman affected to have this object in view when she spread a covering over the well; her 'ground corn' was spread thereon to dry in the sun. The men were in the well, and when Absalom's servants came, and inquired, 'Where is Ahimaaz and Jonathan?' she said, 'They beg one over the brook of water.' In the Kandian war, great numbers were required to follow the army as bearers, cooks, and messengers, and such was the aversion of the people to the duty, that government was obliged to use force to compel them to go. And it was no uncommon thing, when the officers were seen to approach a cottage, for the husband or sons to be concealed, as were Ahimaaz and Jonathan."

Fountains and wells were also lurking places of rob-

bers and assassins, and enemies were accustomed to lie in ambush at them, as they are now. To this Deborah alludes in her song. (Judges 5. 11.) The Crusaders suffered much from the Saracens, who lay in ambush for them in like manner; and Dr. Shaw mentions a beautiful well in Barbary, the water of which is received into a large basin for the accommodation of travellers, and which is called Shrub we krub, that is, Drink and away, from the danger they incur of meeting with assassins there. Captains Irby and Mangles stopped at some wells of fresh-water, where they found a great assemblage of camels and many Arabs, who appeared to stop all passengers. They entered into a violent dispute with their conductor; and presently levied a contribution on the Arabs who accompanied them. A similar fate would have been theirs had it not been for the appearance of their arms; as the chief followed them all the way to El-Arish, surveying their baggage "with the most thievish inquisitiveness."

As fountains of water were so extremely valuable to the inhabitants of the East, it is easy to understand why the inspired writers so frequently make allusion to them, and deduce from thence some of their most beautiful and striking similitudes, when they would set forth the choicest spiritual blessings. Thus Jeremiah terms Jehovah "the fountain of living waters." (ch. 2. 13.) As those springs or fountains of water are the most valuable and highly prized which never intermit or cease to flow, but are always sending forth their streams, such is Jehovah to the souls of his people; He is a perennial source of felicity. (Psalm 36. 8, 9; John 4. 14; Rev. 7. 17.) Zechariah, pointing in his days to the atonement which was to be made in the fulness of time by the shedding of the blood of Christ, describes it as a fountain that was to be opened, in which the inhabitants of Jerusalem might wash away all their impurities: "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." (Zech. 13. 1; see also Joel 3. 18.)

The word fountain is sometimes taken to denote children or posterity, as in Proverbs 5. 16: "Let thy fountains be dispersed abroad," that is, May thy posterity be numerous. Again, in Deuteronomy 33. 28, it is said, "The fountain of Jacob shall be upon a land of corn and wine;" that is, the people that proceed from Jacob. In these and other passages fountains are put for streams or rivers flowing from them, by a metonymy of the cause for the effect. See WELL.

FOWL, עוֹף *oph*, (Gen. 1. 21, 30,) and in many other places, is the generic name of all the feathered tribe.

עֵשׂ *ayil*, collectively, birds of prey. (Gen. 15. 11; Isai. 18. 6; 46. 11; Ezek. 39. 4.) Whence the Greek word *aetos*, a species of eagle.

בְּרִיִּים *barburim*, (1Kings 4. 23,) rendered in our version "fatted fowl;" in the Syriac, Septuagint, and Vulgate, rendered "birds." Some have supposed it refers to game, from בָּר a field. There is every reason, however, to suppose it refers to poultry reared and fattened for the table.

צִפּוֹר *tsippor*, commonly a little bird, especially a singing bird, also birds generally. (Gen. 7. 14.) Sometimes it is given for the sparrow in particular. (Psalm 84. 3.) See BIRDS.

FOWLER. See FOWLING.

FOWLING. There are many allusions to this practice in Scripture. Thus Solomon says, that the profligate heedlessly encounters dangers "as a bird hasteth to the snare, and knoweth not that it is for his life." (Prov. 7. 23.) He also uses the same image to show of what little avail is human foresight without the superintendence of Divine Providence: "For man also knoweth not his time; as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them." (Eccl. 9. 12.) The prophet Ezekiel also says, "I will spread my net upon him, and he shall be taken in my snare." (ch. 4. 20.) It seems certain from these and other passages, that the Hebrews caught birds with nets and snares, and we may therefore refer to the Egyptian paintings and sculptures which exhibit scenes of hunting and fowling, for suitable illustrations. Game of all kinds was a favourite food of the Egyptians, and the capture of birds was a lucrative occupation to some and an amusement to others. There is scarcely any process now followed which was not known in very ancient times. The ancients had not only traps, nets, and springes, but also bird-lime smeared upon twigs; they used likewise stalking-horses, setting-dogs, bird-calls, &c. The Egyptian paintings exhibit birds shot with arrows while upon the wing, and in others they are shown as knocked down by sticks thrown at them, as they perched or flew in the thickets or marshes. In fowling they seem rarely to have used the bow, and but seldom the sling, but we find them frequently employing the curved stick like the boomerang of the native Australians. A similar weapon is frequently employed in the same way by the Irish peasantry, and the dexterity which many of them display in the use of this missile is truly surprising, both in the distance to which they throw it, and the precision of their aim. The most striking scenes are, however, those which the water-fowling exhibits, as exercised apparently by men who supplied the demand for water-fowl, particularly ducks and geese. There is a painting among the Egyptian antiquities in the British Museum, which exhibits the mode of operation in an interesting manner. The fowler stands up in a long narrow boat, in which also are a woman and a girl, probably his wife and daughter. He is endeavouring to catch a number of various aquatic birds, with a few land birds among them, and it appears to be his object to drive them into a net or decoy, or perhaps he is represented as taking possession of birds already decoyed. The fowler holds three large long-billed birds erect by the legs in his left hand, and in the other grasps something that appears to represent such a loaded instrument as a "life-preserver," apparently for the purpose of bringing the birds down. A goose, probably a decoy bird, stands at the head of the boat cackling, and as if inviting the wild-birds to follow, while a cat is seen near the boat, upon the dry spot where most of the birds are, seizing one of them in its fore-paws.

Rosellini gives a scene of water-fowling where the birds are taken in a large net set in the midst of an oval lake, and which four men draw by means of a strong cable on a signal from a man concealed among the tall plants growing near the lake. A modern traveller in the East observes, "Those who delight in fowling do not spring the game with dogs as we do; but shading themselves with an oblong piece of canvas, stretched over a couple of reeds or sticks like a door, they walk with it through the several brakes and avenues where they expect to find game. The canvas is usually spotted or painted with the figure of a leopard, and perforated near the top, in a few places, for the fowler to look through, and observe what passes before him. The



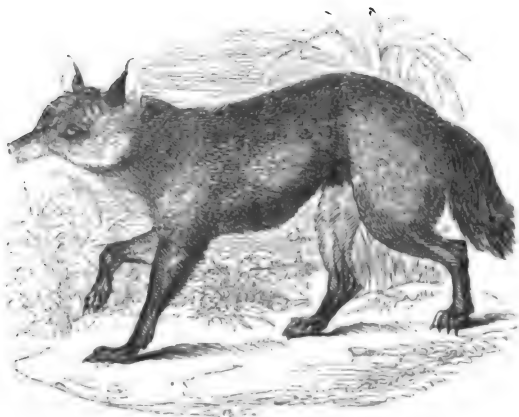
Fowling. From the Monuments.

partridge and other gregarious birds, when the canvas approaches, will covey together, although they were feeding before at some distance from one another. The woodcock, quail, and other birds, which do not commonly feed in flocks, will, at the sight of the extended canvas, stand still and look with astonishment, which gives the sportsman an opportunity of coming very near them; and then resting the canvas upon the ground, and directing the muzzle of his piece through one of the holes, he will sometimes shoot a whole covey at a time. The Arabs have another, but a more laborious method of catching these birds; for, observing that they become languid and fatigued, after they have been hastily put up two or three times, they immediately run in upon them and knock them down with their bludgeons. They are likewise well acquainted with that method of catching partridges called tunnelling; and to make the capture the greater, they will sometimes place behind the net a cage with some tame ones within, which, by their perpetual chirping and calling, quickly bring down the coveys which are within hearing, and by that means destroy great numbers of them." See BIRDS.

FOX, שָׁוַל *shual*, "a fox." (Cantic. 2. 15; Lam. 5. 18; Ezek. 13. 4.) Under this name was also comprehended in common language the jackal or *Vulpes aureus*, still called in Persia, *shagal*, and in this sense *shual* has been interpreted in Judges 15. 4, and Psalm 63. 10; because the jackal is numerous in Palestine and feeds on carrion. Both of these circumstances are however also applicable to the fox, and moreover, the jackal has in Hebrew a peculiar name, 'אָיִל *aye*, "the howler," being so called from the howling cry which he makes, particularly at night. This term occurs in Isaiah 13. 22, where *aye* is rendered in our version "wild beasts of the islands." (Isai. 34. 14; 50. 39.)

Several of the modern Oriental names of the jackal, from their resemblance to the Hebrew word *shual*, favour the supposition that it generally refers to the jackal, and Dr. Shaw and other travellers inform us that, while jackals are very numerous in Palestine, the common

fox is rarely to be met with. We shall therefore, perhaps, be most correct under these circumstances in admitting that the jackal of the East is the Hebrew *shual*. It is as large as a middling-sized dog, resembling the fox in the hinder parts, particularly the tail, and the wolf in the fore parts; especially the nose. Its legs are shorter than those of the fox, and its colour is a bright yellow; whence it has been called in Latin the "golden wolf." It seems to rank between the wolf and the dog; to the savage fierceness of the former it adds the familiarity and freedom of the latter. It may, however, be domesticated, and then it has all the fondness and playfulness of the dog, with which it also delights to associate. In its wild state, its cry is a howl mixed with barking, and a lamentation resembling that of a person in distress. These animals never go alone, but always associate in packs of from fifty to two hundred. They unite regularly every day to form a combination against the other inhabitants of the forest, and nothing can escape them; for though content to take up with the smallest quadrupeds, they have courage thus united to face the largest. They seem very little afraid of mankind; but pursue their game to the very doors of the houses; enter insolently into the sheep-folds, the yards, and the stables; and if they can find nothing else, will even devour harness, boots, or shoes, and run off with what they have not time to swallow.



The Jackal.

Ever rapacious and insatiate, they not only attack the living, but scratch up new-made graves, disinter the bodies, and greedily devour them, however putrescent. They also follow caravans and armies to feast on the remains of the dead. In the uninhabited parts of the country, this animal frequently pursues during a whole night with unceasing assiduity; keeping up the cry, and at length by great perseverance tires down its prey. Its cry operates as a sort of signal to the lions and other beasts of prey to sally forth, and it has thus obtained the appellation of the lion's provider. There is another species of this animal called the Barbary jackal or thaleb, which is about the size of a fox. It does not associate in packs, but always lives singly. Jackals like foxes live in holes which they form in the ground; they are particularly fond of establishing themselves in ruined towns, not only because they there find numerous secure retreats, ready made, but because the same facilities attract to such places other animals on which they prey. From this circumstance, the prophets, in describing the future desolation of a city, say it shall become the habitation of jackals, a prediction verified by the actual condition of the towns to which these prophecies apply.

The common fox is no doubt to be met with in Palestine, as it is a native of almost every quarter of the globe, and it seems the Hebrews included both under

the name of *shual*, although the jackal was sometimes especially distinguished as the *ayim*. It must therefore in most cases be left to the context, to determine when the jackal and the fox are respectively denoted by the name common to both, *shual*. To its carnivorous habits there is an allusion in Psalm 63. 9, 10, "Those that seek my soul to destroy it shall go into the lower part of the earth: they shall fall by the sword; they shall be a portion for foxes." And to its ravages in the vineyard, Solomon refers in Canticles 2. 15, "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." Foxes are observed by many authors to be fond of grapes, and to make great havoc in vineyards. Aristophanes compares soldiers to foxes, who spoil countries, as the others do vineyards. Galen, in his *Book of Aliments*, tells us that hunters did not scruple to eat the flesh of foxes in autumn, when they were grown fat with feeding on grapes. *Æsop* also gives us the well known fable of the Fox and the Grapes. There is every reason to suppose that the jackal is the animal indicated in Judges 15. 4, as may be inferred from the number of animals taken by Samson, which must have been easier with creatures which prowl in large packs than with a solitary and very wily animal like the fox, which may serve to obviate the objections made as to the largeness of the number; and besides, we are not to suppose that the three hundred were caught all at once, or even all by Samson himself. In the Scripture a person is frequently described as doing that which he had directed to be done; so eminent a person as the chief magistrate of Israel could easily obtain what assistance he required in accomplishing his purpose.

A fox is the symbol of a tyrannical king or a crafty persecutor. "Go and tell that fox," (Luke 13. 32.) meaning Herod, an epithet applied to him by Our Saviour. The prophet Ezekiel says, "O Israel, thy prophets are like the foxes in the deserts." As Newcome observes, "They seize their prey, and then fly into lurking places."

Some have supposed that Our Saviour spoke figuratively rather than literally when he said, (Matt. 8. 24.) "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." They suppose He intends by foxes the false teachers among the Jews; but the passage by no means appears to require this forced interpretation.

FRAMES. See POTTERY.

FRANKINCENSE, *לבנה libonah*, (Exod. 30. 24.) whence the Greek *λαβανος*. Pliny and Theophrastus give merely contradictory stories concerning the shape of the tree, which neither of them had seen. Abulfadi, in Celsius, describes it as a little stem about two ells high, which grows only on the mountains of Jeman, and in its leaf and fruit bears a resemblance to the myrtle-tree. Frankincense is produced by the *Boswellia serrata*, a very fine tree belonging to the family of the turpentine-bearing trees. It is a native of India. The frankincense, or olibanum, is a resinous gum, of a brown colour; which, when laid upon burning coals or a hot iron, gives forth a fragrant vapour. Frankincense also grows in Arabia, but it is of a much inferior description to that of India.

FREEDOM. (See CITIZENSHIP.) The Law of Moses points out the several cases in which the servants or slaves of the Hebrews were to receive their freedom, which will be considered under the articles SERVANT; SLAVE.

FREEMAN, ἀπελευθερος. (1Cor. 7. 22.) Among the Greeks such slaves as had conducted themselves well were sometimes manumitted, or released from bondage. Those who were thus liberated were styled freedmen, which name is applied by St. Paul to him who is called into the Church of Christ while a slave, in order to denote that he is free indeed, as being made by Christ a partaker of all the privileges of the children of God. Corinth was long the chief slave mart of Greece; and we may reasonably conclude that many slaves were converted to Christianity. In some of the Grecian states, the son and heir was permitted to adopt brethren, and communicate to them the same privileges which he himself enjoyed. To this some commentators have supposed that Our Lord refers in John 8. 32. See **SLAVE**.

FREEWILL OFFERINGS. See **OFFERING**.

FRINGE, תַּיִת *tsith*, (Numb. 15. 38,) "fringe, tassel, tuft," and **גִּדְלִים** *gidlim*, (Deut. 22. 12,) which means the sacred threads or knots on the four corners of the garment.

Herodotus informs us the dress of the Egyptians consisted of a linen garment, over which was worn a white woollen cloak, or shawl. The former, the tunic, was often worn without the other, and was fringed at the bottom. Examples of this we may see on the monuments and in the paintings of the tombs in Egypt. There is also in the Egyptian room of the British Museum an Egyptian tunic of linen cloth, without sleeves, sewn together by the selvage, which is blue, and the bottom terminates in a kind of fringe; likewise a workman's apron of leather, narrowing towards the bottom, where it is cut into a kind of fringe, which may be considered as introduced by way of ornament. Le Clerc and others have supposed that the fringes worn by the Israelites were derived from the Egyptians. The text, however, seems to have the appearance of being a direction concerning something previously unknown, and connected with an object of a sacred character. If there were any real analogy, it might as well have arisen from the Egyptians having borrowed a Jewish usage at some time in the course of the long interval between the times of Moses and Herodotus. Wherever Jews are found represented on the monuments of Egypt, and they unquestionably occur in the painting of a triumphal procession discovered by Belzoni in the tombs of the kings at Thebes, they are painted deep red, and are distinguished by large beards, bushy hair confined within a band, and fringed garments.

With reference to the riband of blue, (Numb. 15. 38,) to be put upon the fringe, the word should be rendered "thread," not "riband;" or else it may signify a lace, as it is rendered in Exodus 39. 31. It may have been either a blue thread twisted with a white one through the whole fringe, or else a lace by which the fringe was fastened to the edge of the garment. Many commentators are of opinion, from the explanation in Deuteronomy ch. 22, that the "fringes" were no other than strings with tassels at the end, fastened to the four corners of the upper garment, the proper use of these strings being to fasten the corners together.

The Pharisees are censured by Our Lord for the ostentatious hypocrisy with which they made broad the "borders" of their garments. Our Lord himself wore the fringe, which is usually termed in the New Testament "hem" or "border," and it was this part of his dress which the sick desired to touch, under the impression that the contact would make them whole. It was probably the peculiar sanctity of this part of the dress which induced attention to it in preference.

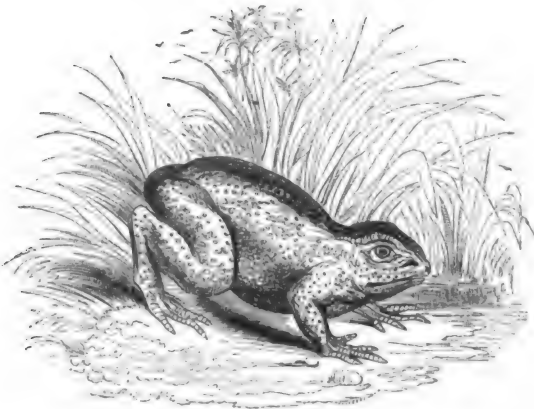
Among the modern Jews, every male is obliged to have a garment with fringes at the four corners; and every morning when they put on this garment, they must take the fringes in their hands, and say, "Blessed art thou, O Lord, our God, king of the universe! who hath sanctified us with his commandments, and commanded us the commandment of the fringes." This garment is made of two square pieces, with two long slips like straps joined to them, in order that one of the square pieces may hang down before upon the breast, and the other behind. At the extremity of the four corners are fastened the fringes by means of four knots, which knots, with the eight threads of each fringe are thirteen, and the numerical letters of the Hebrew word *tsith* amount to six hundred, which, added together, make the sum of six hundred and thirteen, the number of precepts contained in the Law. The garment is also called the small veil, which every male Jew, of whatever condition, is obliged to wear constantly. In addition to the small veil, which is worn under their garments in the manner above described, they have, when at the morning prayers in the synagogue, the large veil with the fringes, which is put on over their garments.

These veils are both termed the Tallith. The great one is a large square cloth, large enough almost to cover a man. It is generally made of white lambs' wool, which must not, in any way, have been torn from the sheep, but nicely shorn off. Jewesses are to spin it, and to do it with the intention of making a tallith of the same, and they must say the following prayer when they begin:—"In the name of the Lord, I now begin to spin this thread, in which our men shall serve and worship God." This tallith they use in the synagogue; and it is so put over the head that the two corners meet on each side, and hang down over the shoulders before the breast. On each of these four corners are the fringes. This tallith should be blue, but white is used as a token of purity and innocence. Some make them with two or three stripes of silk, according as they are rich or poor. Many rich Jews have also on that part which covers the head a piece of rich silk, interwoven with gold or silver. Others again have merely a piece of gold or silver lace on it, and some have even precious stones of the most valuable kinds. This part of the tallith is called *aereth*, the crown; but in the same manner as the crown is ornamented, so also must be the four corners, whereon the fringes are fastened. These four corners are called *arba canphoth*.

The substance of the small tallith is prepared in the same manner as the great one, it is about three feet long, and one foot wide. In the centre is a hole, about a foot and a half long; so that the head may be put through, and hence a square piece of eighteen inches long will be hanging down over the breast, and another of the same length over the back. On each side of the four corners there are fringes, the same as on the great tallith. The small tallith is now invariably called *arba canphoth*, the four corners, which term of course applies to the long one as well as this; the modern Jews, however, never call the large one so; it is known simply as tallith, which originally was the name of both, with the distinction of small and great. The difference of the two as to their use is, that the small one is constantly, and without intermission, worn under the waistcoat until going to bed; whereas the large one is worn in the synagogue, or when at prayers only. Particular directions are given how the threads must be spun, which are fastened on the four corners. The fringes consist of a certain number of fine woollen cords similar to stout cotton, which must also be spun by themselves in the same manner as those for the tallith, at the commencement of which the

spinner must say, "I spin this wool for the purpose of making fringes of it." But supposing a Gentile should make these fringes, then, at all events, it is necessary that a Jew should do something to it, and say the above-mentioned words. If the threads are ready prepared, then the fringe is to be made in the following manner. Four threads of a given length are to be taken, and a hole is made in each corner of the tallith, through which these four threads are drawn exactly to the middle, so that on one side they shall be as long as on the other; then they are doubled, and so become eight distinct threads. One of these eight is to be considerably longer than the other seven, in order that it may be twisted round them all. The threads so drawn through the hole are then to be taken, and two knots made in them. After this the long thread is taken and twisted seven times round the whole, and two knots are made in them also. Afterwards the long thread is twisted round the rest nine times; the two knots are again repeated, and the long thread is twisted round eleven times. Once more two knots are made, and then the long thread is twisted round thirteen times, and the last two knots complete and secure the whole. These knots occupy about one-third of the whole, so that two-thirds hang down loose.

The cabbalistical Jews say that great mysteries are hidden in these knots, and in the number of times in which the long thread is twisted round the rest. They pretend they can find in them the name of Jehovah, and they make it out in the following manner. The twistings altogether amount to forty; the word Jehovah to thirty-nine; and if you take the sentence as one, that makes forty. Thus they say, and pretend to prove, that they find Jehovah in the fringes. They also say the five double knots indicate the five books of Moses. The Rabbins write in the Talmud, the eye and the heart are the two accomplices of sin; therefore the Law enforces the fringes, in order to remind man of the commandments of God, and deter him from sin. They also call the fringes instruments for obeying the law of God, which although in themselves they have no holiness, yet assist to holiness, and promote it. They say, "the commandment respecting this is so great, that he who rightly observes it is accounted as having kept the whole Law."



The Frog of Egypt.

FROG, צפרדע *tsippardea*; βατραχος; "frog." (Exod. 8. 2.) The frog is a well-known amphibious animal of the genus *Rana*. It is found in great variety of species in most temperate climates, and passes the winter in a state of torpidity. Dr. Richardson says frogs and tadpoles abound in such numbers in the Nile, that countless myriads will make their appearance by putting a bowl into the water. The frog of Egypt is the *Rana punctata*, or dotted frog, so called from its ash colour

being dotted with green spots. The feet are marked with transverse bands; and the toes are separate to half their length. This frog changes colour when frightened, and is comparatively rare in Europe. It was one of the sacred animals of the Egyptians, but whether because they esteemed or disliked it, cannot be distinctly ascertained.

How much the Egyptians endured from the visitation of frogs is evident from the haste with which Pharaoh sent for Moses and Aaron, and begged the assistance of their prayers: "Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord." (Exod. 8. 8.)

This loathsome plague extended to every place and every class of men. The frogs came up and covered the land of Egypt; they entered into their houses, and into their bedchambers; they crawled upon their persons, upon their beds, and into their kitchen utensils. The whole country, their palaces, their temples, their persons,—all were polluted and hateful. Nor was it in their power to wash away the nauseous filth with which they were tainted, for every stream and every lake was full of pollution. To a people who affected the most scrupulous purity in their persons, their habitations and manner of living, nothing can be conceived more insufferable than this plague. The frog is, compared with many other reptiles, a harmless animal,—it neither injures by its bite nor by its poison; but it must have excited, on that occasion, a disgust which rendered life an almost insupportable burden. The eye was tormented with beholding the march of their impure legions, and the ear with hearing the harsh tones of their voices. The Egyptians could recline upon no bed where they were not compelled to admit their cold and filthy embrace; they tasted no food which was not infected by their touch; and they smelt only the fetid stench of their slime, or the putrid exhalations emitted from their dead carcasses.

Roberts says, "It is not difficult for an Englishman in an Eastern wet monsoon to form a tolerable idea of that plague of Egypt in which the frogs were in the 'houses, bed-chambers, beds, and kneading-troughs' of the Egyptians. In the season alluded to, myriads of them send forth their constant croak in every direction. A new comer, on seeing them leap about the rooms, becomes disgusted, and forthwith begins an attack upon them, but the next evening will bring a return of his active visitors. It may appear almost incredible, but in one evening we killed upwards of forty of these guests in the Jaffna mission-house. They had principally concealed themselves in a small tunnel connected with the bathing-room, and their noise had become almost insupportable. I have been amused when a man has been making a speech which has not given pleasure to his audience, to hear another person ask, 'What has that fellow been croaking about, like a frog of the wet monsoon?'"

FRONTLETS. See **PHYLACTERY.**

FROST, קרח *kerach*, "ice, frost." (Gen. 31. 40; Job 6. 16; 37. 10.)

In Palestine the summers are commonly dry and extremely hot; intensely hot days, however, are frequently succeeded by intensely cold nights; and these sudden vicissitudes, which an Arab constitution can alone endure, together with their consequent effects on the human frame, verify the words of the patriarch Jacob to his father-in-law, "that in the day the drought consumed him, and the frost by night." The same

vicissitudes of temperature exist at this day in Eastern countries, according to the reports of all modern travellers. Bruce frequently remarks in his journey through the deserts of Sennaar, that when the heat of the day was almost insupportable, the coldness of the night was very great. When Rauwolff travelled on the Euphrates, he was accustomed to wrap himself up in a frieze coat in the night time to defend himself from the frost and dew, which, he observes, are very frequent and violent there. Thevenot traversed the same fields where Jacob tended the flocks of Laban; and he found the heats of the day so intense, that although he wore upon his head a large black handkerchief, after the manner of the Orientals when they travel, yet his forehead was frequently so scorched as to swell exceedingly, and actually to suffer excoriation; his hands being more exposed to the burning sun, were continually parched; and he learned from experience to sympathize with the toil-worn shepherd of the East. In Europe, the days and nights more nearly resemble each other with respect to the qualities of heat and cold, but it appears to be quite otherwise in Oriental climes. In Asia Minor particularly the day is always hot; and as soon as the sun is fifteen degrees above the horizon, no cold is felt in the depth of winter itself: at the same time the nights are as cold as in London and Paris in the month of March. It is for this reason that in Turkey and Persia they always use furred habits in the country, such only being sufficient to resist the cold of the night. Sir J. Chardin travelled in Arabia and Mesopotamia both in winter and summer, and attests the truth of what the patriarch asserted, that he was scorched with heat in the day, and stiffened with cold in the night. When Campbell was passing through Mesopotamia, he sometimes lay at night out in the open air, rather than enter a town; on which occasions he says, "I found the weather as piercing cold as it was distressfully hot in the day time." The same difference between the days and nights has been observed on the Syrian bank of the Euphrates; the mornings are cold, and the days intensely hot. This difference is distinctly marked in the words of the prophet Jeremiah, "Therefore thus saith the Lord, of Jehoiakim, king of Judah; he shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost." (ch. 36. 30.)

FRUIT, FRUIT-TREE, פֵּרִי *pirey*, "fruit;" פֶּתַח *its pirey*, "a fruit tree." (Gen. 1. 11.) From the frequency of its notice in the Scriptures, we may infer that fruit abounded in Palestine, although there is often considerable difficulty in ascertaining the precise kinds intended in particular passages. This, however, we shall endeavour to do when treating of the Natural History of Palestine; and the present article will therefore be confined to a notice of some few passages where the subject is noticed in general terms, or where the word is employed in a symbolical manner.

A remarkable injunction regarding fruit-trees occurs in Leviticus 19. 23-25. No fruit of a newly-planted tree was to be eaten for the first three years, but the fruit of the fourth year was to be offered to the Lord, after which the produce was allowed to be eaten. In the first three years it was termed uncircumcised or impure.

In illustration of Deuteronomy 20. 19, where the destruction of fruit-trees in time of war is prohibited, Roberts says, "The Orientals have a great aversion to cut down any tree which bears fruit, as they principally live on vegetable productions. Ask a man to cut down a coconut or palm-tree, and he will say, (except when in want, or to oblige a great person,) 'What! destroy that which gives me food? from which I have a thatch for my house

to defend me from the sun and the rain? which gives me oil for my lamp, a ladle for my kitchen, and charcoal for my fire? from which I have sugar for my board, baskets for my fruits, a bucket for my well, a mat for my bed, a pouch for my betel-leaf, leaves for my books, a fence for my yard, and a broom for my house? Go to some needy wretch who has pledged his last jewel, and who is anxious to eat his last meal.'

"The people of the East have great pleasure in sitting or lounging under their tamarind or mango-trees in the grove. Thus, in the heat of the day, they wile away their time in playing with their children, in taking up the fruit, or smoking their much-loved shroot."

The expression in Micah 4. 4, "They shall sit every man under his vine, and under his fig-tree," most probably alludes to the delightful arbours of the East, which were partly composed of vines, and the agreeable retreat which was enjoyed under them might also be found under their fig-trees. Vine arbours were common in the Egyptian gardens. See GARDEN; VINEYARD.

When fruits are in season, the Orientals consume great quantities of them, such as would surprise an Englishman, who probably does not consume in a month so much crude fruit as a Persian will eat in a single day. Sir John Chardin says, the Persians and Turks are not only fond of almonds, plums, and melons, in a mature state, but that they are remarkable for eating them before they are ripe, most probably an ancient Jewish practice also. (See Micah 7. 1.)

Fruit is used in a metaphorical sense in the Scriptures in a variety of forms. The fruit of the lips is the sacrifice of praise or thanksgiving. (Heb. 13. 15.) The fruit of the righteous, that is, the counsel, the example, instruction, and reproof of the righteous, is a tree of life, is a means of much good, both temporal and eternal; and that not only to himself but to others also. (Prov. 11. 30.) Solomon says, in Proverbs 12. 14, "A man shall be satisfied with good, by the fruit of his mouth;" that is, he shall receive abundant blessings from God as the reward of that good he has done, by his pious and profitable conversation. "Fruits meet for repentance," (Matt. 3. 8,) is such conduct as becomes a profession of penitence. The fruits of the Spirit are enumerated by St. Paul in Galatians 5. 22, 23. The fruits of righteousness are such good works and holy actions as spring from a renewed heart. (Phil. 1. 11.) Fruit is taken for a charitable contribution, which is the fruit or effect of faith and love: "When I have sealed unto them this fruit," (Rom. 15. 28,) when I have safely delivered this contribution. When the fruit of good men is spoken of, then is to be understood the fruits or works of holiness and righteousness; but when of evil men, the works of sin, immorality, and wickedness. (Matt. 17. 16, 20.) Fruitfulness, in the Divine life, stands opposed to an empty, barren, unproductive profession of religion, or that state of things to which Christ adverts when addressing the church in Sardis: "I know thy works, that thou hast a name that thou livest, and art dead." (Rev. 3. 1.) The writers both of the Old and New Testament speak much upon this subject, but it is more especially insisted upon and most strikingly illustrated by Our Lord in the 15th chapter of the Gospel of St. John, where He not only states its vast importance, but, under the beautiful similitude of a vine and its branches, points out the only possible way of attaining it: "I am the vine, ye are the branches." (v. 5.) "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." (v. 4.) "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." (v. 5.) Fruitfulness in religion must necessarily include in it a

growth in knowledge. (Col. 1. 9, 10.) It stands opposed to that state of childhood to which the Apostle alludes and blames in many professors. (Ephes. 4. 14; Heb. 5. 12.) There must also be a growth in faith, in love, and in conformity to the will of God, or to the image of his Son Jesus Christ. (Ephes. 4. 13-16.) Thus we find the Apostle Peter exhorting his brethren, who had obtained like precious faith with himself, to "give all diligence," by a continual increase in every Christian virtue, to make their calling and election sure, "for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of Our Lord and Saviour Jesus Christ." (2 Peter 1. 5, 8.)

FRYING-PAN, מרחשת *markhesheth*, a vessel in which something is boiled or baked. (Levit. 2. 7.) Jarchi says it was a deep vessel, so that the oil could not become ignited upon the fire. The Jewish doctors distinguish it from the מכתב *machbath*, "iron pan, flat plate, or slice," (Levit. 2. 5; Ezek. 4. 3;) and say that the former was concave and deep, though both were used for the same purpose. The Bedouins, and some other Arab tribes, use a shallow earthen vessel, somewhat resembling a frying-pan, and which is employed both for frying and baking one sort of bread. There is also used in Western Asia some modification of this pan, resembling the Eastern oven, which Jerome describes as a round vessel of copper, blackened on the outside by the surrounding fire which heats it. This pan-baking is also common enough in England, where the villagers bake large loaves of bread under inverted round iron pots, with embers and slow burning fuel heaped upon them. Something like a deep concave pan may be seen in the paintings of the tombs of Egypt, in their representations of the various processes of cookery, which no doubt bears a resemblance to the one used by the Hebrews on this occasion.

FUEL. From the extreme scarcity of wood in many places, the Orientals are accustomed to use cow dung for fuel. At Aleppo, the inhabitants burn wood and charcoal in their rooms, but heat their baths with cow dung, the parings of fruit, and other things of a similar kind, which they employ people to gather for them. Wood or charcoal is still, as it was anciently, chiefly employed in the towns. But fires are used but very inadequately in winter, so that an Englishman would suffer far more from cold in the mildest winter climates of Asia, than in his own land. Warm indoor clothing, and crowding around miserable and unwholesome braziers of charcoal, are the principal modes of obtaining warmth. Open fires of wood, or any other kind of fuel, or even chimneys, are rarely found, save in the kitchens and among the poorer classes, who must warm themselves with the same fires at which they cook their victuals. The term coal, נחל *gakhaliy*, which often occurs in our version, is always to be understood as charcoal, or the glowing embers of a wood fire. Wood is generally sold by weight; and Russell states that the quantity of raw wood burnt at Aleppo is very small, as compared with that of charcoal. The same writer remarks, "that the Arabs carefully collect the dung of the sheep and the camel, as well as that of the cow; and that the dung, offal, and other matters used in the baths, after having been newly gathered in the streets, are carried out of the city and laid in great heaps to dry, whence they become very offensive. They are intolerably disagreeable while drying, and are so at all times when it rains, though they be stacked, pressed hard together, and thatched at the top." To compensate in

some measure for this scarcity of fuel, they endeavour to consume as little as possible in preparing their victuals. For this purpose they make a hole in their dwellings, about a foot and a-half deep, in which they put their earthen pots, closed up about half above the middle; three fourth parts they lay about with stones, and the fourth part is left open, through which they fling in their dried dung, and any other combustible substances they can procure, which burn immediately, and produce so great a heat, that the pot becomes as hot as if it stood over a strong fire of coals; so that they boil their meat with greater expedition and much less fuel than it could be done upon the hearth. The hole in which the pot is set has an aperture on one side, for the purpose of receiving the fuel, which seems to be what the prophet Jeremiah calls the face of the pot: "I see," said the prophet, "a pot, and the face thereof is toward the north," intimating that the fuel to heat it was to be brought from that quarter. (Jerem. 1. 13.)

Withered stalks of herbs and flowers, the tendrils of the vine, the small branches of myrtle, rosemary, and other plants, are all used for fuel. Our Saviour, after directing the attention of his auditors to "the lilies of the field," evidently includes them in the destiny of "the grass of the fields, which to-day is, and to-morrow is cast into the oven." (Matt. 6. 28-30.)

It is the business of children, particularly of the young girls, to go forth into the roads, haunt the resting places of travelling parties, and frequent the vicinity of stables, to pick up whatever animal dung may fall in their way. Whatever they obtain, they deposit in their baskets, to take to the women who make it up into cakes. What are termed dung-cakes are prepared by mixing it with a little water, chopped straw, and dust. It is then made into thin round cakes, which are stuck up against the wall of the cottage until perfectly dry. A cottage, with its walls thus garnished, it appears is no uncommon spectacle in the East, and offers to an European eye a scene more singular than inviting.

Dr. Bowring, in his valuable *Report on Syria*, alludes to the recent discovery of coal in Lebanon. "I visited the coal mines on Mount Lebanon, which the pacha (Mohammed Ali) is working. The difficulty of access and consequent cost of transport, must make the undertaking one of very doubtful result. The descent is long and precipitous from the village of Corneil, and the mines appeared in a very unsafe state, for our candles were frequently extinguished, and the oppression of the atmosphere was great. The galleries enter the mountain horizontally. The quantity of coal is considerable, but rather of a sulphurous quality. The number of workmen is 114, who are paid three piastres each, equal to seven-pence halfpenny per day, and who work in two relays, both day and night."

FULLER, כובס *kobis*, (Isai. 7. 3; 36. 2; Mal. 3. 2,) a fuller, a washer, a person who cleanses dirty cloth, and bleaches that which is new. The mode of operation was with a ley, and by treading in a trough. The word כבית *borith*, rendered in our version "soap," in connexion with fuller, (Jerem. 2. 22; Mal. 3. 2,) means an alkali or alkaline salt, especially of a vegetable kind, (the mineral salt is called נטר *nater*;) which is obtained from the ashes of several different saline and alkaline plants. The Arabic gives the *Salsola kali* of Linnaeus. The ancients employed it in combination with oil, for fulling and cleansing cloth. Pliny says, alkali was very early exported from Palestine, and Jerome, on the cited passage of Jeremiah, says that one of these salt plants is called borith. The Mishna reckons borith but as one of seven things employed to extract spots and dirt from

clothing. The term *kobis* is used metaphorically to denote the purifying of the heart. "Cleanse me from my sin." (Psalm 51. 2.) "Wash me and I shall be whiter than snow." (v. 7.) The Turks call a sincere repentance, the soap of sins.



Fullers cleaning Cloth. From the Monuments.

FULLER'S FIELD. See **ACELDAMA**.

FULLER'S FOUNTAIN. See **AEX**.

FULNESS implies the state of being filled, so as to have no part vacant; it necessarily includes the idea of completeness, such as leaves nothing more to be desired, (Col. 1. 19; 2. 10,) and, in Scriptural style, it sometimes imports satiety. In this last acceptance, it is used by the prophet Isaiah: "I am full of the burnt offerings of rams," (ch. 1. 11,) for it is afterwards added, "they are a trouble to me, I am weary to bear them." (v. 14.) The term frequently occurs in the New Testament, and its signification is commonly very important. Thus the Apostle speaks of "the fulness of time," when God sent forth his Son. (Galat. 4. 4.) It was the time promised to the fathers, and foretold by the prophets; expected by the Jews themselves, and earnestly longed for by all that looked for redemption in Israel. (Luke 2. 25, 26, 38.)

The Church is termed "the fulness of Christ," because it is that which constitutes Him a complete and perfect head. (Ephes. 1. 23.) Another important view of the subject is that which regards the personal fulness of Christ, considered as Mediator; for "it hath pleased the Father," says the Apostle, "that in him should all fulness dwell;" (Col. 1. 19;) and "of his fulness," says another Apostle, "have all we received, and grace for grace." (John 1. 16.) The plenitude here referred to, as dwelling in Christ, comprehends all spiritual and heavenly blessings, commensurate with the utmost exigencies of the guilty. It is said that "the fulness of the Godhead dwells in Christ bodily," (Col. 2. 9;) that is, the whole nature and attributes of God are in Christ.

FUNERAL RITES. See **BURIAL**.

FURLONG, *stadion*, "a stadium, furlong." (Luke 24. 13; John 6. 19.) As a measure of distance, it contained six hundred Greek, or six hundred and twenty-five Roman feet, equal to about six hundred and four and a-half feet English; the proportion of the Greek foot being nearly as one thousand and seven to one thousand, and that of the Roman foot nearly as nine hundred and seventy to one thousand, or about 11.6 English inches. The Roman mile contained eight stadia, and ten stadia are equal to the modern geographical mile of sixty to the degree.

FURNACE, כִּבְשָׁן *kebshan*, "a furnace." (Gen. 19. 28; Exod. 9. 8, 10.) According to Kimchi, this was a furnace constructed differently from the תַּנּוּר *tanour*, which was a kind of oven for baking. The furnace used by the metallurgist was termed כּוּר *koor*. (Deut. 4. 20;

Prov. 17. 3; 27. 21; Isai. 48. 10.) The Arabic and Syriac have the same word, which signifies to be round, and has no doubt reference to the form of this furnace. The paintings in the tombs of Egypt afford us a tolerably correct idea of these furnaces. The jeweller appears to have had a little portable furnace and blow-pipe, which he carried about with him, as is still the case in India. The potter had a cylindrical furnace, the fire was kindled at the bottom, and the narrow funnel produced a strong draught, which raised the flame above the top. See **METALLURGY AND WORKING IN METALS**.

In reference to the mode of punishment mentioned in Daniel 3. 6, Sir John Chardin states, that in Persia, bakers, when they offend, are thrown into a hot oven. To this mode of punishment Our Lord appears to allude in speaking of the end of the wicked. (Matt. 13. 42-50.) Metaphorically the word is used to denote a place of great affliction. (Deut. 4. 20.) The fire of a furnace for purifying metals is used to denote such afflictions as God sends for the correction of men. "I will melt them and try them," (Jer. 9. 7;) try if He could by such means purify their manners, since all others had proved ineffectual for their amendment.

FURNITURE. The manufacture of all kinds of furniture is represented on the Egyptian monuments with great minuteness, as will be found described under the names of the various articles as they occur. They had tables, chairs, and couches of the most graceful forms, and of a richness that could hardly be excelled in a modern drawing-room. The walls of their palaces were inlaid with the precious metals, with ebony and ivory, and the same materials were also employed for ornamenting the various articles of furniture; some of these are carved in the most elaborate manner. A visit to the Egyptian Room of the British Museum will afford an opportunity for the inspection of numerous articles of household furniture, and will give a better idea of the refinement of civilization to which this remarkable people had attained, at a very early period, than the most elaborate descriptions we could offer. There may be seen seats with turned legs, inlaid with ivory; high-backed chairs, some on lion-footed legs, inlaid with panels of darker wood, with lotus flowers of ivory; three-legged stools, with concave seats; orials, or rests for the head, some with the sides carved in bas-relief; feet and legs of chairs and couches, some turned; a cushion stuffed with feathers, stands for vases, fragments of chairs and stools, carved fragments from a chariot, a three-legged stand or table, various circular tables, mirrors, vases, baskets, lamps, culinary vessels, bowls, cups, boxes, spoons, tools, musical instruments, playthings, and pottery of all descriptions. Sir John Gardner Wilkinson, in his valuable and instructive work on the *Domestic Manners and Customs of the Ancient Egyptians*, has also afforded us the most ample and minute details of all these objects.

It appears that the furniture of Oriental dwellings, in the earliest ages, was generally very simple; that of the poorer classes consisted of but few articles, and those such only as were absolutely necessary. The interior of the more common and useful apartments was furnished with sets of large nails with square heads, like dice, and bent at the head, so as to make them cramp-irons; a specimen of these may be seen in the British Museum. In modern Palestine, the plan is to fix nails or pins of wood in the walls, while they are still soft, in order to suspend such domestic articles as are required; since, consisting altogether of clay, they are too frail to admit of the operation of the hammer. To this custom there is an allusion in Ezra 9. 8, and Isaiah 22. 23. On these nails were hung their kitchen utensils or other articles.

Instead of chairs, they sat on mats or skins; and the same articles, on which they laid a mattress, served them instead of bedsteads, while their upper garment was used for a covering. Sovereigns had chairs of state, or thrones with footstools. (Exod. 22. 26, 27; Deut. 24. 12.) The opulent had (as those in the East still have) fine carpets, couches, or divans and sofas, on which they sat, lay, and slept. (2Sam. 17. 28; 2Kings 4. 10.) They have also a great variety of pillows and bolsters, with which they support themselves when they wish to take their ease, and there is an allusion to these in Ezekiel 13. 18. In later times these couches were splendid, and the frames inlaid with ivory, (Amos 6. 4,) which is very plentiful in the East, and the carvings rich and perfumed. (Prov. 7. 16, 17.) On these sofas, in the latter ages of the Jewish state, for before the time of Moses it appears to have been the custom to sit at table, (Gen. 43. 33,) they universally reclined when taking their meals. (Amos 6. 4; Luke 7. 36-38.)

Anciently splendid hangings were used in the palaces of the Eastern monarchs, embroidered with needlework, and ample draperies were suspended over the openings in the sides of the apartments, for the two-fold purpose of affording air, and of shielding them from the sun. Of this description were the costly hangings of the Persian sovereigns, mentioned in Esther 1. 6, which passage is confirmed by the statements of Quintus Curtius, relating to their superb palace at Persepolis.

In the more ancient periods other articles of necessary furniture were both few and simple. Among these were a hand-mill, a kneading-trough, and an oven. Besides kneading-troughs and ovens they must have had various kinds of earthenware vessels, especially pots to hold water for their several ablutions. In later times, baskets formed an indispensable article of furniture to the Jews. (See BASKET.) Large sacks are still, as they anciently

were, (Gen. 44. 1-3; John 9. 11,) employed for carrying provision and baggage of every description.

The domestic utensils of the Orientals in the present day are nearly always of brass; those of the ancient Egyptians were chiefly of bronze or iron. Bowls, cups, and drinking-vessels of gold and silver were used in the courts of princes and great men. (Gen. 44. 2, 5; Kings 10. 21.) Some elegant specimens of these are given in the paintings of the tombs of Egypt. (See BOWLS.) Bottles were made of skins, which are chiefly of a red colour. (Exod. 25. 5.) (See BOTTLE.) Apartments were lighted by means of lamps, which were fed with olive oil, and were commonly placed upon elevated stands. (Matt. 5. 15.) Those of the wise and foolish virgins (Matt. 25. 1-10) were of a different sort; they were a kind of torch or flambeau, made of iron or earthenware, wrapped about with old linen, moistened from time to time with oil, and were suitable for being carried out of doors. See LAMP.

FURROWS are openings in the ground made by a plough or other instrument. The sacred writers sometimes borrow similitudes from the furrows of the field, as, "I will make Judah plough, and Jacob shall break the clods and form the furrows." (Hosea 11. 12.)

"If my land cry against me, or the furrows thereof complain," says Job, (31. 38,) that is, "If I have employed the poor to till my ground without paying them for my labour;" upon which Roberts observes, "Does a man through idleness or meanness neglect to cultivate, or water, or manure his fields and gardens, those who pass that way exclaim, 'Ah! these fields have good reason to complain against the owner.' 'Sir, if you defraud these fields, will they not defraud you?' 'The fellow who robs his own lands, will he not rob you?' 'These fields are in great sorrow, through the neglect of their owner.'"

GAAL, the son of Ebed, who raised a revolt in Shechem against Abimelech, the son of Gideon; but being defeated by the latter, he was compelled to take to flight. (Judges 9. 26-41.)

GAASH, a hill of Ephraim, on which was the tomb of Joshua. (Josh. 24. 30.) At the foot of this hill, probably, were the brooks or valleys of Gaash, mentioned in 2Samuel 23. 30.

GABA or GEBA, a town belonging to the tribe of Benjamin, and one of the Levitical cities. (Josh. 18. 24; 21. 17.)

GABBATHA, *γαββαθα*, a Syro-Chaldaic word meaning "the back," that is, an elevated place, probably, or tribunal, occurring in John 19. 13, where it is explained by the Greek *λιθοστρωτον*, a tessellated pavement. It was a place in Pilate's palace at Jerusalem, from which he pronounced the sentence of crucifixion against Our Lord. It was a kind of terrace, gallery, or balcony, paved with stone or marble, and adorned by a balustrade.

GABRIEL, *גבריאל* (*God is my strength*, or *The might of the strong God*), an angel four times mentioned in Holy Scripture; twice in the Book of Daniel, as having been commissioned by the Lord to instruct that prophet, and twice in the Gospel of St. Luke, as having been sent to the Virgin to make known to her the approaching birth of Our Saviour. From the passage in St. Luke (1. 19,) "I am Gabriel that stand in the presence of God," it would appear that this angel is one of great dignity. The Jews had a tradition, as may

be seen by the Apocryphal Book of Tobit, that there were seven spirits, the chief among the heavenly host who stood in the presence of God continually, two of whose names are given to us in the inspired record, viz., Gabriel and Michael; another is found in the Apocryphal writings, viz., Raphael; and Jewish tradition has supplied the rest. This tradition, that is, of the seven spirits, is by some thought to be confirmed by the Revelation of St. John, (ch. 16.) The Mohammedans express a great veneration for Gabriel, considering him in an especial manner as the enemy of the Jews on account of their having rejected the Messiah, whom this angel was particularly honoured in serving; both the Talmud and the Koran are filled with fables concerning him. D'Herbelot, *Bibliothèque Orientale*.

I. GAD, *גד* a son of Jacob, by Zilpah, Leah's maid. Of the history of this patriarch little or nothing is known; the tribe descended from him had its inheritance among the rest, but was never very distinguished. The name *גד* has occasioned much trouble to commentators. Our translation says, (Gen. 30. 11,) "And Leah said, A troop cometh, and she called his name Gad." The word, however, signifies not only a troop, but also a single soldier, and is besides the name of a false god. Now as Laban was at all events given to divination, and used teraphim, and was probably addicted to astrology, and his daughters are known to have followed his example, there are two ways in which the exclamation of Leah may be understood; one would be, "A soldier cometh," meaning, that from some species of divination she foresaw a successful military career before the newly

born infant; another, "by the assistance of Gad," that is, by the aid of Gad have I got this son. The Septuagint, the Vulgate, and Taverner's Bible, give the meaning of the phrase simply, "good fortune." It is to be observed, however, that though Selden and many other writers contend for a Syrian god whom they called Gad, yet they have no further ground for it than the very passage now under consideration. It is contended that Gad is the planet Jupiter, and as the Jews call the planet under whose presiding influences any person first sees the light, **גד** **מסול** **טוב** *masol tob*, and at the marriage of their daughters present them with a ring, on which the words *masol tob* (good luck) are engraved, the passage would merely mean, that according to astrological superstition Gad was born under the dominion of Jupiter. D'Herbelot; Lightfoot; Christmas's *Universal Mythology*.

II. The name of a prophet, the friend of David, whom he faithfully followed during the persecutions of Saul. After David's establishment on the throne of Israel, Gad was commissioned to propose to him one of three scourges which was to punish the sinful numbering of the people; and afterwards directed him to build an altar in the threshing-floor of Araunah. (1Sam. 22. 5; 2Sam. 24.) He also transmitted to that monarch the Divine commands concerning the establishment of public worship. (2Chron. 29. 25.) Gad also wrote a history of David's reign. (1Chron. 29. 29.)

III. A district of Palestine which belonged to the tribe of that name, the descendants of Gad. When this tribe came out of Egypt they amounted to 45,650 males able to go forth to war. (Numb. 1. 25.) After the defeat of the kings of Og and Sihon, the Gadites are found in conjunction with the Reubenites, desiring to have their division in those conquered districts, alleging the necessity of providing accommodation for their cattle. Moses it appears granted their request, on the condition that they and the Reubenites would accompany the other tribes, and assist in the subjugation of the land beyond the Jordan. In Jacob's final blessing to his sons, Gad is thus mentioned, "A troop shall overcome him, but he shall overcome at the last," (Gen. 49. 19;) and Moses in his last song celebrates Gad as "a lion which teareth the arm with the crown of the head." (Deut. 33. 20.)

The province allotted to this tribe was situated on the north side of Reuben, having the river Jordan on the west, the Ammonites on the east, and the half-tribe of Manasseh on the north. Its chief cities were Bethoron, (afterwards called Julius,) Debir, Jazer, Mahanaim, Mizpeh, Penuel, Rabbah or Rabboth, (afterwards called Philadelphia,) Succoth, and Tishbeh.

GADARA, a celebrated city of Palestine, situated in the half-tribe of Manasseh eastward of the lake of Tiberias, and the chief city of the Roman province of Perea. It was sometimes reckoned one of the cities of the Decapolis. Having fallen into ruins it was rebuilt by Pompey in favour of Demetrius Gadarensis, his manumitted servant according to Josephus, and Polybius mentions it as being strongly fortified. The inhabitants being rich sent legates to Vespasian, when he advanced against Judæa, and gave up this strong city to him.

"There is reason to believe," says Seetzen, "that the modern town of M'Kess, or Oom Kais, is the ancient Gadara. This town is situated on the southern bank of a river called Shariat Manadra, which falls into the river Jordan below the lake of Tiberias. It was formerly a large and opulent town, proofs of which are still visible in remnants of marble columns; in great numbers of sarcophagi, ornamented with bas-relief, and with carved work and garlands, which are still tolerably perfect. Many

very remarkable caverns are seen here, which serve as places of retreat for families of Arabs. The country bears the name of Al-jedur, which is probably derived from Iddar or Gadara." The remains of the warm-baths for which this place was anciently celebrated, and also of the tombs, (among which the Gadarene demoniac is supposed to have abode,) are still to be seen; they are almost all inhabited, and the massive stone-doors, usually about five or six inches thick, which originally inclosed them, still move on their hinges, or open and shut at the option of their present owners.

Lord Lindsay observes, "Besides the foundation of a whole line of houses, there are two theatres on the north and west sides of the town,—the former quite destroyed, but the latter in very tolerable preservation, and very handsome. Near it the ancient pavement, with wheel tracks of carriages, is still visible. Broken columns and capitals lie in every direction. The modern inhabitants of this place are as inhospitable as they were in the time of Jesus Christ."



Coin of Gadara.

GADARENES, COUNTRY OF THE, a district or province thus called from Gadara its capital, into which Our Saviour entered and was met by a person having an "unclean spirit." (Mark 5. 1, 2.) St. Matthew mentions two persons possessed with devils, hence it is probable that one was more remarkable than the other, as St. Mark and St. Luke only mention one. This country is also termed the Country of the Gergesenes, (Matt. 8. 28,) because it was situated between the two cities of Gadara and Gergesa, the latter a place of some importance, although not so distinguished as the former.

The Evangelist says, that Our Saviour was met by "two possessed with devils coming out of the tombs, exceeding fierce, so that no man might pass by that way." (Matt. 8. 28.) The tombs of the East were generally caves dug out of the rock, in which robbers often lurked and sheltered themselves. "Along the borders of the lake of Gennesareth," says Dr. Edward Daniel Clarke, "may still be seen the remains of those ancient tombs hewn by the earliest inhabitants of Galilee in the rocks which face the water. Their existence at the present day, although not noticed by travellers in general, offers strong internal evidence of the accuracy of the evangelist, who has recorded the transactions of the demoniacs dwelling among the tombs."

"The account given of the habitation of the demoniac, from whom the legion of devils was cast out here," says Mr. Buckingham, "struck us very forcibly while we were ourselves wandering among rugged mountains, and surrounded by tombs, still used as dwellings by individuals and whole families of those residing here. A finer subject for a masterly expression of the passions of madness in all their violence, contrasted with the serenity of virtue and benevolence in Him who went about doing good, could hardly be chosen for the pencil of an artist; and a faithful delineation of the rugged and wild majesty of the mountain scenery here, on the one hand,

with the still calm waters of the lake, on the other, would give an additional charm to the picture."

I. GAIUS, a Macedonian who accompanied St. Paul on his travels, and was seized by the populace at Ephesus. (Acts 19. 29.)

II. A native of Derbe who accompanied St. Paul in his last journey to Jerusalem. (Acts 20. 4.) To him St. John is supposed to have addressed his Third Epistle.

III. An inhabitant of Corinth with whom St. Paul lodged, and in whose house the Christians were accustomed to meet. (Rom. 16. 23; 1Cor. 1. 14.)

GALATIA, a province of Asia Minor, bounded on the west by Phrygia, on the east by Cappadocia, on the north by Paphlagonia, and on the south by Pamphylia. Its precise limits are not easily ascertained, and these have been variously stated by geographers. This country derived its name from the Gauls, two tribes of whom, (the Trocmi and Tolistoboi,) with a tribe of the Celts, or according to Professor Hug, Germans, (the Tectosages,) finding their own country too small to support its redundant population, migrated thither after the sacking of Rome by Brennus; and mingling with the former inhabitants, and adopting the Greek language, the whole were called Gallo-Græci. During the reign of Augustus B.C. 26, Galatia was reduced to a Roman province, and was thenceforth governed by the Roman laws under the administration of a proprætor. The Galatæ consisted chiefly of three nations, independent of each other, but united in one common league; the smaller tribes were dependent on these three. Under the Roman emperors the province was enlarged; but under Constantine it was divided into several districts, the original Galatia again forming a distinct territory. Their principal cities were Ancyra, Tavium, and Pessinus; the latter of which carried on some commerce. Galatia was also the seat of colonies from various nations, among whom were many Jews who enjoyed considerable privileges; and from all these St. Paul appears to have made many converts to Christianity. (Gal. 1. 2; 1Cor. 16. 1; 2Tim. 4. 10; 1Peter 1. 1.)

The religion of the ancient Galatæ is described as being blended with many gross superstitions; like other Celtic nations they offered human sacrifices, devoting to this inhuman purpose their prisoners of war. Although reckoned a wild and barbarous people, it appears that they cultivated eloquence and were fond of music. They were a tall and valiant race. They fought generally almost naked, their principal weapons being a sword and buckler; and their attack is described as being so impetuous that they were usually victorious. The territory is now a part of the Turkish empire.

GALATIANS, EPISTLE TO THE. St. Peter is supposed to have visited Galatia before St. Paul, and to have preached to his Jewish countrymen then residing there; his Epistles being directed to the strangers scattered throughout Pontus, Galatia, &c. In the Acts of the Apostles, two distinct visits of St. Paul to the churches in this country appear to be clearly indicated; the first about A.D. 50, (Acts 16. 6;) and the second about the year 54 or 55, (Acts 18. 23,) when we find him visiting the Galatian converts in an official capacity, "strengthening," that is, confirming "the disciples." There is much difference of opinion among commentators concerning the date of this Epistle, some alleging that it was written in A.D. 52, and others in 57 or 58. There is, however, a passage in the outset

(Gal. 1. 6, 7,) which appears to fix the date with a considerable degree of probability: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel, which is not another; but there be some that trouble you, and would pervert the Gospel of Christ." Not long after St. Paul's first visit to this province, some Jewish Christians, probably converted by St. Peter, endeavoured to persuade the Galatians of the necessity of circumcision and of observing the Mosaic ritual. To accomplish their object, in which they met with considerable success, they unjustifiably urged the authority of the Apostles and presbyters at Jerusalem, alleging that St. Paul held an inferior commission derived from that church, and also that he had in some cases permitted circumcision. The great object of the Epistle was to counteract the impressions made by those teachers, and to re-establish the Galatians in the true doctrines of the Gospel. Hence it is written in the language of indignant complaint, reproaching them for being so credulous as to have listened for one moment to the false representations of those pretenders. It is thus evident that the Epistle was written shortly after the conversion of the Galatians; and if St. Paul was in the province in A.D. 51, in the course of his second, and again in A.D. 53 in his third, Apostolical journey, we may conclude that it was written in the interval between the two visits, and most probably in A.D. 52 while he was at Corinth, or, as Michaëlis conjectures, in Macedonia before he went to Corinth.

The genuineness of this Epistle has never been doubted. It is cited by the Apostolical fathers, Clement of Rome, Hermas, Ignatius, and Polycarp; and is declared to be authentic by Irenæus, Clement of Alexandria, Tertullian, Caius, and Origen, and by all subsequent writers. This Epistle was acknowledged to be genuine by the heretic Marcion, who reckoned it the earliest written of all St. Paul's letters, and accordingly placed it first in his *Apostolicon*, or collection of Apostolical writings. It appears that St. Paul wrote the Epistle with his own hand, and did not, as in other cases, employ a person to write to his dictation.

The object or design of the Epistle to the Galatians is similar to that of the Epistle to the Romans, its argument being to restrain the Christians of the province from submitting to the Mosaic law, and the subject discussed is the doctrine of justification by faith alone; yet the two Epistles differ materially in this respect. The Epistle to the Galatians (which was first written) was designed to prove against the Jews that men are justified by faith without the works of the law of Moses, which required perfect obedience to all its precepts, moral and ceremonial, under the penalty of the curse, from which the atonements and purifications prescribed by Moses had no power to deliver the sinner. On the contrary, in his Epistle to the Romans, St. Paul treats of justification on a more enlarged plan; his design being to prove against both Jews and Gentiles, that neither the one nor the other can be justified meritoriously by performing the works of the Law—that is, the works enjoined by the Law of God, which is written on men's hearts: but that all must be justified gratuitously by faith through the obedience of Christ. The two Epistles, therefore, taken together, form a complete proof, that justification is not to be obtained meritoriously, either by works of morality, or by rites and ceremonies, though of Divine appointment; but that it is a free gift, proceeding entirely from the mercy of God, to those who are qualified by faith to receive it.

The contents of the Epistle may be summed up in a brief manner. After the usual salutation in the name of himself and of the brethren who were with him, in

which he asserts his Apostolical commission, that he was an "Apostle, not of men, neither by men, but by Jesus Christ, and God the Father, who raised him from the dead." St. Paul shows, by a summary recapitulation of the leading events of his own life, that he received the Gospel not from man, but by immediate revelation from God, that he entered upon his ministry by Divine appointment, without any instruction from those who were members of the Apostolical college before him, or even at first holding any direct communication with them; and that he afterwards conferred with the heads of the church at Jerusalem, and was by them, after the fullest conviction and deliberation, acknowledged to be an Apostle, equal in power and authority to themselves, through the especial grace of God. He says, that he was previously "unknown by face unto the churches of Judæa which were in Christ; but they had heard only, that he which persecuted us in times past now preached the faith which he once destroyed; and they glorified God in me." Having thus sufficiently proved the Divine authority of his apostleship, St. Paul proceeds to refute the imputation of inconsistency with which he had been charged, by showing that he had always opposed the Judaizing Christians, and in particular, that he had withstood and reproved St. Peter at Antioch, who, through fear of the Jewish converts, had refused to associate with those of the Gentiles. The Apostle contends that he had always maintained that the Gospel was alone able to save those who believe it; "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ;" and declaring that "if righteousness come by the law, then Christ is dead in vain." The moral and spiritual nature of the Gospel is pointed out, and the Epistle is concluded with a variety of directions and precepts tending to the cultivation of practical virtue, and authoritatively binding on the Christian church in every age throughout the whole world.

This Epistle is written with great energy and force of language, and at the same time affords a fine instance of St. Paul's skill in managing an argument. Though the erroneous doctrines of the Judaizing teacher and his followers, as well as the calumnies which they spread for the purpose of discrediting him as an Apostle, doubtless occasioned great uneasiness of mind to him and to the faithful in that age, and did considerable injury among the Galatians, at least for a period; yet, ultimately, these evils have proved of no small service to the Church in general. For, by obliging the Apostle to produce the evidences of his apostleship, and to relate the history of his life, especially after his conversion, we have obtained the fullest assurance that he really was an Apostle, called to be an Apostle by Jesus Christ himself, and acknowledged to be such by those who were Apostles before him; consequently, we are assured that our faith in the doctrines of the Gospel, as taught by him, (and it is he who has taught the peculiar doctrines of the Gospel most fully,) is not built on the credit of man, but on the authority of the Spirit of God, by whom St. Paul was inspired in the whole of the doctrine which he has delivered to the world.

As this letter was directed to the churches of Galatia, Dr. Macknight is of opinion, that it was to be read publicly in them all. He thinks, that it was in the first instance sent by Titus to the brethren in Ancyra, the chief city of Galatia, with an order to them to communicate it to the other churches, in the same manner as the First Epistle to the Thessalonians was appointed to be read to all the brethren in that city, and in the province of Macedonia.

GALBANUM, חלבנה *hhebinah*; Septuagint, χαλβανη; Vulgate, *galbanum*; (Exod. 30. 34;) a gum of a strong odour; the produce of a species of bubon, though not perhaps of the *B. galbanum*. The hubon belongs to the umbelliferous family of plants, of which the hemlock and parsley may serve as examples. It now comes from Turkey in soft, pliant, and pale-coloured masses.

GALILEE, Γαλιλαία, a province of Palestine. It is first mentioned in the Book of Joshua, (20. 7,) as גליל הנגליל *Ha-Galil*, and גליל הנגליל *Galil ha-goiim*, (Isai. 8. 23.) the district of the (heathen) people, and seems to have varied in its limits at different periods. It is divided by the rabbins into the Upper, the Lower, and the Valley; but Josephus, who was the governor of the province, divides it into the Upper and Lower Galilee only, and says that the boundaries of all Galilee were, on the north Syria, on the west Phœnicia, on the south Samaria, and on the east the sea of Gennesareth and the river Jordan. In the times of the New Testament, Galilee was the third division of the Holy Land, the other two being Judæa and Samaria. Solomon presented twenty of its cities to Hiram, who rejected the gift. (1 Kings 9. 11, 12.) It was ravaged by Tiglath-Pileser, and its inhabitants carried into captivity. (2 Kings 15. 29.)

Upper Galilee abounded in mountains; and from its vicinity to the cities of Tyre and Sidon it is called the coasts of Tyre and Sidon. (Mark 7. 31.) The principal city in this region was Cæsarea Philippi; through which the main road lay to Damascus, Tyre, and Sidon. Lower Galilee was situated in a rich and fertile plain, between the Mediterranean Sea and the lake of Gennesareth; according to Josephus, this district was very populous, containing upwards of two hundred cities and towns. The principal cities of Lower Galilee, mentioned in the New Testament, are Tiberias, Chorazin, Bethsaida, Nazareth, Cana, Capernaum, Nain, Cæsarea of Palestine, and Ptolemais. The inhabitants were active, industrious, and warlike, and noted for their zealous attachment to the Jewish religion. Galilee is very frequently mentioned in the evangelical history. To Nazareth in Lower Galilee the infant Saviour was brought by Joseph, when he returned from the exile caused by Herod's cruelty, and here he resided until his baptism by John. (Matt. 2. 22, 23; 3. 13; Luke 2. 39, 51; 3. 21.) Hither he returned after his baptism and temptation, (Luke 4. 14;) and after his entrance on his public ministry, though he often went into other provinces, yet so frequent were his visits to this country, that he was called a Galilean. (Matt. 26. 69.) Galilee being very populous, Our Lord had many opportunities of doing good; and being out of the reach of the priests at Jerusalem, he seems to have preferred it as his abode. To this province Our Lord commanded his Apostles to come and converse with him after his resurrection, (Matt. 28. 7, 16,) and of this country most, if not the whole of his Apostles were natives, whence they are all styled by the angels "men of Galilee." (Acts 1. 11.)

The Galileans spoke an unpolished and corrupt dialect of the Syriac, confounding and using *Y ain* for *N aleph*, *Ṣ caph* for *Ḳ beth*, *Ṭ tau* for *Ḍ daleth*, and they also frequently changed the gutturals. This probably proceeded from their frequent communication and intermixture with the neighbouring nations. It was this corrupt dialect that led to the detection of St. Peter as one of Christ's disciples. (Mark 14. 70.) The Galileans are repeatedly mentioned by Josephus as a turbulent and rebellious people, ready upon every occasion to disturb the Roman authority. They were particularly for-

ward in an insurrection against Pilate himself, who resorted to a very summary mode of punishment by causing a party of them to be treacherously slain during one of the great festivals, when they came to sacrifice at Jerusalem. This character of the Galileans explains the expression in St. Luke's Gospel, (13. 1,) "Whose blood Pilate mingled with their sacrifices;" and also accounts for the abrupt question of Pilate, when he heard of Galilee, and asked if Jesus were a Galilean. (Luke 23. 6.) Our Lord was accused before him of seditious practices, and of exciting the people to revolt; when, therefore, it was stated, among other things, that he had been in Galilee, Pilate caught at the observation, and inquired if he were a Galilean; having been pre-

judged against the inhabitants of that district by their frequent commotions, and being, on this account, the more ready to receive any charge which might be brought against that obnoxious community.

Galilee of the Nations, or of the Gentiles, mentioned by the prophet Isaiah, (9. 1,) and Matthew, (4. 15,) is by some commentators supposed to be Upper Galilee, either because it bordered on Tyre and Sidon, or because the Phœnicians, Syrians, Arabs, &c., were to be found among its inhabitants. Professor Robinson and others, however, suppose that the whole of Galilee is intended, and is so called because it lay adjacent to idolatrous nations.



Sea of Galilee, near Tiberias.

GALILEE, SEA OF, was so called from its situation on the eastern borders of that division of Palestine. The river Jordan flows through it, and it was anciently called the sea of Chinnereth, (Numb. 34. 11,) or Chinneroth, (Josh. 12. 3,) from its vicinity to the town of that name; afterwards the water of Gennesar, (1 Mac. 11. 67;) and in the time of Our Saviour, the lake of Gennesareth, (Luke 5. 1,) and also the sea of Tiberias, (John 6. 1; 20. 1,) from the contiguous city of Tiberias. The lake spreads its transparent waters over all the lower territory, extending from the north-east to the south-west. The waters of the northern part of this lake are said to abound with fish, which illustrates the propriety of Our Lord's parable of the net cast into the sea. (Matt. 13. 47, 48.) The fish are said to be delicious; there is not much variety, but the best sort is the most common; it is a species of bream, equal to the finest perch. See **FISH; FISHING**.

The Jewish historian says that the lake is about one hundred and forty furlongs in length, and forty in breadth, and Pliny states this lake to be sixteen miles in length by six miles in breadth. Mr. Buckingham, who beheld it in 1816, says, "Its waters are still as sweet and temperate as ever, and the lake abounds with great numbers of fish. The appearance of the lake as seen from Capernaum is still grand; its greatest length runs nearly north and south from twelve to fifteen miles; and its breadth seems to be in general from six to nine miles. The barren aspect of the mountains on each side, and the total absence of wood, give, however, a cast of dullness to the picture; and this is increased to melancholy by the dead calm of its waters, and the silence which reigns throughout its whole extent, where not a boat or

vessel of any kind is to be found. The waters of this lake lie in a deep basin, surrounded on all sides by lofty hills, excepting only the narrow entrance and outlets of the Jordan at each extremity, for which reason long-continued tempests, from any one quarter, are unknown here; and this lake, like the Dead Sea, with which it communicates, is, for the same reason, never violently agitated for any length of time. But the same local features render it occasionally subject to whirlwinds, squalls, and sudden gusts from the hollow of the mountains, which, as in every other similar basin, are of momentary duration, and the most furious gust is instantly succeeded by a calm." The Evangelist records this feature of the sea of Galilee: "And they launched forth; but as they sailed, Jesus fell asleep, and there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy; and they came to him and awoke him, and said, 'Master, master, we perish.' Then he arose, and rebuked the wind, and the raging of the water, and there was a calm." (Luke 8. 23, 24.)

Dr. Edward Daniel Clarke, who visited this lake a few years before Mr. Buckingham, describes it as "longer and finer than our Cumberland and Westmoreland lakes, although perhaps it yields in majesty to the stupendous features of Loch Lomond in Scotland. The lake of Locarno in Italy comes nearest to it in point of picturesque beauty, although it is destitute of anything similar to the islands by which that majestic piece of water is adorned. It is inferior in magnitude, and perhaps in the height of its surrounding mountains, to the lake Asphaltites, (from which it is distant seventy-five miles,) but its broad and extended surface, covering the

bottom of a profound valley, environed by lofty and precipitous eminences, added to the impression of a certain reverential awe under which every Christian pilgrim approaches it, gives it a character of dignity unparalleled by any similar scenery."

"Tiberias," says Mr. Carne, "is a scene where nature seems still to wear as sublime and lovely an aspect as in the days when it drew the visitations and mercies of the Lord. No curse rests on its shores as on those of the Dead Sea, but a hallowed calm and a majestic beauty irresistibly delightful. The fish it contains have a most delicious flavour, and are much the size and colour of a mullet. The boats used on it are in some seasons of the year exposed to the sudden squalls of wind which issue from between the mountains. The water is perfectly sweet and clear. The Jordan is seen to enter it at its northern extremity, and its course is distinctly visible throughout the whole extent of the lake. The range of mountains forming its eastern shore is very lofty; their steep and rocky sides are barren. The western shore, where the town of Tiberias stands, is lower, but its picturesque hills, divided by sweet valleys, are covered with a rich carpet of verdure, yet almost destitute of trees. The side to the southern end of the lake is very pleasant where the Jordan flows out of it. An ancient bridge, the ruined and lofty arches of which still stand in the river, adds much to the beauty of this scene. We bathed here in the Jordan, which issues out in a stream of about fifty feet wide, and flows down a rich and deserted valley, enclosed by bare and lofty mountains. The stream is here clear and shallow, but soon becomes steep and rapid. Yet, with all the charms of its situation, the air round the lake during the summer is close and sultry. Of all places in Palestine, however, a stranger would fix his residence here, as a situation on any of the verdant hills would be exempt from the often oppressive air of its banks."

Lamartine thus beautifully expresses his reflections on beholding the lake:—"We mounted our horses to ride as far as the limit of the sea of Tiberias, the sacred borders of the fine lake of Gennesareth. On our left a chain of peaked hills, black, barren, hollowed in profound ravines, and spotted at various distances by immense isolated volcanic stones, extending the whole length of the western coast, and advancing in a sombre and naked promontory to nearly the middle of the sea, hid from us the city of Tiberias at the extremity of the lake on the side of Lebanon. The Man Divine—Incarnate Divinity—had with his mortal eyes seen this sea—these waves—these hills—these stones; or rather, this sea, these hills, these stones had seen him. He had trodden a hundred times that path on which I now respectfully walked; his feet had raised that same dust which mine now raised. During the three years of his Divine mission, he went and came, without ceasing, from Nazareth to Tiberias, from Tiberias to Jerusalem. He had sailed in the barks of the fishermen of the sea of Galilee. He calmed its tempests, he walked on its waves, giving his hand to the Apostle of little faith, like me—a celestial hand, of which I had greater need than he had, in the tempest of opinion, and of thoughts more terrible. The great and mysterious scene of the Gospel passed, in fact, entirely on this lake, and the mountains which surround and overlook it. Behold Emmaus, where he chose at hazard his disciples amongst the meanest of mankind, to testify that the strength of his religion was in the doctrine itself and not in its powerless organs. Behold Tiberias, where he appeared to St. Peter—behold Capernaum—behold the mountain where he delivered the fine sermon—behold that on which, as God, he manifested the heavenly beatitudes—behold that on which he said,

'I have compassion on the people,' and multiplied the loaves and fishes, even as his word creates and multiplies life in the soul—behold the gulf of the miraculous fishing—behold, to conclude, the country that Christ preferred on earth; that which he has chosen for the exordium of his mysterious drama; that wherein, during his obscure life of thirty years, he had his parents and his friends according to the flesh; that wherein nature, of which he had the key, appeared to him with the greatest charms—behold these mountains, whence he saw, like us, the sun rise and set in revolutions which measured so rapidly his mortal days: here did he successively repose, meditate, pray, and cultivate love to God and benignity to man."

Stephens, in his journey along the shore, observes, "I thought to enhance the interest of this day's journey, by making my noon-day meal from the fish of the lake of Gennesareth; and having on my way up seen a net drying on the shore, I aroused the sleepy Arabs, and they had promised to throw it in for me; but when I returned I found that, like Simon Peter, and the sons of Zebedee, 'they had toiled all the day, and had caught nothing.' Elliot and his friend were, however, more fortunate. They halted at the same place, (near the presumed site of Bethsaida,) and requested a man to throw his line and let them taste the produce of the lake. In a few minutes each of them was presented with a fish broiled on a plate of iron, according to the custom of the country, and wrapped in a large wafer-like cake, a foot in diameter, of which one was spread as a table-cloth, and two others served for napkins. "Thus," observes the traveller, "we made a repast on the banks of the sea of Tiberias, of what was almost literally 'five loaves and two small fishes.'"

GALILEANS. In A.D. 12, about the time that Archelaus was deprived of his government, a new sect arose among the Jews, called Galileans. Judæa, which had then become a Roman province, was added for civil purposes to Syria, over which Quirinus was governor, who proceeded to levy a tax for the support of the Roman establishments. One Judas of Galilee, otherwise called Gaulonitis, in company with Zadok, a Sadducee, publicly taught that such taxation was repugnant to the law of Moses, according to which the Jews, they maintained, had no king but God. In other respects, his doctrines appear to have been the same as those of the Pharisees. The tumults raised by this man were suppressed, (Acts 5. 37,) but his followers, who were called Galileans, continued secretly to propagate them, and to make proselytes, whom they required to be circumcised. As the same restless disposition and seditious principles continued to exist at the time when the apostles Paul and Peter wrote their Epistles, they took occasion thence to inculcate upon Christians (who were at that time generally confounded with the Jews) the necessity of obedience to civil authority. (Rom. 13. 1; 1Tim. 2. 1; 1Peter 2. 13.)

GALL, גַּלְיָה and רֹשׁ רֹשׁ, (Deut. 29. 18,) a poisonous plant, excessively bitter, which grows in the field, (Hosea 10. 4,) and bears a poisonous berry. (Deut. 32. 32.) Some commentators suppose this plant to be the *Momordica elaterium*, which produces fruit that is intensely bitter and violently purgative. Michaëlis supposes it to be the nightshade, and others the *Lolium tremulentum*. It is evident, from the first-mentioned passage, that some herb or plant is intended of a malignant or nauseous kind. It is there joined with לעֲנָה *laanah*, "wormwood," and in the margin of our version is explained to be "a poisonous herb." In Psalm 69. 21,

which is generally considered a prophecy of Our Saviour's sufferings, it is said, "They gave me gall (*rosh*) for my meat;" and accordingly it is recorded in the Gospel, "They gave him vinegar to drink mingled with gall," (Matt. 27. 34;) but in the parallel passage in St. Mark it is said to be "wine mingled with myrrh." (ch. 15. 23.) From whence it is probable that the word may be used as a general name for whatever is exceedingly bitter; and consequently, when the sense requires it, may be put for any bitter herb or plant.

GALLERIES. The word *רהטים* *rahatim*, (Cantic. 7. 5,) translated "galleries," but meaning turns, windings, probably refers to braids of hair, as the peculiar head-dress of the bride.

The other word, rendered in our version "gallery," *אֶתִיק* *attik*, refers to an Oriental house; it is an obscure term, and occurs in Ezekiel 41. 15, 16, and 42. 3, only. Gesenius says it was probably a pillar, or an ornament belonging to it. The Targum has *אֶתִיק* *atteek*, which may refer to beautiful or shining ornaments.

GALLEY. See SHIP.

GALLIM. See EGLAIM.

GALLIO, a proconsul of Achaia. He was the elder brother of the philosopher Seneca, and was called Marcus Amnæus Novatus; but took the name of Gallio, after being adopted into the family of Lucius Junius Gallio. The evangelist Luke, in Acts 18. 14-16, gives an honourable character of the temper and manners of Gallio, and this account is confirmed by the celebrated Seneca, his brother, who represents him as a man of a sweet and gentle disposition, and of much generosity and virtue. Gallio is styled, in our translation, the deputy, but in the original Greek, the proconsul of Achaia. The accuracy of St. Luke in this instance is very remarkable. In the partition of the provinces of the Roman empire, Macedonia and Achaia were assigned to the people and senate of Rome; but in the reign of Tiberius they were at their own request transferred to the emperor. In the reign of Claudius, A.D. 44, they were again restored to the senate, after which time proconsuls were sent into this country. St. Paul was brought before Gallio A.D. 52 or 53; consequently he was proconsul of Achaia, as St. Luke expressly terms him. There is likewise a peculiar propriety in the name of the province, of which Gallio was proconsul. The country subject to him was all Greece; but the proper name of the province among the Romans was Achaia, as appears from various passages of the Roman historians, and especially from the testimony of the Greek geographer Pausanias, which are given at length by Dr. Lardner, in his *Credibility of the Gospel History*.

GALLOWES, *גַּלּוּס* *its*, a post, or gibbet, rendered in Esther 6. 4, "gallows," but in Gen. 40. 19, and Deut. 21. 22, "tree." Hanging appears to have been a punishment practised among the Egyptians and other ancient nations, as well as among the Hebrews. See PUNISHMENTS.

GAMALIEL, an ancient doctor of the Law, under whom St. Paul was educated. (Acts 5. 24; 22. 3.) He was a Pharisee, and possessed great influence among the Jews. It is said he was the grandson of the celebrated Hillel, uncle to Nicodemus, and for thirty-two years president of the Jewish Sanhedrin. The family of Gamaliel was so distinguished as to enjoy privileges of a peculiar kind, especially in relation to the study of Greek literature, which was generally prohibited among the

Jews. St. Peter having been brought before the assembly of rulers, Gamaliel moved that the Apostles should retire; and then advised the assembly to take heed what they intended to do touching these men, and to treat them with lenity. Gamaliel's advice was followed, and the Apostles were liberated. (Acts 5. 34.)

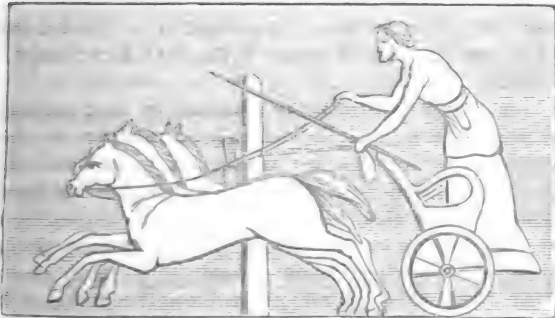
GAMES. Among the great changes which were effected in the manners and customs of the Jews subsequently to the time of Alexander the Great, may be reckoned the introduction of gymnastic sports and games, in imitation of those celebrated by the Greeks. These amusements they carried with their victorious arms into the various countries of the East; the inhabitants of which, in imitation of their masters, addicted themselves to the same diversions, and endeavoured to distinguish themselves in the same exercises. The prodigate high-priest Jason, (a brother of the high-priest Onias III, whose name was Jesus, but had assumed the Greek name Jason,) first introduced, in the reign of Antiochus Epiphanes, B.C. 174, public games at Jerusalem, where he erected a gymnasium, or "place for exercise, and for training up of youth in the fashions of the heathen." (2Macc. 4. 9.) The only apparent purpose of these athletic exercises was the strengthening of the body, but the real design went to the gradual changing of Judaism for heathenism. The games, besides, were closely connected with idolatry, for they were generally celebrated in honour of some pagan god. The innovations of Jason were, therefore, extremely odious to the more pious part of the nation, and even his own adherents did not enter fully into all his views. In the following year, games were celebrated in the presence of Antiochus Epiphanes, at Tyre, in honour of Hercules, and Jason sent thither some Jews of his own party, on whom he had conferred the citizenship of Antioch, with three hundred talents, as an offering to the god. But the deputies had still too much sense of religion remaining to obey their instructions, and they devoted the money to the building of ships of war. (2Macc. 4. 18-20.)

These games produced a demoralizing effect upon the Jews; for even the very priests, neglecting the duties of their sacred office, hastened to be spectators of these unlawful sports, and were ambitious of obtaining the prizes awarded to the victors. The restoration of Divine worship, and of the observance of the Mosaic laws and institutions, under the Maccabæan princes, put an end to these spectacles; they were, however, renewed by Herod, who, in order to ingratiate himself with the Emperor Augustus, B.C. 7, built a theatre in Jerusalem, and also a capacious amphitheatre without the city in the plain, and who also erected similar edifices at Cesarea, and appointed games to be solemnized every fifth year, which was done with great splendour, and amid a vast concourse of spectators, who were invited by proclamation from the neighbouring countries. Josephus, in his narrative of these circumstances, is not sufficiently minute to enable us to determine with accuracy all the exhibitions which took place on these occasions. But we may collect that they consisted of wrestling, chariot racing, music, and combats of wild beasts, which either fought with one another, or with men who were under sentence of death.

But the most splendid and renowned solemnities which ancient history has transmitted to us, were the Olympic games. Historians, orators, and poets, abound with references to them, and the finest imagery is borrowed from these celebrated exercises. "These games were solemnized every fifth year by an immense concourse of people from distant parts of the world. They were celebrated with the greatest pomp and magnificence; hecatombs of victims were slain in honour of the immor-

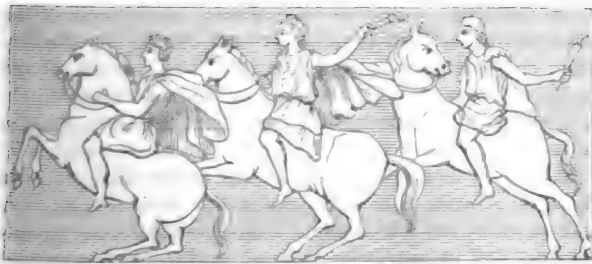
tal gods; and Elis was a scene of universal festivity and joy. There were other public games instituted, as the Pythian, Nemean, Isthmian, which could also boast of the valour and dexterity of their combatants, and show a splendid list of illustrious names, who had, from time to time, honoured them with their presence; but the lustre of these, though maintained for a series of years, was obscured, and almost totally eclipsed by the Olympic. We find that the most formidable and opulent sovereigns of those times were competitors for the Olympic crown. We see the kings of Macedon, the tyrants of Sicily, the princes of Asia Minor, and at last the lords of Imperial Rome, and emperors of the world, incited by a love of glory, enter their names among the candidates, and contend for the envied palm; judging their felicity completed if they could but interweave the Olympic garland with the laurels they had purchased in fields of blood.

The Olympic exercises principally consisted in running,



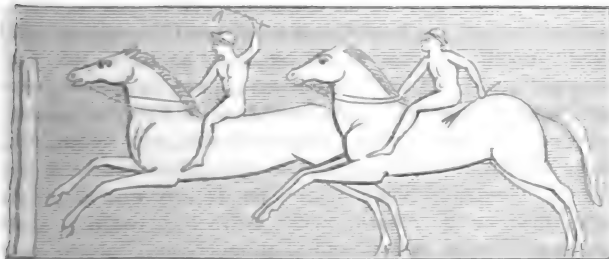
Olympic Games*. The Chariot Race.

wrestling, and the chariot race, for leaping, throwing the dart and discus, were parts of that they called the Pentathlon. The candidates were to be freemen, and persons of unexceptionable morals: a defect in legitimacy, or in



The Torse Race.

personal character, totally disqualified them. It was indispensably necessary for them previously to submit to a severe regimen. At their own houses they prescribed themselves a particular course of diet; and the laws



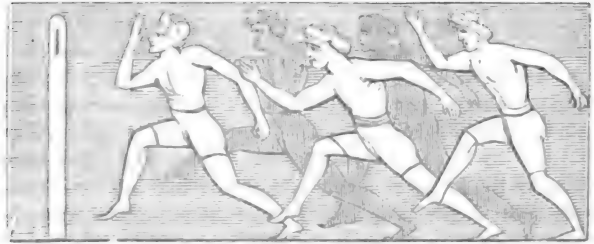
The Horse Race.

required them, when they had given in their names to be enrolled in the list of competitors, to resort to Elis, and reside there thirty days before the games commenced; where the regimen and preparatory exercises were regulated and directed by a number of illustrious persons, who were appointed every day to superintend them. This form of diet they authoritatively prescribed, and religiously inspected, that the combatants might

* All copied from ancient paintings or sculptures.

acquit themselves in the conflict in a manner worthy the solemnity of the occasion. There are numerous passages in the Greek and Roman classics which make mention of that extreme strictness and temperance which the candidates were obliged to observe.

After the preparatory discipline, on the day appointed for the celebration, a herald called over their names, recited to them the laws of the games, encouraged them to exert all their powers, and enlarged upon the blessings and advantages of victory. He then introduced the competitors into the stadium, led them around it, and with a loud voice demanded if any one in that assembly could charge any of the candidates with being infamous in his life and morals, or could prove him a slave, a robber, or illegitimate. They were then conducted to the altar; and a solemn oath extracted from them that they would observe the strictest honour in the contention. Afterwards, those who were to engage in the foot race were



The Foot Race.

brought to the barrier, along which they were arranged, and waited in all the excess of ardour and impatience for the signal. In all these athletic exercises, the combatants contended naked; for though at first they wore a scarf round the waist, yet an accident once happening, this was in future adjudged to be laid aside.

Chaplets, composed of the sprigs of a wild olive, and branches of palm, were publicly placed on a tripod in the middle of the stadium, full in the view of the competitors. Near the goal was erected a tribunal, on which sat the presidents of the games, called Hellanodics, personages venerable for their years and characters, who were the sovereign arbiters and judges of these contentions, and with strict justice conferred the crown.

The various particulars here specified explain and illustrate various passages in the New Testament, the beauty, energy, and sublimity of which consist in the metaphorical allusions to these games. Thus the writer of the Epistle to the Hebrews, (an epistle which, in point of composition, may vie with the purest of the Greek classics,) says, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us: looking unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the Majesty on high. For consider him that endured such contradiction of sinners against himself, lest you be wearied, and faint in your minds. Wherefore lift up the hands that hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way." (Heb. 12. 1-3, 12, 13.)

In allusion to the assembly which was convened to be spectators of these celebrated games, the Apostle places the Christian combatant in the midst of a most august and magnificent tribunal, composed of all those great and illustrious characters whom in the preceding chapter he had enumerated, the imagined presence of whom should fire him with a virtuous ambition, and animate him with unconquered ardour to run the race that was

set before him. The following passage in St. Paul's First Epistle to the Corinthians abounds with terms borrowed from the Greek stadium. "Know ye not that they who run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means when I have preached the Gospel to others, I myself should be a cast-away." (1Cor. 9. 24-27.) Know ye not that in the Grecian stadium great numbers run with the utmost contention to secure the prize, but that only one person wins and receives? With the same ardour and perseverance do you run, that you may seize the garland of celestial glory. Every one also, who enters the lists as a combatant, submits to a very severe regimen. They do this to gain a fading chaplet, that is only composed of the decaying leaves of a wild olive, but in our view is hung up the unfading wreath of immortality. With this in full prospect I run the Christian race, not distressed with wretched uncertainty concerning its final issue. I engage as a combatant, but deal not my blows in empty air. But I inure my body to the severest discipline, and bring all its appetites into subjection, lest, when I have proclaimed the glorious prize to others, I should at last be rejected as unworthy to obtain it. This representation of the Christian race must have made a strong impression upon the minds of the Corinthians, as they were so frequently spectators of these games, which were celebrated on the Isthmus upon which their city was situated. It is very properly introduced with "Know ye not," for every citizen in Corinth was acquainted with every minute circumstance of this splendid solemnity. St. Paul, in like manner, in his Second Epistle to Timothy 2. 5, observes, that "if a man strive for mastery, yet is he not crowned, unless he strive lawfully:" he who contends in the Grecian games secures not the crown unless he strictly conform to the rules prescribed.

What has been observed concerning the spirit and ardour with which the competitors engaged in the race, and concerning the prize they had in view to reward their arduous contention, will illustrate the following sublime passage of the same sacred writer in his Epistle to the Philippians 3. 12-14: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus." Not that already I have acquired this palm; not that I have already attained perfection; but I pursue my course, that I may seize that crown of immortality, to the hope of which I was raised by the gracious appointment of Christ Jesus. My Christian brethren, I do not esteem myself to have obtained this glorious prize: but one thing occupies my whole attention; forgetting what I left behind, I stretch every nerve towards the prize before me, pressing with eager and rapid steps towards the goal, to seize the immortal palm, which God by Jesus Christ bestows. This affecting passage, also of the same great Apostle, in the Second Epistle to Timothy, written a little before his martyrdom, is beautifully illustrative of the above-mentioned race, to the crown that awaited the victory, and to the Hellenodics or judges who bestowed it: "I have fought a good fight, I have finished my course, I have kept the

faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but to all them also that love his appearing." (2Tim. 4. 7,8.)

GAMMADIM, גַּמָּדִים (Ezek. 27. 11.) This word is generally supposed to be the name of a Phœnician people; other writers, however, think the word refers to a courageous resolute people, from the Arabic *gamad*, to be hard, without compassion.

GAP, פֶּרֶץ *parets*, a rent, or opening in a wall (Ezek. 13. 5; Amos 4. 3.) The Jewish false prophets did not stand in the gap; they did nothing to stop the course of wickedness, which opened a door for the vengeance of God to break in upon their nation.

GARDENS, גַּנִּים *gannim*. This Hebrew word implies "gardens encompassed by a hedge or fence." In later times, the Hebrews introduced the Persian word **פָּרְדִּס** *paredis*, *παράδεισος*, "paradise," in reference to gardens.

From the terms in which a garden is first spoken of by Moses, (Gen. 2. 8,15,) it evidently appears that horticulture was well known to the Jews; and indeed in Egypt the garden seems to have been an object of greater attention than the house, their skill in gardening far exceeding all we should have supposed, but for the evidence we have lately obtained from the plans of gardens which have been found painted on the walls of the tombs. From the total disregard of perspective in these paintings the representation is very confused, and is rather a painted ground-plan than a picture. Many of the gardens thus represented must have been of great extent; and they appear to have been planted with all the stiffness and formality of an old Dutch garden. From this source we are enabled to obtain some of the most definite information we possess respecting the gardens of early times, and as some of the usages of the ancient Hebrews are illustrated by it, we draw largely from Sir John Gardner Wilkinson for the particulars we subjoin.

In the representation of almost every banquet, we find that flowers were esteemed as the chief ornaments, and fruits as the principal delicacies. While the operations of the farmer were confined to the brief season of sowing and harvest, the cares of the horticulturist appear to have been unremitting. The large gardens were usually divided into different parts, the principal sections being appropriated to the date and sycamore-trees and to the vineyard. The former might be considered as the orchard; but similar inclosures being also allotted to other trees, they might equally claim this name. A fixed appellation can therefore only be made to the vineyard itself. The flower-beds appear to be square and formal; the raised terraces run in straight lines; arbours of trellis-work occur at definite intervals, covered with vines and other creepers which it is difficult to identify. Some of the ponds are stored with water-fowl, and others with fish. Vegetables are depicted in great variety and abundance, so that we can hardly wonder at the murmurings of the Israelites in the desert for "the cucumbers and the melons, and the leeks and the onions, and the garlic." (Numb. 11.4-6.) Those of the most important kind appear to have been surrounded by an embattled wall, with a canal of water passing in front of it, connected with the river. Between the canal and the wall, and parallel to both, was a shady avenue of various trees, and about the centre was the entrance, through a lofty door. In the gateway were rooms for the porter and other persons employed

about the garden, and probably the receiving room for visitors, whose abrupt admission might be unwelcome; and at the back a gate opened into the vineyard. The vines were trained on a trellis-work, supported by transverse rafters resting on pillars, and a wall extending round it separated this part from the rest of the garden. At the upper end were suites of rooms, on three different stories, and the windows looking upon green trees, and inviting a draught of air, made it a delightful retirement during the heat of summer. On the outside of the vineyard wall were planted rows of palm-trees. Along the whole length of the exterior wall were four tanks of water, bordered by a grass plat, where geese were kept, and the delicate flower of the lotus was encouraged to grow, for it seems no flower or fruit raised in the Egyptian garden was more valued than the lotus; we meet with it everywhere; the Egyptian ladies wore it as an ornament to the hair, they made necklaces of its petals, and in their formal banquets were rarely seen without one of these flowers either in bud or full blown in their hands; there are several allusions in the Song of Solomon to the passion of the Egyptian ladies for their national flower: thus the daughter of Pharaoh declares, "My beloved is mine, and I am his: he feedeth among the lilies," (ch. 2. 16,) the lotus lily of the Nile being always a conspicuous ornament of their head-dress.

Small kiosks or summer-houses shaded with trees stood near the water, and overlooked the beds of flowers. The spaces containing the tanks, and the adjoining portions of the garden, were each inclosed by their respective separate walls, and a small sub-division on either side between the large and small tanks seems to have been reserved for the growth of particular trees, which either required peculiar care, or bore a fruit of superior

Sometimes the orchard and vineyard were not separated by any walls, but figs and other trees were planted within the same limits as the vines; and that such was also the practice of the Jews in Palestine may be fairly concluded from several passages of Scripture. See particularly 1Kings 4. 25; Luke 13. 6.

In the Scriptures gardens are sometimes denominated from the prevalence of certain trees; as the garden of nuts and of pomegranates. (Cantic. 4. 13; 6. 11.) The forest of palms also in the plain of Jericho was only a large garden, in which other trees were interspersed among the palms. Solomon appears to have paid much attention to gardens. The Persian "paradises" were celebrated far and wide, and the hanging gardens of Media and Babylon were esteemed the wonders of art. See BABYLON.

The modern Orientals are no less fond of gardens than were the ancient Hebrews; not only because they yield the richest fruits, but because the shade is very refreshing, and the air is cooled by the waters of which their gardens are never allowed to be destitute. (1Kings 21. 2; 2Kings 25. 4; Eccl. 2. 5,6; John 18. 1; 19. 41.) The Jews were greatly attached to gardens as places of burial; hence they frequently built sepulchres in them. (2Kings 21. 18; Mark 15. 46.)

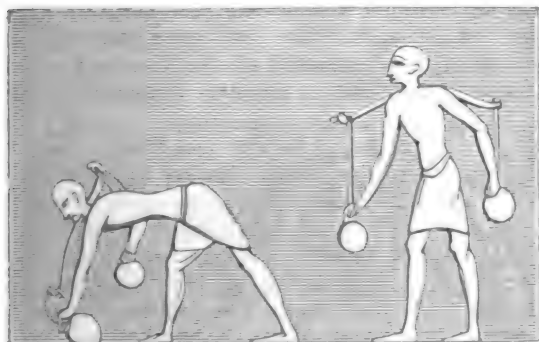
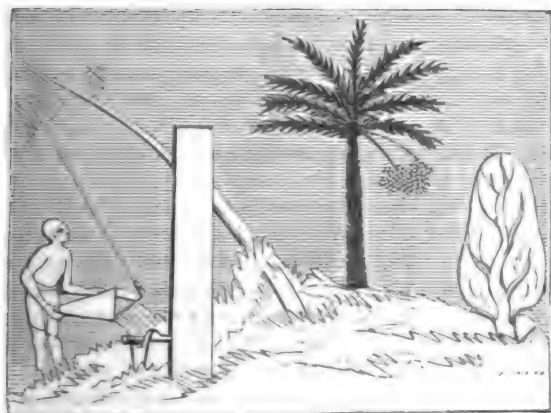
In the hotter parts of Eastern countries a constant supply of water is so absolutely necessary for the cultivation, and even for the preservation and existence of a garden, that should it want water but for a few days, everything in it would be burnt up with the heat and totally destroyed. There is, therefore, no garden whatever in those countries, but what has such a certain supply, either from some neighbouring river, or from a reservoir of water collected from the springs, or filled with rain-water in the proper season, in sufficient quantity to afford ample provision for the rest of the year.

The custom of watering with the foot, alluded to in the Scriptures as being peculiar to Egypt, is thus explained by Dr. Shaw from the present practice there: "When these various sorts of pulse, &c., require to be refreshed, they strike out the plugs that are fixed in the bottoms of these cisterns, and then the water gushing out is conducted from one rill to another by the gardener, who is always ready as occasion requires, to stop and divert the torrent, by turning the earth against it with his foot, and opening at the same time with his mattock a new trench to receive it."

Another traveller states: "In the gardens in Africa, into which they can lead water for irrigation, they have small trenches between each row of plants made by a rake or hoe. The water being led into the first trench, runs along it until it reaches the other end, when a slave with his foot removes any mould which might have slid into the little trench, that it may have a freer and unobstructed course; then again clearing a way for it with his foot round the end of the second row of plants, the water runs freely into the next trench; and in this way I have seen a slave lead the little stream from one trench to another, zigzag, over the whole garden; which is much easier done with the foot than by stooping down and doing it with the hands."

Roberts thus describes the method resorted to in India: "To water a large garden requires three men, one of whom stands on a lever near the well, which has a rope and a bucket attached to it; on this he moves backward or forward, as the bucket has to ascend or descend. Another person stands on the ground near the well to pour the water into a basin. From this, a channel, of about eight inches deep and nine broad, runs through the garden; and connected with it are smaller water-courses, which go to the different beds and shrubs.

3 T



Watering Gardens in Egypt. From the Monuments.

quality. In all cases, whether the orchard stood apart, or united with, the rest of the garden, it was supplied like the other portions of it with abundance of water, preserved in spacious reservoirs; on either side of which stood a row of palms, or an avenue of shady sycamores.



Gathering Fruit and Grapes. From the Egyptian Monuments.

The business of the third person, then, is to convey the water to its destined place, which he does by stopping the mouth of each course (where sufficient water has been directed) with a little earth; so that it flows on to the next course, till the whole be watered. On those herbs or shrubs which require an extra quantity he dashes the water plentifully with his foot."

Sometimes the drought of summer renders frequent waterings necessary even in Judæa. On such occasions, the water is drawn up from the wells by oxen, and carried by the inhabitants in earthen jars to refrigerate their plantations on the sides of the hills. The necessity to which the husbandman is occasionally reduced to water his grounds in this manner, is not inconsistent with the words of Moses, (Deut. 11. 10, 11,) which distinguished the Holy Land from Egypt by its drinking rain from heaven, while the latter is watered by the foot. The inspired historian alludes, in that passage, not to gardens of herbs, or other cultivated spots on the steep declivities of hills and mountains, where, in so warm a climate as that of Canaan, the deficiency of rain must be supplied by art, but to their corn-fields; which, in Egypt, are watered by artificial canals, and in Canaan by the rain of heaven. In the mountainous districts, the inhabitants, with great industry, construct terraces one over another, as well to find a series of levels for their plantations, as to arrest the earth washed down from above, and to retain the water which flows down. On these terraces they cultivate their mulberry-trees and whatever other produce engages their attention. The traveller will often see there these ascending narrow slips planted not only with mulberries, but with olives, vines, and corn, while the inaccessible parts are covered with pines and wild shrubs, among which are often found fine springs of excellent water, the rills from which are of great importance to the terraces below.

Although the word "rivers" is adopted in our authorized translation in Psalm 1. 1, it is by no means an adequate representation of the original. The term פלגי *palgiy*, properly signifies divisions, partitions, sections, implying branching cuts, trenches, or water courses, issuing either from a large body of water, as a lake, a

pond, a river, (Psalm 46. 4,) or from a well or fountain head, (Prov. 5. 16; Job 26. 6,) and alludes to the method still practised for conveying water to gardens and orchards. A striking allusion to trees cultivated in this manner occurs in Ezekiel 31. 3, 4: "Behold the Assyrian was a cedar in Lebanon, with fair branches and a shadowing shroud, and of a high stature, and his top was among the thick boughs. The waters made him great, the deep set him up on high, with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field." So Solomon says, (Eccl. 2. 6,) "I made me pools of water to water therewith the wood that brought forth trees;" and (Prov. 21. 1,) "The king's heart is in the hand of the Lord, as the rivers of waters; (or properly, as the divisions of waters;) "he turneth it whithersoever he will," that is, as these fertilizing rivulets, the work of art, were conducted forward and backward, to the right hand or the left, diverted or stopped at will of him who manages them, so is the heart of kings swayed at the sovereign disposal of the Lord of all creatures.

In the gardens of Persia, there is usually an oblong basin of water which occupies the centre of it of a proportionate size. In Syria these are more generally than in Persia confined to the smaller gardens attached to, or contained within, the inclosure of inhabited houses. Gardens in Syria are separated from each other by low walls of stone or mud. As they are planted more with a view to profit than pleasure, very little labour is applied to the removal of unsightly deformities, in levelling or sloping the ground, or in any other improvement unconnected with lucrative cultivation. The orchard, kitchen, and flower-garden, are blended together; the whole extent is divided into square or oblong fields irregularly bordered with dwarf trees, flowering shrubs, and trees of larger growth. Interspersed among the inclosures are large plantations of the pomegranate, the plum, the peach, the apricot, the apple, the pear, the quince, the olive, the walnut, the hazel-nut, the fig, the orange, the lemon, the lime, and other fruit-trees; and sometimes groves composed of the various fruit-trees that the country produces; all these trees are standards



An Egyptian Vineyard. From the Monuments.

The flowers contribute but little to the beauty of these gardens, being neither regularly displayed in parterres, nor dispersed with any art among the plantations. Much of the difference, it is said, between the gardens of Europe and those of Western Asia, arises probably from the fact that the Orientals do not walk in their gardens, and, indeed, have not the least idea of walking for pleasure. The owner with some friends goes to his garden, and sits down in some pleasant and shady place, and there continues. Frequently there is a small summer-house called a kiosk, in which the whole time is passed. They think it enough to sit enjoying the cool shade and the fragrant of the freshening breeze, whilst the eye reposes on the golden luxuriousness of the ripening fruits, and the ear is charmed by the murmuring rills and the melody of the nightingale.

The word garden is employed in the Scriptures metaphorically in a variety of ways; hence, a pleasant region is called "a garden of the Lord or of God." (Gen. 13. 10; Isai. 51. 3; Ezek. 31. 8.) A garden is likewise the symbol of prosperity and fruitfulness. (Job 8. 16.) The Church is often compared to a garden by the prophets. Thus in Isaiah 58. 11, "Thou shalt be like a well-watered garden;" and Jeremiah 31. 12, "And their souls shall be as a well-watered garden." Gardens and vineyards in ancient times, in addition to being surrounded with walls, were guarded by watchmen; and to this there is an allusion in Jeremiah 27. 5.

GARLAND, στεμμα. (Acts 14. 13.) It was customary in heathen sacrifices to adorn victims with fillets and garlands; but commentators are not agreed as to the purpose to which the "garlands" mentioned in the above passage were to be applied. As the idolaters used to put garlands on the head of their idol before they offered sacrifice, it is most probable that they were intended to be set on the heads of the Apostles. They were generally composed of such trees or plants as were esteemed most agreeable to the god who was the immediate object of worship.

The customs of India at the present day may serve to illustrate this subject. Mr. Roberts informs us, "When the gods are taken out in procession, their necks are adorned with garlands; the priests also wear them at the same time. On all festive occasions, men and women have on their sweet-scented garlands, and the smell of some of them is so strong as to be offensive to an Englishman. Does a man of rank offer to adorn you with a garland, it is a sign of his respect, and must not be refused. In the latter part of 1832 I visited the celebrated pagoda of Ramiseram, (the temple of Ramar;) as soon as I arrived within a short distance of the gates, a number of dancing-girls, priests, and others, came to meet us with garlands; they first did me the honour of putting one around my neck, and then presented others for Mrs. Roberts and the children."

GARLIC, שום *shumim*, (Numb. 11. 5,) σκοροδρα. This is the *Allium scorodoprasum*, or rocambole, which is cultivated for the sake of the small bulbs that grow among the flowers. The Talmudists frequently mention the use of this plant among the Jews, and their fondness of it. Garlic was also so much in request among the ancients, that Homer makes it part of the entertainment which Nestor served up to his guest Machaon. It formed a favourite viand with the common people among the Greeks and Romans.

GARMENTS. For details respecting the garments of the Orientals, see the articles APPAREL; CLOTHES AND

CLOTHING; DRESS. The present article will be confined to the illustration of particular passages of Scripture.

In reference to pledging garments, mentioned in Deuteronomy 24. 10, Michaëlis remarks, "Among the Israelites in the time of Moses, it must have been very common to lend or pledge, and that according to the meaning of the word in natural law, which allows the creditor, in the case of non-payment, to appropriate the pledge to his own behoof, without any authoritative interposition of a magistrate, and to keep it just as rightfully as if it had been bought with the sum which has been lent for it, and which remains unpaid. But while pledges are under no judicial regulation, much extortion and villany may be practised when the poor man who wishes to borrow is in straits, and must of course submit to all the terms of the opulent lender. Among poor people, such as we must suppose many people to be in their infancy, the evils of pledging are still more oppressive. The poor man often finds himself under a far greater necessity of borrowing than we can easily imagine, because there is nothing to be earned; and the husbandman, who has had a bad harvest, or his crop destroyed by hail or locusts, must often borrow, not money but bread, or else starve. In such cases he will give in pledge whatever the rich lender requires, however greatly it may be to his loss. Nor has he, like borrowers in our days, many articles which he can dispense with and pledge, such as superfluous apparel and changes of linen, household furniture, and various little luxuries; but he must instantly surrender things of indispensable use and comfort, such as the garments necessary to keep him warm, his implements of husbandry, his cattle, and (who could suppose it?) his very children. And hence in the Book of Job, which gives us some views of Arabian manners, such as they were a little before the departure of the Israelites from Egypt, where the picture of a villain is drawn, the author does not forget, as one trait of his character, to represent him as a lender upon pledges. Thus in ch. 22. 6; 24. 7, 'He extorts pledges without having lent,' (an act of extreme injustice, which, however, may take place when the pledge is given before the loan is paid down,) 'and makes his debtors go naked;' probably, because he has taken their most necessary clothes in pledge, and as unfeelingly as illegally detained them."

In 2Kings 9. 13 it is said, "Then they hastened and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king." Here they laid down their garments instead of carpets. The use of carpets was common in the East in the remoter ages. The kings of Persia always walked upon carpets in their palaces. Xenophon reproaches the degenerate Persians of his time, that they placed their couches upon carpets, to repose more at their ease. The spreading of garments in the street before persons to whom it was intended to show particular honour, was an ancient and very general custom. Thus the people spread their garments in the way before Our Saviour, (Matt. 21. 8,) where some also strewed branches. In the *Agamemnon* of Æschylus, the hypocritical Clytemnestra commands the maids to spread out carpets before her returning husband, that, on descending from his chariot, he may place his foot "on a purple-covered path." We also find this custom among the Romans. When Cato of Utica left the Macedonian army, where he had become legionary tribune, the soldiers spread their clothes in the way. The hanging out of carpets and strewing of flowers and branches in modern times, are remnants of ancient customs.

Dr. Pococke observes, "In the East it is considered a mark of respect frequently to change garments during

the time of a visit, though only for a night or two." So Thevenot also remarks, that when he saw the Grand Seigneur go to the new mosque he was clad in a satin dolimen of a flesh colour, and a vest of almost the same colour; but when he had said his prayers, then he changed his vest, and put on one of a particular kind of green. At another time, he went to the mosque in a vest of crimson velvet, but returned in one of a fine satin. There is an evident allusion to such practices in Psalm 102. 26.

In reference to Ecclesiastes 9. 8, "Let thy garments be always white; and let thy head lack no ointment," Mr. Ward says, "This comparison loses all its force in Europe, but in India, where white cotton is the dress of all the inhabitants, and where the beauty of the garments consists, not in their shape, but in their being clean and white, the exhortation becomes strikingly proper. A Hindoo catechist, addressing a native Christian on the necessity of correctness of conduct, said, 'See how welcome a person is whose garments are clean and white. Such let our conduct be, and then, though we have lost caste, such will be our reception.'"

In symbolical language garments are used to denote the outward appearance. Clean garments are an emblem of inward purity. White garments denote holiness of life and purity of conscience. (Psalm 51. 7; Eccl. 9. 8; Isai. 1. 18.) They were also tokens of joy and pleasure. (Isai. 52. 1; 61. 10.) Kings and nobles were arrayed in white garments, and so were the common people, on festive occasions. The Jewish priests had white garments, as emblematical of purity. (Exod. 28. 2, 40; Levit. 16. 4.) Hence, to be clothed in white signifies, in the prophetic style, to be prosperous and successful; to be honoured and rewarded. "Not to defile one's garments" is a Hebrew phrase, and is symbolical, denoting the abstaining from all kinds of pollution. (Rev. 3. 4.) White or shining garments are often spoken of as marks of favour and distinction; thus, Pharaoh honoured Joseph by arraying him in vestures of fine linen. (Gen. 41. 42.) And in Revelations 19. 8, fine linen is interpreted to mean the righteousness of the saints, as well as a mark of honour. The bride is said to be "arrayed in fine linen clean and white," in allusion to the custom in the Eastern nations; a custom still existing for the bridegroom to present the bride with garments. It was customary in the times of the patriarchs, and also among the Greeks and Romans.

In the primitive Church, persons as soon as they were baptized received new and white garments, in token of their being cleansed from all past sins, and as an emblem of that innocence and purity to which they had then bound themselves. Hence they were called *candidi*, from *candidus*, white; and hence our English term candidate. Those garments they wore for seven days, and then they were laid up as an evidence against them if they ever relapsed from their holy profession which they had embraced and publicly made; and in this sense, not to defile one's garments, is not to act contrary to our baptismal vow and engagements. The Apostle seems to make some allusion to this when, in Galatians 3. 27, he says, "As many of you as have been baptized into Christ have put on Christ."

Garments of scarlet were worn by the Roman emperors as their proper costume. Hence, Pilate's soldiers, as being Romans, in derision clothed Our Saviour as a king, by putting on him a scarlet robe. (Matt. 27. 28.) Garments of sack-cloth are often spoken of. Sack-cloth signifies any matter of which sacks were anciently made, which was generally of skins without dressing. The ancient prophets were for the most part clothed thus: hence the false prophets affected this garb, and Our Lord

observes, (Matt. 7. 15,) "Beware of false prophets, who come to you in sheep's clothing." St. Paul, in the Epistle to the Hebrews, after enumerating the great things which have been done and suffered, through faith, by prophets and other righteous persons, mentions this, that "they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented," (ch. 11. 37,) alluding to the persecutions to which many of them were subjected from idolatrous princes. The "filthy garments" of Joshua, the high-priest, mentioned in Zechariah 3. 3, are the squalid and polluted garments of a captive; and the removal of them, and clothing him with goodly apparel probably imports that the priestly office was to be revered and exercised with decency and splendour. In Isaiah 63. 1, the Messiah seems to be described in the garments of a conqueror after some great victory. When the apparel of the Supreme Being is attempted to be described, it is in such terms as these, "Thou art clothed with honour and majesty, who coverest thyself with light as with a garment." (Psalm 104. 1, 2.)

GARNER. In Psalm 144. 13, the word מֶזֶב *mezeh*, rendered "garner," properly signifies a corner, and the ancient translators express it by "store chamber." In Joel 1. 17, the word אוֹצָר *oitsar*, a store-house, is translated "garner," and מַמְגֵּרָה *mammegurah*, "barn," which means a granary. In the New Testament, (Matt. 3. 12,) the word αποθηκη is used, which refers to a place where anything is laid up—a storehouse or granary.

The Egyptians paid great attention to the storing of their corn; and the granaries appear to have been public buildings; they are represented in the monuments as of vast extent, and it is worthy of remark that their roofs are generally arched. (See AGRICULTURE.) Varro describes the granaries anciently in use, all of which appear to have been successively known to the ancient Hebrews, including those now used in Syria, and which seem best suited to the climate and to the wants and habits of the people. "Wheat ought to be laid up in high granaries, exposed to the east and north winds, upon which no moist air from the neighbouring places blows. The walls and floors ought to be well secured with marble plaster, at least with plaster made of clay and amurea, mixed with the chaff of corn. This does not suffer either mouse or worm, and makes the grain more firm and solid. . . . Some have caves below ground for granaries, as in Capadocia and Thrace. Others have walls, as in Spain, in the country about Carthagina and Osca; they strew the floors of these with pulse, and are careful not to allow any moisture to get in, or even air, except when they take out the corn; for wherever the air does not penetrate, no weevil is bred. Wheat laid up in this way remains good even fifty years, millet more than a hundred. Some make very high granaries in the fields, as in Spain and in Apulia. And some make them in such a manner as to be ventilated, not only from the sides through the windows, but also from below through the floors."

Dr. Russell says, that "about Aleppo, in Syria, their granaries are even at this day subterraneous grottoes, the entry to which is by a small hole or opening like a well, often in the highway; and as they are commonly left open when empty, they make it not a little dangerous riding near the villages in the night." The same traveller observes, "The grain is transported from the threshing-floor in sacks to the granaries, and the grain, which in general is of excellent quality, and perfectly dried before it is laid up, is extremely well preserved. It is not subject to vermin, except when kept too long, which avarice is often led to do in expectation of a future dearth." The

same kind of granaries are used in Palestine as in Syria. Le Bruyn speaks of a number of deep pits at Rome, which he was told were designed for corn; and Rauwolf, of three very large vaults at Joppa, where the inhabitants laid up their corn when he was in that country. The "treasures in the field," consisting of wheat and barley, of oil and of honey, which were offered to Ishmael, as a ransom for the lives of his captives, (Jerem. 41. 8,) were undoubtedly laid up in the same kind of repositories. In dangerous and unsettled times like those of Jeremiah, it was quite common to secure their corn and other effects in deep pits or subterraneous grottoes, which the Arabs do at this day. See BARN.

GARNISH, **תָּעַשׂ תְּסִיבָה** (*tesephah*, (2Chron. 3. 6.) The margin gives "covered;" the word means to overlay anything, and perhaps a more correct reading of the passage would be, "He paved the house with precious and beautiful marble." In the New Testament the word *κοσμεω* is employed, (Matt. 23. 29,) where it is said, "Ye build the tombs of the prophets, and garnish the sepulchres of the righteous," or, in other words, Ye decorate the sepulchres either with garlands and flowers, or by adding columns and other ornaments to their entrances.

GARRISON, **נִסְיָב** *nitsib*, (1Sam. 10. 5; 2Sam. 8. 6, 14,) a post held for purposes of offence and defence by a military force. (See ARMS, ARMY.)

GATE, **שַׁעַר** *shaar*. The Orientals still, as of old, usually have their markets in the gate, and their courts of justice. (Prov. 22. 22; Amos 5. 10, 12, 15; Isai. 14. 31.) There the people also assemble for pastime or diversion. (Gen. 19. 1.) Hence, Psalm 69. 12, "They that sit in the gate," the same as the idle. The gates of Jerusalem, all of which are to be looked for in the ancient or original wall, follow in succession from the west to the south and east. These were,—1, the fountain gate; 2, the dung gate; 3, the valley gate; 4, the corner gate; 5, the gate of Ephraim; 6, the old gate; 7, the fish gate; 8, the sheep gate; 9, the review gate; 10, the horse gate; 11, the water gate; 12, the prison gate. See JERUSALEM.

Roberts says, "The word gate is often used in Scripture to denote the place of public assemblies where justice is administered. This definition of the word gate, in its first sense, agrees exactly with the usages of the Hindoos. People, therefore, who understand it literally as meaning always a gate fixed in the walls of a city, do not comprehend its meaning. At the entrance of every town or village, there is a public building called a rest-house, where travellers remain, and where people assemble to hear the news, or talk over the affairs of the place. There may be seen many a Boaz asking for the advice of his relations and friends, and many an Abraham as he sat 'at the gate of his city,' bargaining 'for the field,' and the 'cave of Machpelah,' in which to bury his beloved Sarah." See CRRY.

Gates, in symbolical language, are sometimes put for cities. (Isai. 14. 31; Lam. 2. 9.) They are likewise the symbol of power, government, and severity. (Isai. 60. 11.) Gates open are a sign of peace; gates shut, of fear, or of a state of war, or of affliction, misery, and desolation.

There is likewise a sense of the term gate, which refers to it either as the cause of something done or intended, or else as the medium leading to some end. In this sense, Jacob speaks of the visionary ladder, calling it "the gate of heaven;" and Our Lord speaks of the broad and narrow gate and way, the one leading to

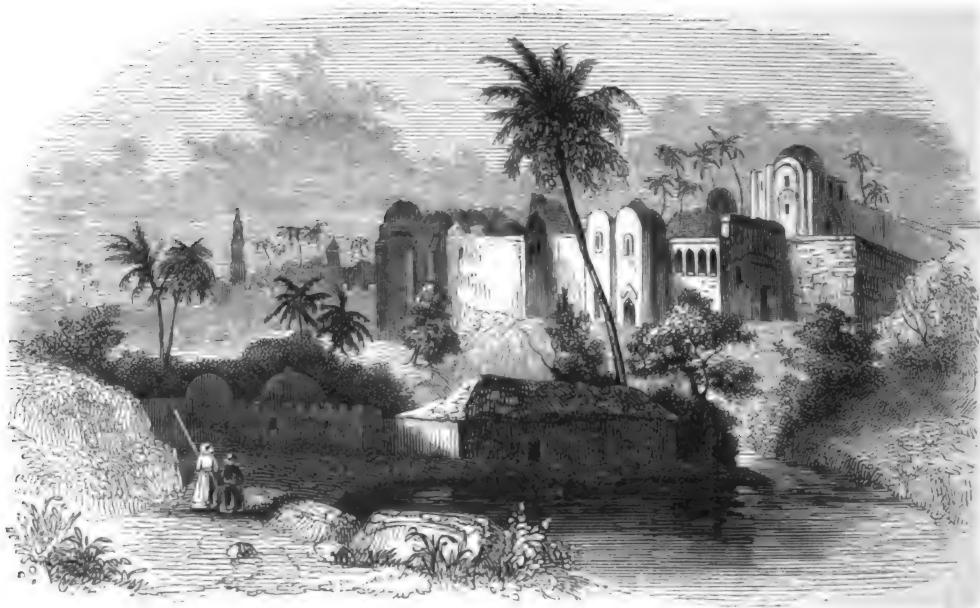
life, the other to perdition. (Luke 13. 24.) It would appear that altars were formerly erected before gates. (2Kings 23. 8; Acts 14. 13.) The term "gates of hell," (Matt. 16. 18,) is a natural periphrasis for death itself, and corresponds with Hezekiah's expression in Isaiah 38. 10, "I shall go to the gates of the grave." The Hebrew poets supposed the lower world, or region of death, to have gates; (Psalm 9. 13;) thus it is said, in Job 38. 17, "Have the gates of death been opened unto thee?" or Hast thou seen the doors of the shadow of death?

GATH, a city of the Philistines, one of their five principalities, (1Sam. 6. 17,) one of the places to which the ark was carried, and the birth-place of the champion Goliath. David conquered it in the beginning of his reign over all Israel, (1Sam. 17. 4,) and it continued subject to his successors till the decline of the kingdom of Judah. Rehoboam rebuilt or fortified it, (2Chron. 11. 8,) but it afterwards became independent. Josephus makes it part of the tribe of Dan; but Joshua takes no notice of it. Calmet thinks that Mithcah, mentioned by Moses, (Numb. 33. 29,) is the Metheg in 2Samuel 8. 1. In our authorized version it is rendered, "David took Metheg-Ammah," that is, *Metheg the Mother*, which, in 1Chronicles 18. 1, is explained by, "He took Gath and her daughters" (or towns); Gath being the mother, and Metheg the daughters. But it may be that the district of Gath and its dependencies was called, in David's time, Metheg-Ammah; but this being unusual, or becoming obsolete, the author of the Chronicles explains it to be, "Gath and its villages." According to this supposition, Gath of the Philistines, the birth-place of giants, (2Sam. 21. 20, 22,) must lie far in Arabia Petræa, towards Egypt, which is confirmed by the author of the First Book of Chronicles, who says, that the sons of Ephraim being in Egypt, attacked the city of Gath, and were there slain. (1Chron. 7. 21.) Jerome says there was a large town called Gath, in the way from Eleutheropolis to Gaza, and Eusebius speaks of another Gath, five miles from Eleutheropolis, toward Lydda, (consequently different from that which Jerome speaks of,) also another Gath, or Gatha, between Jamnia and Antipatria. Jerome, likewise, speaking of Gath-hepher, the place of the prophet Jonah's birth, says, it was called Gath-hepher, or Gath, in the district of Hopher, to distinguish it from others of the same name.

GATH-OPHER, or **GATH-HEPHER**, a town in the district of Opher, in Galilee, the birth-place of the prophet Jonah. (2Kings 14. 25.) It is stated by Eusebius and St. Jerome to have been in the tribe of Zebulun. The latter speaks of it as a poor place, and says that the sepulchre of Jonah was shown in his day. It was probably the same as Gittah-hepher, situated in the east of Zebulun. (Josh. 19. 13.)

GATH-RIMMON, a town belonging to the tribe of Dan, and one of the Levitical cities. (Josh. 19. 45.) There were two other places of this name, both given to the priests, the one situated in the half-tribe of Manasseh, (Josh. 21. 25,) and the other in Ephraim. (1Chron. 6. 69.)

GAULONITIS. This was a tract on the east side of the lake of Gennesareth and the river Jordan, which derived its name from Gaulon, or Golan, the city of Og, king of Bashan, (Josh. 20. 8,) inhabited by Syrians, Arabs, and a mixture of other Gentile nations.



Gaza.

GAZA, a strong city of the Philistines, situated about fifteen miles to the south of Ascalon, sixty miles south-west from Jerusalem, and between two and three miles from the sea. It is always mentioned as a place of importance in the Old Testament, and was one of the five cities of the Philistines which fell by lot to the tribe of Judah. (Josh. 15. 47.) Its gates were carried away by Samson, (Judges 16. 2,) and hither he was conducted when taken by the Philistines, (v. 21,) three thousand of whom, both men and women, were assembled on the roof of the temple of their god Dagon, (v. 27,) and perished when Samson pulled it down. (v. 30.)

Professor Stuart remarks, "If any one should question the possibility of three thousand people being upon the roof of the temple in question, he may be referred to the accounts of the temples at Thebes, in Upper Egypt, which have been given by all recent travellers; accounts which, while they come to us authenticated in such a manner as to admit of no doubt in regard to their verity and correctness, at the same time present things apparently incredible, and contrary to all the philosophy of the most speculative and theoretical historians.

"The ruins of ancient Greece and Rome, so far as vastness and extent are concerned, dwindle into insignificance when compared with the astonishing remains of early architecture at Thebes. What is most confounding to all that philosophizing in which historians of a sceptical cast are prone to indulge in, is, that these mighty ruins are, beyond all doubt, the relics of architecture designed and executed in ages when (as some popular writers admonish us to believe) men were not yet weaned from contending with the beasts of the forest for their lairs and their acorns, nor but very little elevated above them. The ruins at Thebes present evidences of control over physical power, of skill in architecture on a scale of surpassing magnitude, and of art in mixing and laying on of colours, that are fresh as if painted but yesterday, after having been laid on for more than thirty centuries, which confound and put to shame all that the arts and sciences, and the experience of three thousand years, have since been able to accomplish. So much for the rudeness, and barbarity, and ignorance of the primitive ages. The Philistines, the near neighbours of the Egyptians, and their hearty coadjutors in polytheism, might well have, and doubtless had, large temples as well as they; large enough to

afford room for three thousand, and some of them not improbably for many more, to stand upon the roof. As to the strength of Samson, in tearing away pillars on which such enormous weight rested; those who disbelieve anything which is miraculous will of course regard the whole as a mythos or fable; those who admit the reality of miracles will doubtless be ready to believe that there was some supernatural aid afforded him in the case under consideration. A heavy blow was inflicted upon polytheism by the event in question, and on its votaries, who were the enemies of God's chosen people."

"It is said that the town of Gaza was so called by the Persians, because Cambyzes here laid up the treasure which he had provided for the war of Egypt, the word Gaza in the Persian language signifying *treasures*. After this it is said to have been made the treasury in which the Persians laid up the tributes of the western provinces, whence all riches came in time to have the name of Gaza. And hence probably the news-book, or paper, is called the Gazette, as being a treasury of news." Wells.

Alexander the Great, after destroying Tyre, laid siege to Gaza, at that time occupied by a Persian garrison, and took it after a siege of two months. Alexander did not destroy the city, but after putting a number of the inhabitants to the sword, and selling the rest, he repopled it with a new colony, and made it one of his garrisons. It was afterwards possessed by the kings of Egypt. Antiochus the Great took and sacked it; and it was several times captured from the Syrians by the Maccabees. About a century before the Christian era, it was destroyed by Alexander Jannæus, king of the Jews, and it lay desolate for nearly forty years. Thus was Gaza made desolate agreeably to the prediction of Zephaniah (2. 4.) Subsequently Gabinius, the Roman governor, rebuilt this city, which Augustus bestowed on Herod the Great, after whose death it was annexed to Syria. Josephus says that it was again destroyed, with some other towns, by the Jews, to revenge a massacre of their countrymen in Cesarea, which explains the expression of St. Luke, who in mentioning Gaza observes that it was, in his time, "desert." (Acts 8. 26.) It was, however, rebuilt as it existed in the time of Adrian, who granted it some important privileges. These were enlarged by Constantine, who gave it the name of Constantine, in honour of his son, and

granted it the rank of a city, of which it was deprived by Julian the Apostate. St. Jerome says, that the town existing in his time was nearer the sea than the old town.

Gaza is now designated Razza by the Arabs. A traveller who visited Gaza early in the sixteenth century, describes it as a large place, containing more inhabitants than Jerusalem, but not fortified. It is said at the present time the inhabitants amount to between 2,000 and 3,000. They have manufactures of cotton and soap, but derive their principal support from the commerce between Egypt and Syria, which must all pass that way. They also traffic with Suez for Indian goods brought from Djedda, and send a caravan with supplies of provisions to the pilgrims on their way to Mecca. The suburbs of Gaza are composed of wretched mud huts, but all travellers agree in admiring the richness and variety of the vegetable productions in the neighbourhood. Captains Irby and Mangles describe it as being "richly wooded with olives, sycamores, mulberries, cedars, fir-trees, &c., &c. The country is inclosed by hedges of the prickly pear, the hills gently rising to the view beyond each other, and the whole has a beautiful appearance. Excepting the perishable materials, with which the houses are constructed, stone being substituted for mud, the town partakes of the wretched appearance of those in Egypt." "The environs of Gaza," says Dr. Wittman, "are rendered infinitely agreeable by a number of large gardens, cultivated with the nicest care, which lie in a direction north and south of the town, while others of the same description run to a considerable distance westward. These on our arrival were overspread with flowers, the variegated colours of which displayed every variety of tint and hue. Among these were the chrysanthemum, scarlet ranunculus, lupin, pheasant eye, tulip, china-aster, dwarf iris, lentil, daisy, &c., all of them growing wild and abundantly, with the exception of the lupin, which was cultivated in patches regularly ploughed and sowed, with a view to collect the seeds, which the inhabitants employ at their meals, more especially to thicken their ragouts. The few corn-fields which lay at a distance displayed the promise of a rich harvest, and the view of the sea, distant about a league, tended to diversify still more the animated features of this luxuriant scene. The delightful gardens of Gaza are very extensive. They are filled with a great variety of choice fruit-trees, such as the fig, the mulberry, the pomegranate, the apricot, the peach, and the almond, together with a few lemon and orange trees. There are also large spots set aside for the cultivation of tobacco. The inclosures for the cultivation of this plant were fenced in with the prickly pear-tree. The Pharaoh fig-tree, a species of sycamore, the fruit of which the inhabitants eat when ripe, was also cultivated. We saw large flocks of quails, which are very abundant in this part of Syria, as are also the jackals, by whose lamentable howling we were nightly infested in the camp."

I. GEBAL, a Phœnician city, situated between Tripoli and Beirout, on a hill, and inhabited chiefly by mariners. Its caulkers are particularly mentioned in Ezekiel 27. 9, where its chiefs are termed wise men. The Arabs still call it Djebble and Djebail.

II. Gebal (the Gebalene of the Romans,) was a mountainous district inhabited by the Edomites, and extending from the Dead Sea southwards to Selal or Petra. It is mentioned in Psalm 83. 8. By the Arabs it is called Djebâl.

III. Gebal, Mount. See EBAL.

GEBIM, גִּבִּים *Gib*, pl. גִּבִּים *Gebim*, a place mentioned by the prophet Isaiah 10. 31, the situation of which is now quite unknown.

GEDALIAH, the son of Ahikam, was left by Nebuchadnezzar in Palestine, after the destruction of Jerusalem, to govern the remainder of the people who continued there. He was treacherously slain by Ishmael, the son of Nethaniah. (2Kings 25. 22-25; Jerem. 41. 2.)

GEHAZI, the servant of the prophet Elisha, who, contrary to his master's intention, fraudulently obtained presents of Naaman, the Syrian general, and was smitten with leprosy for his wickedness. (2Kings 5. 20-27.)

A modern traveller states, "I never read this passage, 'So Gehazi followed after Naaman; and when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? (margin, Is there peace?) And he said, All is well;' without fancying a Malabar man running after the chariot, and on being met by Naaman, making a most profound bow, and uttering the word Salem, peace—the word used on this occasion, and still in use among millions in the East."

Roberts also says, in reference to the leprosy of Naaman cleaving unto Gehazi, "There is an account in the Hindoo book called *Scythu Purāna*, of a leper who went to Ramiseram to bathe in order to be cured of his complaint. He performed the required ceremonies, but the priests refused his offerings. At last a Brahmin came; in the moment of temptation he took the money, and immediately the leprosy of the pilgrim took possession of his body. This complaint is believed to come in consequence of great sin, and therefore no one likes to receive any reward or present from a person infected with leprosy." See LEPROSY.

GEHENNA. See VALLEY OF HINNOM.

GELILOTH, a name applied to Gilgal. (Josh. 15. 7; 18. 17.)

GEMARA, גְּמָרָה This word, the title of the commentary on the Mishnah, signifies completion or perfection, from גָּמַר *gemar*, perfect. In order to form a correct idea of this collection of Jewish writings, it is necessary to observe that the Talmud, a word derived from תַּלְמוּד a disciple or scholar, (from לָמַד *lamed*, to learn,) is a body of Jewish laws, containing (1.) *Mishnah*, a digest of doctrines and precepts relative to religion and morality; and (2.) *Gemara*, a commentary or explanation. This work may be regarded as the *corpus doctrinæ Judaicæ*, or the whole body of Jewish doctrine. The text of this great and extraordinary work is called the *Mishnah*, which signifies, in the plural, repetitions, or secondary laws. It was composed in the second century by Rabbi Jehuda the Holy. He lived during the reigns of Antoninus Pius and Marcus Aurelius, was the first to collect all the traditionary laws, and embodied them together in that work, which immediately became a favourite object of study in the Hebrew schools, and was considered as the standard and principal source of the traditional law. Being composed in the Hebrew, (which, even at that time, had become a learned language,) intermixed with foreign words, its style also being extremely concise, it required learning or instruction to understand it. The learned of that and succeeding ages made it a chief object of their employment to teach it publicly. They explained its difficult terms, elucidated whatever appeared obscure, and stated the principles on which its decisions were founded.

These explanations, together with the determination of many new cases that occurred from time to time, as well as many ordinances and regulations that were made for the government of the respective communities, were noted down by private individuals, and in succeeding ages collected together. One of these commentaries to the Mishnah, which is denominated Gemara, was added to it at Jerusalem, supposed to have been done by Rabbi Jochanan, who lived about the middle of the third century. The other was afterwards added at Babylon, which is supposed to have been finished by Rabbi Ashé and some of his immediate successors, about the commencement of the sixth century. The Talmud therefore, we see, comprises both the Mishnah and the Gemara. The Gemara of Jerusalem is but little esteemed by the Jews; while the Gemara of Babylon is held in the highest estimation, being relied upon as a sure guide in all questions of difficulty. An eloquent writer designates the Talmud as an "extraordinary monument of human industry, human wisdom, and human folly. The reader, at each successive extract from this extraordinary compilation, hesitates whether to admire the vein of profound allegorical truth and the pleasing moral apologue, to smile at the monstrous extravagance, or to shudder at the daring blasphemy."

The Talmudists have been accused of esteeming their own works more than the Bible, and of recommending the Gemara, Mishnah, and Talmud, in preference to it. This charge is endeavoured to be supported by two passages from the Talmud, which have been thus represented:—"They who study the Bible do what is neither virtue nor vice; they who study the Mishnah perform something of a virtue, and on that account receive a reward; but they who study the Gemara perform what may be esteemed the greatest virtue." The other passage runs thus:—"The Bible is like water, the Mishnah like wine, and the Talmud like spiced wine."

A learned Jew contends that the words of the first passage should be rendered, Those who study the Scriptures do what is deemed a virtue and no virtue, that is, a knowledge of Scripture is indispensably necessary; and in the second, that the Holy Writings are compared to water,—water being indispensably necessary for the preservation of every individual, so are the Scriptures. The Mishnah is compared to wine,—wine being very acceptable, but surely not absolutely necessary: still less necessary is spiced wine, to which the Talmud is compared, though happy is he who possesses all three in abundance. The Jews thus speak of the Law:—"God planted it in heaven, and Moses, in the presence of God, watered it by his command. It was planted in such a manner, that the root is under the mercy-seat; the stem reaches from heaven to earth; the branches spread over the Jewish nation, which is the word of God, from which the Mishnah and Gemara sprung. The leaves never wither nor fall off, but will remain for evermore. Every moment fresh leaves spring forth, which are the rabbinical comments, and come by God's instruction, which the unlearned cannot fathom, as being allegorical. Therefore the rabbins say, for the Jews to make themselves happy, is to go according to their instructions; and the final result will be, a purgatory of a short duration preparatory to entering into their final rest."

This is doubtless an ingenious mode of settling the matter, but hardly reconcilable with the following directions:—"At five years of age," says the Mishnah, "let the child begin to study the Scriptures; let him continue to do so till the age of ten, when he may begin to study the Mishnah. At the age of fifteen let him begin the Gemara."

As a specimen of some of the absurd fables and indif-

ferent morality with which the Gemara of Babylon is filled, we give the following. Every Jew is strictly enjoined to keep six hundred and thirteen commandments; and the Gemara says, every person has six hundred and thirteen limbs, veins, and joints in the body; so for every limb, vein, and joint, there is a law or commandment to be fulfilled. The Rabbins ask, How is it possible for one man to keep six hundred and thirteen precepts? To which they reply, that, upon a fair calculation, there are nearly five millions of Jews in the world; if some keep five commandments, and some keep two or three, and if many thousands should not even keep one commandment, God is satisfied; upon this ground, that among five millions of people six hundred and thirteen commandments are sure to be kept; for God reckons all the Jews to be as one body—his chosen people.

The Gemara says, in reference to the golden calf which Aaron made, that the Jews at large were much surprised at the circumstance, and well they might be, if it were not clearly to be proved that it was far from the intention of Aaron at the time to make a molten calf; nor were the Jews so wicked in those times as is generally supposed. The fact was this:—When many of the Jews came to Aaron and requested him to make them a molten calf, he was frightened at the idea of denying them; and to comply he well knew would be sinning against God. He was satisfied, from inspiration, that his brother Moses would come down from the Mount the next day, and merely to pacify them for the present, this plan suggested itself to him: "If I ask them for gold and silver in coin, they will instantly produce it;" therefore he bid them ask their wives and daughters if they were willing to give up their gold and silver ornaments for the purpose. These were speedily brought to Aaron, contrary to his expectation, which placed him in great difficulties. His motive was good, for he considered that females generally put too great a value upon their trinkets to part with them so easily; therefore he expected to be refused, and that he should get rid of the difficulty; but, alas! it was not the case, which circumstance they consider exonerates Aaron on this point, for he fully expected to have delayed the business, and given Moses sufficient time to have made his appearance.

The Gemara proceeds to state further:—That in reference to that portion of the Jews who did prevail upon Aaron to make them a molten calf, it was not done from any principle of wickedness, but it was entirely a mistake. For on the morning of the fortieth day, when Moses was to have made his appearance, and the Jews finding he did not do so according to his promise, it was this, and this alone, which caused them to act as they did. Now the mistake is thus accounted for:—Towards the evening of the first day, they calculated it to be the first day of the fortieth, when, instead of this, they should not begin to reckon until the next morning, which circumstance rectifies the mistake. The Gemara further asks this question, Who were the men that were the instigation or cause of Aaron making this calf? None of them were of the seed of Abraham, but they were of the Egyptians, such as followed the Jews out of Egypt, with the exception of one, who was called by the name of Mecho. The Rabbins give the following account of this individual.

The Scriptures make mention of the decree of Pharaoh, that all the male children should be drowned. They moreover state, that Pharaoh was so enraged against the Jews, that he thought drowning the males would put an end to their lives too quick; therefore he gave orders that some of the male children, instead of

being drowned, should be buried alive,—that is, in building the walls which were then in progress, such children were to be inclosed or walled therein. Moses, on seeing the cruelty about to be practised on these children, fell prostrate to the ground before the Lord, and thus spoke: "O Lord, God of the universe, who created heaven and earth, and all therein, have pity upon those dear children; my God, those children are innocent, they do not deserve this treatment at the hands of wicked Pharaoh." Immediately a voice from heaven spoke as follows: "Moses, arise, I am a just God, and what may seem to you wrong concerning those children, in due time will be unfolded to you." With this Moses was satisfied. The day following, Moses saw several children again buried alive, when a voice from heaven said unto him, "Take one of those children under your care." Moses asked the task-master if he would permit him to have one of those children, to which he assented. Moses took him home, and adopted him as his own son; he grew to manhood, and as he grew in years, he grew in wickedness, which gave great grief to Moses. The name which Moses gave him when a child was Mecho.

When the affair happened about the molten calf, this Mecho, the adopted son of Moses, was the only Hebrew amongst them, and the chief instigator in the business. After the occurrence, when Moses went to Mount Sinai the second time, God then said to Moses: "Remember those children who were buried alive in Egypt; you thought it a cruel event, and indeed it appeared so, but I well knew that if they had been permitted to live they would have turned out wicked; therefore, merely to satisfy you, I permitted you to have one, which you had, and that to your sorrow, for you have found out his wickedness, as being the ringleader and instigator to induce the multitude to desire Aaron that he would make a molten calf. From this day forward you will consider that whatever befalls you and the children of Israel during their journey through the wilderness, and during your lifetime, it is all for the best." See MISHNAH; TALMUD.

I. GEMARIAH, the son of Hilkiyah, who was sent to Babylon with Elasah, the son of Shaphan, from Zedekiah, king of Judah, to carry the tribute money to Nebuchadnezzar. They likewise carried a letter from Jeremiah to the Jewish captives at Babylon, warning them against certain false prophets who flattered them with promises of a speedy return to Judæa. (Jerem. 29. 3,4.)

II. The son of Shaphan, a councillor of king Jehoiakim, before whom Baruch read Jeremiah's prophecies, and who reported them to the king. (Jerem. 36. 12,13.)

GENEALOGIES, סֵפֶר הַיְחָסִים *sepher hayachas*, (1Chron. 9. 1,) "the register of descent;" GENEALOGISTS, שְׂטָרִים *shoterim*, (rendered "officers," Deut. 20. 9.) The Hebrews were very careful in preserving their genealogies or the history of the successions of families, having from a very early period officers for that especial purpose. Vestiges of these histories of families appear in Genesis 10.10, and there can be little doubt that it was a general practice of patriarchal times, for evidences of the same custom occur in ancient Arabic writings, as well as in Hesiod's enumeration of gods in his *Theogony*, according to their generations, and Homer's catalogue of ships in the second book of the *Iliad*. Many of the Arab tribes also kept their particular genealogist.

De Fleury thus accounts for the preservation of the genealogies of antediluvian times: "Abraham lived more than an age with Shem, and might have learned from him the state of the world before the Deluge: it

was not easy to change that which had been already established by men who still lived. The memory of past events might easily be preserved by the simple tradition of old men, by altars, by sculptured stones, and other durable monuments." Pillars, like those ascribed to Seth, Hermes Trismegistus, and the like, were employed to hand down historical facts to future times; they were covered with characters or hieroglyphics, which could only be deciphered by the sacred order, and perhaps the initiated in the mysteries.

According to the rabbinical writers, with whom Michaëlis coincides, Moses did not imitate the *shoterim* or genealogists, for they existed in the patriarchal æra: they were also known in Egypt, as may be inferred from Exodus 5. 10,14. Michaëlis derives the term *shoterim* from the Arabic root *shatar*, "to write," and assigns to them the keeping of the genealogical tables of the Israelites, the records of births, marriages, and deaths, the rolls of families, &c.; but Gesenius expresses some doubts of its applicability, from a comparison of the various passages where the term is employed. In proportion as the Hebrews increased in numbers during their residence in Egypt, it became an object of importance carefully to preserve the genealogical tables of the nation, in order that each tribe might be kept perfectly distinct. The charge of these genealogies was most probably confided in the first instance to the *shoterim* or scribes, and afterwards to the Levites: at least in the time of the kings we find that the scribes were generally taken from the tribe of Levi. (1Chron. 23. 4; 2Chron. 19. 8-11; 34. 13.) "This," says Michaëlis, "was a very rational procedure, as the Levites devoted themselves particularly to study; and among husbandmen and unlearned people, few were likely to be so expert in writing, as to be fit for being intrusted with keeping registers so important. In later times, the genealogical tables were kept in the Temple."

Whatever injury the public genealogies might have sustained in consequence of the Babylonish captivity, it was repaired as far as was practicable on the restoration of the Jewish polity. (Ezra ch. 2; 8. 1-14; Nehem. ch. 7 and 12.) Hence it is, that a very considerable portion of the First Book of Chronicles is composed of genealogical tables; the comparison of which, as well as of the genealogy recorded in Genesis ch. 5, with the tables in Matthew ch. 1, and Luke ch. 3, will contribute materially to show the fulfilment of the prophecies relative to the advent of the Messiah. Josephus states, that the Jews had an uninterrupted succession of their high-priests preserved in their records for the space of nearly two thousand years; and that the priests in Judæa, and even in Egypt and Babylon, or in any other place whithersoever they were carried, were careful to preserve their genealogies. Such priests after the captivity as could not produce their genealogies were excluded from the sacerdotal office. Hence, when in Hebrews 7. 3 Melchizedek is said to have been without descent, (*ἀγενεαλογητος*, *without genealogy*), the meaning is, that his name was not found in the public genealogical registers: his father and mother, and ancestors, were unknown, whence his priesthood was of a different kind, and to be regarded differently from that of Aaron and his sons. From similar public registers Matthew and Luke derived the genealogies of Our Saviour; the former of which, from Abraham to Jesus Christ, embraces a period of nearly two thousand years; while the genealogy of Luke, from Adam to Christ, comprises a period of about four thousand years. It is well known that the Jews carried their fondness for genealogies to great excess, and prided themselves on tracing their pedigrees up to Abraham. Jerome says, that they were as well acquainted with

genealogies from Adam to Zerubbabel as they were with their own names. St. Paul seems to condemn this affectation of knowing old genealogies when used only for ostentation: "Avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain." (Titus 3. 9.) Since the total dispersion of the Jews in the reign of Adrian, they have utterly lost their ancient genealogies. In exhibiting genealogical tables with any specific design, some of the sacred writers, for the sake of brevity, omitted names which were of less importance, and distributed the genealogies into certain equal classes. Examples of this kind occur in Exodus 6. 14-24; 1Chronicles 6. 12-15, compared with Ezra 1. 5, and in Matthew 1. 17; the Arabs also not unfrequently take a similar liberty with their own.

The evidences of Christianity cannot be correctly, if at all understood, unless the genealogy of the Messiah, and his descent from Abraham and David, be distinctly traced. This is obvious from the prophecies, which, ages before his advent, determined the line of his descent; and left nothing to chance or imposture on the important subject of the promised seed, that in the fullness of time was to "bruise the serpent's head," and by his one oblation of himself, once offered, was to make a full and perfect atonement for the sins of the whole world.

With regard to the seeming difference between the genealogies of Our Saviour given by the Evangelists Matthew and Luke from the public registers, and which comprise a period of four thousand years, from Adam to Joseph his reputed father, or to Mary his mother, it may be observed, that the genealogy given by St. Matthew was principally designed for the Jews. It therefore traces the pedigree of Jesus Christ, as the promised seed, down from Abraham to David, and from him through Solomon's line to Jacob the father of Joseph, who was the reputed or legal father of Christ. (Matt. 1. 1-16.) That given by St. Luke was intended for the Gentiles, and traces the pedigree upwards from Heli, the father of Mary, to David, through the line of his son Nathan, and from Nathan to Abraham, concurring with the former, and from Abraham up to Adam, who was the immediate "son of God," born without father or mother. (Luke 3. 23-38.) To this the Jews object: Why is Mary not mentioned in this genealogy, and Joseph said to be the son of Heli? To which it may be replied: This is a mode of speaking quite warranted by the Old Testament, the authority of which is acknowledged by the Jews themselves. For example, Nehemiah 7. 63, "And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name." Here it appears that a person of the priestly tribe or tribes of Levi took to wife a daughter of Barzillai, and that he and the issue of this marriage were regarded as children of Barzillai, though properly the sons of Levi, and though the mother's name is not mentioned. So Joseph taking the daughter of Heli to wife, is called the son of Heli.

That St. Luke gives the pedigree of Mary the real mother of Christ, may be collected from the following reasons:—(1.) The angel Gabriel, at the annunciation, told the Virgin that "God would give her Divine son the throne of his father David," (Luke 1. 32,) and this was necessary to be proved by her genealogy afterwards. (2.) Mary is called by the Jews בַּת עֲלִי *Bath Eli*, "the daughter of Eli," and by the early Christian writers, "the daughter of Joakim and Anna." But Joakim and Eliakim (as being both derived from the names of God, יְהוָה *Jehovah*, and אֱלִי *Eli*), are sometimes interchanged. (2Chron. 36. 4.) Eli, therefore, or Heli, is

the abridgment of Eliakim. Nor is it of any consequence that the rabbins called him אֵלִי instead of אֱלִי, the aspirates Aleph and Ain being frequently interchanged. (3.) A similar case in point occurs elsewhere in the genealogy. After the Babylonish captivity, the two lines of Solomon and Nathan, the sons of David, unite in the generations of Salathiel and Zerobabel, and thence diverge again in the sons of the latter, Abiud and Resa. Hence, as Salathiel, in Matthew, was the son of Jechoniah, or Jehoiachin, who was carried away into captivity by Nebuchadnezzar, so in Luke Salathiel must have been the grandson of Neri, by his mother's side. (4.) The evangelist himself has critically distinguished the *real* from the *legal* genealogy by a parenthetical remark: *Ἰησοῦς—ὡν ὡς ἐνομίζετο υἱὸς Ἰωσήφ, (ἀλλ' ὄντως υἱὸς) τοῦ Ἡλίου*: "Jesus—being (as was reputed) the son of Joseph, (but in reality) the son of Heli," or his grandson by the mother's side: for so should the ellipsis involved in the parenthesis be supplied. This interpretation of the genealogy in St. Luke's Gospel, if it be admitted, removes at once every difficulty; and (as Bishop Gleig has truly remarked) it is so natural and consistent with itself, that we think it can hardly be rejected, except by those who are determined, that "seeing they will not see, and hearing they will not understand."

Professor Hug offers some further considerations on this subject, founded on the law of the Levirate, which are deserving of consideration. The law was this,—that when a man died without issue, his nearest male relative was obliged to "raise up seed to him;" accordingly, he married his widow, and the first-born son of that marriage was reputed to be the son of the deceased, to whose name or rights he succeeded. "By that law, one and the same son might have two different fathers, one *real* and the other *legal*. Most of the apparent contradictions in the genealogies of Matthew and Luke disappear, since Salathiel might be declared to be the son of Jechonias as well as Neri, and since Zerobabel might appear in one filiation as the father of Abiud, and in another as the father of Rhesa. Thus, since one genealogy makes Jacob to be the father of Joseph, and the other makes Heli to be his father, he might be the son of *both*, of one by *nature*, and of the other by *law*. According to this solution, the design of the two evangelists, in giving the genealogy of Jesus Christ, would have been to prove to the Jews, that the man who called himself the Messiah, was by his legal father Joseph inscribed as a descendant of David in the genealogical tables, to which that nation attached so much importance and authority. Indeed, in a country where a *legal* descent was the same as a *real* descent, and where an inscription in the genealogical tables was everything, the Jews, to whom the Apostles addressed themselves, were to be the sole judges, from the ancestors of Joseph, of the fulfilment of the prophecies relative to the family of the Messiah; and the descent of Mary was of no importance to them."

The following remarks of Bishop Horne on the subject of Jewish genealogies are likewise extremely important. "In the first place, Genealogies in general, and those of the Jews in particular, with their method of deriving them, and the confusion often arising from the circumstance of the same person being called by different names, or different persons by the same name, are in their nature, and must be to us, at this distance of time, matters of very complicated consideration, and it is no wonder they should be attended with difficulties and perplexities. Secondly, The evangelists, in an affair of so much importance and so open then to detection, had there been anything wrong to be detected, would

most assuredly be careful to give Christ's pedigree as it was found in the authentic tables, which, according to the custom of the nation, were preserved in the family, as is evident from Josephus, who says, 'I give you this succession of our family, as I find it written in the public tables.' Thirdly, As it was well known the Messiah must descend from David, the genealogical tables of that family would be kept with more than ordinary diligence and precision. Fourthly, Whatever cavils the modern Jews and others make against the genealogies recorded by the evangelists, the Jews, their contemporaries, never offered to find fault with, or to invalidate the accounts given in the Gospels. As they wanted neither opportunity, materials, skill, nor malice, to have done it, and it would have afforded them so great an advantage against the Christians, this circumstance alone, as Dr. South well remarks, were we not now able to clear the point, ought with every sober and judicious person to have the force of a moral demonstration."

GENERAL, *ἡ γένεσις*, rendered in our version, (1Chron. 27. 34,) "general." This word is variously rendered in other places, as commander, captain, in a military sense; also the captain of the cupbearers, (Gen. 40. 9;) the superintendent of the herd, (Gen. 47. 6;) a chief or prince. (Gen. 12. 15.) The later Jewish theological writers employ the term for an archangel, one of the principal seven angels which surround the throne of Jehovah, and at the same time are the intercessors for separate nations in the electoral court. (Dan. 10. 13; Rev. 8. 2.) See **ARMS**, **ARMY**.

GENERATION, *דור* *dor*. In addition to its ordinary acceptation, implying descent, the word *dor* is used for the history and genealogy of any individual. The ancients sometimes computed by generations; as "In the fourth generation thy descendants shall come hither again." (Gen. 15. 16.) When the duration of generations was not exactly described by the age of four men succeeding one another from father to son, it was fixed by some at a hundred years, by others at a hundred and ten, by others at thirty-three, thirty, twenty-five, and even at twenty years, being neither uniform nor settled; only it is remarked, that a generation is longer as it is the more ancient.

GENESIS. The first book of the Old Testament, the Book of Genesis, derives its English appellation from the title it bears in the Greek Septuagint, i. e., *Βιβλος Γενεσεως*, which signifies the Book of the Generation or Production, because it commences with the history of the generation or production of all things. The Jews designate the books of the Old Testament either from their authors, or the principal subject treated in them,—as the five books of Moses, and the Lamentations of Jeremiah; or from the first Hebrew word with which they begin,—thus, the Book of Genesis is in Hebrew called *בְּרֵשִׁית* *bereshith*, that is, *In the beginning*, from its initial word. Most modern critics are of opinion that Moses wrote this book after the departure of the Israelites from Egypt, and the promulgation of the Law from Mount Sinai; for, previously to his receiving the Divine call, he was only a private individual, and was not endued with the spirit of prophecy. It is, however, of little consequence, as it is impossible to determine whether this opinion is the correct one; it is sufficient for us to know that Moses was assisted by the spirit of infallible truth in the composition of this sacred work, which he deemed a proper introduction to the laws and judgments delivered in the subsequent books.

The Book of Genesis comprises the history of about

two thousand three hundred and sixty-nine years, according to the vulgar computation of time, or of three thousand six hundred and nineteen years, according to the longer computation of Dr. Hales. Besides the history of the creation, it contains an account of the original innocence and fall of man; the propagation of mankind; the rise of religion; the general defection and corruption of the world; the deluge; the restoration of the world; the division and peopling of the earth; the call of Abraham, and the Divine covenant with him; together with the history of the first patriarchs to the death of Joseph. This book also comprises some important prophecies respecting the Messiah. (Gen. 3. 15; 12. 3; 18. 18; 22. 18; 26. 4; 28. 14; and 49. 10.)

The Jews divide the Book of Genesis into twelve *parashioth*, or larger sections, and forty-three *siderim*, or smaller sections; in our Bibles it consists of fifty chapters. The Book of Genesis exhibits to us a clear idea of the patriarchal theology. We learn from it that God is the creator of all things, as well as the governor of all things, by his general and particular providence, (14. 19; 45. 5,7,8;) that he is everlasting, (21. 33;) omniscient, for none but God can know all things, whether past or future, (3. 8-10; 15. 3-16; 18. 18, compared with Exod. 1. 7;) true, (Gen. 6. 7, compared with 17. 20;) almighty, (17. 1; 18. 14;) holy and just, (18. 25;) kind, (24. 12;) supreme, (14. 19;) merciful, (32. 10;) and long suffering, (6. 3;) gracious towards those who fear him, (6. 8;) and that though he sometimes tries them, yet he is always with them, (26. 3, 28. 15;) and has an especial regard for them. (15. 1; 18. 17-26; 31. 42.) We learn, further, that God is not the author of sin, (1. 31;) and that, since the Fall, man is born prone to evil. (6. 5; 8. 21.) The patriarchs cherished a hope of the pardoning mercy of God towards penitent sinners, (4. 7,) and confided in Him as the judge of all the earth, (18. 25,) and the great rewarder of them that diligently seek Him; which reward they expected, not merely in this present evil world, but in a future state; for we are told that they sought a better country, that is an heavenly. (5. 22-24, compared with Heb. 11. 5.) To the preceding points we may add, that a hope was cherished from the beginning, originally founded on a Divine promise of a Saviour, who was to deliver mankind from the miseries and ruin to which they were exposed, and through whom God was to make the fullest discoveries of his grace and mercy towards the human race, and to raise them to a high degree of glory and felicity. (3. 15; 12. 3; 17. 19; 22. 18; 49. 10.)

The patriarchs held that it was the duty of man to fear God, to bless him for mercies received, and to supplicate him with profound humility; that the knowledge of God is to be promoted; vows made to him are to be performed; and that idolatry is to be renounced. With regard to the external rites of religion, the most ancient on record is that of offering sacrifice to God, (3. 21,) and its having so early and universally obtained among all nations, as a sacred rite of religion, cannot be otherwise accounted for than by supposing it to have been a part of the primitive religion, originally enjoined by Divine appointment to the first ancestors of the human race, and from them transmitted to their descendants. The Sabbath also appears to have been observed by the patriarchs. There is, indeed, no direct mention of it before the Deluge, but after that event it is evident that the observance of it was familiar to Noah, for he is represented twice as waiting seven days between his three departures of the dove (8. 10-12); and if Noah was acquainted with the consecration of the Sabbath, his ancestors could not have been ignorant of it.

The patriarchal religion seems to have been the religion of Adam after his fall, of Abel, Seth, Enoch, and the antediluvian patriarchs; and afterwards of Noah, the second parent of mankind, and of the several heads of families derived from him, who probably carried it with them in their several dispersions. This religion was signally exemplified in Abraham, who was illustrious for his faith, piety, and righteousness, and whom God was pleased to favour with particular discoveries of his will. From him descended many great nations, among whom this religion, in its main principles, seems to have been preserved, of which there are some remains in the Book of Job. There were also vestiges of it for a long time among other nations, and indeed the belief of one supreme God, of a Providence, of a hope of pardoning mercy, and the expectation of a future state, was never entirely extinguished. Whoever among the Gentiles at any time, or in any nation, feared God and was a worker of righteousness, might be regarded as of the patriarchal religion. But in the process of time the nations became generally depraved, and sunk into a deplorable darkness and corruption; and the great principles of religion were in a measure overwhelmed with a load of superstitions, idolatries, and corruptions of all kinds.

A question has of late years been agitated, Whence did Moses derive the materials for the history contained in the Book of Genesis, which commenced so many ages before he was born? To this inquiry it may be replied, that there are but three ways in which these important records could have been preserved and brought down to the time of Moses,—writing, tradition, and Divine revelation. In the antediluvian world, the life of man was so protracted, there was comparatively little need for writing. Tradition answered every purpose to which writing in any kind of characters could be subservient, and the necessity of erecting monuments to perpetuate public events could scarcely have suggested itself; as, during those times, there could be little danger apprehended of any important fact becoming obsolete, its history having to pass through very few hands, and all these, friends and relatives in the most proper sense of the terms; for they lived in an insulated state, under a patriarchal government. Thus it was easy for Moses to be satisfied of the truth of all he relates in the Book of Genesis, as the accounts came to him through the medium of very few persons. From Adam to Noah there was but one man necessary to the correct transmission of the history of this period, 1656 years. Adam died in the year of the world 930, and Lamech, the father of Noah, was born in the year 874; so that Adam and Lamech were contemporaries for fifty-six years. Methuselah, the grandfather of Noah, was born in the year of the world 687, and died in the year 1656, so that he lived in the days of both Adam and Lamech, and was likewise contemporary with Noah for six hundred years. In like manner, Shem connected Noah and Abraham, having lived to converse with both; as Isaac did with Abraham and Joseph, from whom these things might be easily conveyed to Moses by Amram, who was contemporary with Joseph. Supposing, then, all the facts recorded in the Book of Genesis to have had no other authority than the tradition already referred to, they would stand upon a foundation of credibility superior to any that the most reputable of the ancient Greek and Latin historians can boast.

Some eminent critics, who are of opinion that Moses consulted monuments or records of former ages which had descended from the families of the patriarchs, and were in existence at the time he wrote, conceive that Moses could not have learned the particulars related by him with such minute exactness but from written docu-

ments or memoirs. Of this description it is supposed was the Book of Jasher, or of the Upright, which is cited in Joshua 10. 13, and 2 Samuel 1. 18; and the difference in names and genealogies observable in various parts of Scripture, is attributed to the number of copies whence these enumerations were made. Dr. Gleig conceives that the art of writing was communicated, among others, to Noah and his sons, by their antediluvian ancestors, and that it has never since been wholly lost; and that if this were the case, there probably were in the family of Abraham books of Jasher, or annals commencing from the beginning of the world; and if so, Moses might have found in them an account of the events which constitute the subject of the Book of Genesis. On the Continent, this hypothesis was adopted by M. Astruc, who fancied that he discovered traces of twelve different ancient documents, from which the earlier chapters of Exodus, as well as the entire Book of Genesis, are compiled. These, however, were reduced by Ilgen to three, and by Eichhorn to two in number, which he affirms may be distinguished by the appellations of Elohim and Jehovah, given to the Almighty. The hypothesis of Eichhorn is adopted by Gramberg, and by Rosenmüller, from whom it was borrowed by the late Dr. Geddes, and is partially alluded to by Jahn. To this hypothesis there is but one objection, but that is a fatal one, namely, the total silence of Moses as to any documents consulted by him. He has, it is true, referred, in Numbers 21. 14, to the "Book of the Wars of the Lord;" but if he had copied from any previously existing memoirs into the Book of Genesis, is it likely that such an historian, every page of whose writings is stamped with every possible mark of authenticity and integrity, would have omitted to specify the sources whence he derived his history? All, however, that it is necessary for us to believe is, that the Spirit of God directed him in the choice of the facts recorded in his work, and preserved him from being led into mistakes by any inaccuracy that might have found its way into the annals which he consulted. "If this be admitted, it is of no consequence whether Moses compiled the Book of Genesis from annals preserved in the family of Abraham, Isaac, and Jacob, or wrote the whole of it by immediate inspiration; for, on either supposition, it is a narrative of Divine authority, and contains an authentic account of facts, which constitute the foundation of the Jewish and Christian religions; or, to use more accurate language, the one great but progressive scheme of revealed religion.

From an imaginary difficulty in explaining the literal sense of the first three chapters of Genesis, some critics, who admit the Pentateuch to have been written by Moses, have contended that the narrative of the creation and fall is not a recital of real events, but an ingenious philosophical mythos or fable, invented by Moses, in like manner as was afterwards done by the ancient Greek writers, to give the greater weight to his legislative enactments, and designed to account for the origin of human evil, and also as an introduction to a history, great part of which they consider to be a mere poetic fiction. But this is a mere assumption, as we have already shown. (See FALL OF MAN.) Further, the style of these chapters, as indeed of the whole Book of Genesis, is strictly historical, and betrays no vestige whatever of allegorical or figurative description; this is so evident to any one that reads with attention, as to need no proof; and since this history was adapted to the comprehension of the meanest capacity, Moses speaks according to optical, not physical truth; that is, he describes the effects of creation optically, or as they would have appeared to the eye, and without any assignment of physical causes; in doing which, he has not merely

accommodated his narrative to the apprehension of mankind in an infant state of society, and employed a method of recital best suited to a common capacity, but he thereby also satisfies an important requisition of experimental philosophy, that is, to describe effects accurately and faithfully, according to their sensible appearances; by which means the mind is enabled to receive a clear and distinct impression of those appearances, and thus to reduce them to their proper causes, and to draw from them such conclusions as they are qualified to yield, for the determination of causes must follow an acquaintance with their effects.

"Besides, if it be granted that Moses was an inspired law-giver, it becomes impossible to suppose that he wrote a fabulous account of the creation and fall of man, and delivered it as a Divine revelation, because that would have been little, if at all, short of blasphemy; we must, therefore, believe this account to be true, or that it was declared and understood by the people to whom it was addressed to be allegorical. No such declaration was ever made; nor is there any mention of such an opinion being generally prevalent among the Jews in any early writing. The Rabbins, indeed, of later times, built a heap of absurd doctrines upon this history; but this proves, if it proves anything, that their ancestors even understood it as a literal and true account; and, in fact, the truth of every part of the narrative contained in the Book of Genesis is positively confirmed by the constant testimony of a people who preserved a certain unmixed genealogy from father to son, through a long succession of ages; and by these people we are assured that their ancestors ever did believe that this account, as far as it fell within human cognizance, had the authority of uninterrupted tradition, from their first parent Adam, till it was written by the inspired pen of Moses." Bishop Tomline.

GENNESARETH, the name of a city and an adjoining tract, extending four miles along the north-western shore of the sea of Galilee. It was visited by Our Lord, "and when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased, and besought him that they might only touch the hem of his garment, and as many as touched were made perfectly whole." (Matt. 14. 35,36.) It is described by Josephus as possessing a singular fertility, with delightful temperature of the air, and abounding in fruits of different climates. It is supposed to have derived its name from Gen and Sar, as being the garden of princes. (Mark 6. 53.)

GENNESARETH, SEA OF. See **CINNERETH; GALILEE, SEA OF.**

GENTILES, גוֹיִם *Goiim*, a word employed in reference to foreign people, rendered "Gentiles" in Genesis 10. 5,32; Nehemiah 5. 8. It is often used to convey the notion of enemies or barbarians. (Psalm 2. 1; 9. 5; 59. 5,8.) In the rabbinical writings, a *Goi* signifies one that is not a Jew. In the New Testament, *τα ἔθνη*, which in the Jewish sense implies the Gentile nations, is spoken of all who are not Israelites, such as are ignorant of the true God, and who practise idolatry. (Matt. 4. 15.) St. Paul, in his writings, generally denotes the Gentiles as Greeks, (Rom. 1. 14,16; 1Cor. 1. 22-24; Gal. 3. 28;) and it is a Scriptural designation for all the nations who were not descended from Abraham. St. Paul is significantly and appropriately known as the Apostle of the Gentiles.

GENTILES, COURT OF THE. See **TEMPLE.**

GERAH, גֵּרָה (Exod. 30. 13.) This was the smallest weight among the Hebrews, being the twentieth part of a shekel; it was also used as a coin. The word means properly a bean, or grain, from גָּרָה *gargar*, a berry, or in Arabic a bean. The Hebrews, no doubt, used this grain as a weight, as the Greeks and Romans used the *κερατὶον*, and the moderns a grain of barley or pepper.

GERAR, גֵּרָר a city in Philistia, the seat of a king, (Gen. 20. 1; 26. 1,7,) in which both Abraham and Isaac for a while took up their abode. It seems probable that some wandering tribe of Palli had settled here before the great influx of their nation into these parts, during the captivity of the Israelites in Egypt. As Abraham himself was a pilgrim not very distant from the original country of these Palli, they might perhaps feel some kind of sympathy with him. Gerar was not far from Gaza in the south of Judah.

GERGESA, or **GERASA**, a city in the region of Decapolis, so called either from the Gergashites, the posterity of Canaan, some of whom remained in that quarter, (Judges 1. 30,33,) or from Gergishta, signifying clay, the soil being clay. The city gave name to a region which comprehended Gadara, Hippo, and Magdala. Burckhardt, Buckingham, and other modern travellers, consider the ruins of *Djerash* to be those of the ancient Gergesa, or Gerasa. They are spoken of as being very magnificent. Lord Lindsay has given a brief description of these remains of ancient art, but he supposes them to be the ruins of Pella, another city of the Decapolis.

GERGESENES. See **GADARENES.**

GERIZIM, a rugged limestone mountain, forming part of the ridge called Mount Ephraim, and situated opposite Mount Ebal. After the Captivity, this mountain became the seat of the religious worship of the Samaritans, who erected a temple there, which was in existence in Our Saviour's days. By corrupting the original text, which reads Ebal instead of Gerizim, and by thus maintaining that this was the mountain on which God chiefly desired to be worshipped, the Samaritans greatly exasperated the Jews, who held their opinions and pretensions in the greatest abhorrence. The Samaritans maintained that Abraham and Jacob erected altars on Gerizim, that it was on this mountain the former prepared to sacrifice his son Isaac; that God required the blessings to be given from Mount Gerizim, and the curses from Ebal; that Joshua's altar was in existence on Gerizim in their day, and that this mountain, on account of its beauty and fertility, was specially chosen as the scene of blessing. Maundrell observes that neither of these mountains has much to boast of in point of pleasantness, but that Gerizim has a more verdant aspect than Ebal. When Benjamin of Tudela visited this spot, he says that Mount Gerizim was full of fountains and gardens, while Gebal, as he writes it, was arid and rocky. "My own impression," says Mr. Buckingham, "from seeing both these hills from several points of view, was, that Gerizim was by far the more agreeable, and might be made the more productive of the two, not only from its principal side, or that hanging over Nablous (Shechem), having a more northern aspect, and being therefore less burnt up by the sun in summer, but from its slope of ascent being less abrupt than that of Ebal, and from the soil being therefore more liable to accumulate, and less subject to be washed down by the vernal and

autumnal rains. Their altitudes appeared to be nearly equal, and neither of them exceeded seven or eight hundred feet from the level of the valley, though much higher from the sea, as the whole country here is elevated. We had not an opportunity of ascending either of the hills ourselves, but from all the information I could collect regarding them, no one knew of any great stones or other vestiges of buildings remaining on them, though it must be confessed that we met with only two persons out of at least fifty whom we consulted that had ever been on the summit of both these hills, and to them the subject, as well as the motive of our inquiry, was alike strange and unaccountable."

The temple on Mount Gerizim was erected by Sanballat, who obtained permission from Darius Nothus for this purpose. This chief had distinguished himself perhaps by his alacrity in furnishing with provisions the army destined to Egypt; and having thus insinuated himself into the favour of the king, his request was the more readily granted. In this temple Manasseh, the son of the high-priest Joiada, was appointed high-priest. (Jahn.) Immediately after this the Samaritans were settled at Gerizim, and the city of Shechem, which lies in the valley between it and Ebal, became their metropolis. The Samaritans pretended that they were of the stock of the true and ancient Hebrews, and that their "mountain" was the most proper place of worship. The temple was destroyed about two hundred years afterwards by Hyrcanus, and was rebuilt by the Samaritans, between whom and the Jews there subsisted the bitterest animosity. See EBAL; SAMARITANS; SHECHEM.

GERSHON, a son of Levi, who gave his name to one of the three great branches of the Levites. The office of the Gershonites was to carry the veils and curtains of the Tabernacle, on the western side of which they encamped. (Numb. 3. 25.)

GESHUR, a district of Syria, bordering north of the land of Israel, (2Sam. 15. 8; 1Chron. 2. 23,) and situated on the eastern side of the river Jordan, between Mount Hermon, Maachah, and Bashan. (Deut. 3. 13, 14; Josh. 12. 3, 4.) Though their country was allotted to the half-tribe of Manasseh, the Geshurites and Maachathites were not expelled by the Israelites, (Josh. 13. 2, 13;) and in the reign of David, Geshur had its own king Talmai, whose daughter Maachah was the mother of Absalom. (2Sam. 3. 3; 13. 37; 15. 8.) Previous to this alliance, their country had been severely ravaged by David and his men. (1Sam. 27. 8.)

GETHSEMANE, a village on the Mount of Olives, near Jerusalem, whither Our Lord sometimes retired, and in the garden of which he endured his passion. (Matt. 26. 30, 36.) It still retains the same name, and the memorable garden is precisely pointed out; but the olive-trees covered with fruit on the Mount of Olives, although they appear aged, are not, as is pretended, the same trees which grew in Our Saviour's time. Titus, we are expressly informed, cut down all the wood in the neighbourhood of Jerusalem. These trees, however, are unquestionably of remote antiquity, and may have arisen from the roots of the ancient trees, because the olive is very long-lived, and possesses the peculiar property of shooting up again. The trees now standing in the garden of Gethsemane are of the species known to botanists as the *Olea Europea*; a writer states that they are wild olives, and appear pollarded from extreme age; and their stems are very rough and knarled. The soil

between these trees is bare, without a flower, vegetable, or verdure of any kind growing on it. A footpath intersects the place in an oblique direction, which is walled off from the rest, and is looked upon as accursed, being that, (as it is said,) in which Judas walked when he betrayed his Divine master with a kiss. The garden of Gethsemane is situated at the foot of the Mount, near the brook Kedron. "It is a piece of ground," says Mr. Rae Wilson, "surrounded by a coarse loose wall of a few feet in height, and about the third part of an acre in extent. There are some olive-trees of enormous magnitude remaining, and separated from each other; they are highly venerated by the Christians, who consider any attempt to cut or injure them as amounting to an act of profanation. At the upper end is the place where the Apostles St. Peter, St. James, and St. John fell asleep during the passion of their Divine master, and in the middle of the garden, the spot where Judas betrayed him." Some changes must have taken place in Gethsemane during the interval between the visits of Mr. Rae Wilson and Mr. Carne. "A few steps beyond the Kedron you come to the garden of Gethsemane, of all gardens the most interesting and hallowed, yet how neglected and decayed. It is surrounded by a kind of low hedge, but the soil is bare, no verdure grows on it, save six fine venerable olive-trees, which have stood here for many centuries. The spot is at the foot of Olivet, and is beautifully situated. You look up and down the romantic valley; close behind rises the mountain, and before you are the walls of the devoted city."

Mr. Robinson says, "The grot to which Our Saviour retired, and where, 'falling down to the ground' in the agony of his soul, and sweating 'as it were great drops of blood,' he was comforted by an angel, (Luke 22. 43, 44,) is still shown and venerated as such. It is excavated in the rock, and the descent to it is by a flight of rudely cut steps. The form of the interior is circular, about fifteen feet in diameter, and the roof, which is supported by pilasters, is perforated in the middle to admit light. There are some remains of sepulchres in the sides."

"At the foot of the hill, on the borders of the valley of Jehoshaphat, beneath the Mount of Olives, we came to the garden of Gethsemane. Like the great battle-grounds where kingdoms have been lost and won, the stubborn earth bears no traces of the scenes that have passed upon its surface; and a stranger might easily pass the garden of Gethsemane without knowing it as the place where, on the night in which he was betrayed, the Saviour watched with his disciples. It was inclosed by a low, broken stone fence, and an Arab fellah was quietly turning up the ground with his spade. According to my measurement, the garden is forty-seven paces long, and forty-four wide. It contains eight olive-trees, which the monks believe to have been standing in the days of Our Saviour, and to which a gentleman, in whose knowledge I have confidence, ascribes an age of more than eight hundred years. One of these, the largest, barked and scarified by the knives of pilgrims, is revered as the identical tree under which Christ was betrayed; and its enormous roots, growing high out of the earth, could induce a belief of almost any degree of antiquity. A little outside the fence of the garden is a stone, revered as marking the hallowed place where Christ, in the agony of his spirit, prayed that the cup might pass from him; a little further, where he 'sweat great drops of blood;' and a little further is the spot to which he returned, and found the disciples sleeping; and no good pilgrim ever passes without doing reverence to these holy places." Stephens.

GEZrites, a people mentioned in the First Book of Samuel, 27. 8.

GIANTS, גִּיָּמְטִים *niphilim*; Sept. γίγαντες; "giants." (Gen. 6. 4; Numb. 13. 33.) It is not generally agreed that *niphilim*, in the first instance, means men remarkable for their stature, but is supposed to characterize such as sustained their apostasy from the religion taught to Adam by acts of violence and oppression; but from the latter passage the literal signification of this word is manifest.

The Scriptures also speak of the רִפְּהַיִּם *Rephaim*, or sons of Rapha, (2Sam. 21. 16, 18, 20,) a Canaanitish race of giants on the other side of the Jordan, (Gen. 14. 5; 15. 20; Josh. 17. 15,) from whom descended the king of Bashan, called Og the giant. (Deut. 3. 11.) In a more extensive sense are understood by this word all the giant tribes in Canaan. (Deut. 2. 11, 20.) Even in later times the sons of Rapha appear as extraordinarily powerful men among the Philistines. (2Sam. 21. 16, 18.) The Rephaim, in some parts of Scripture, signify spirits in the invisible world in a state of misery, and are spoken of in our version as "the dead." Job says, that the ancient Rephaim groan under the waters, (Job 26. 5,) which is supposed to refer to the giants who died before the Flood. Solomon says, that the ways of a loose woman lead to the Rephaim; that he who deviates from the ways of wisdom shall dwell in the assembly of the Rephaim, that is, in hell. (Prov. 2. 18; 4. 19; 21. 16.)

Many writers have thought that the giants of Scripture were men famous for violence and crime rather than for strength and stature. But it cannot be denied that there have been races of men of a stature much above the common standard, although their size has often been absurdly magnified. The ancients considered persons whose stature exceeded seven feet as gigantic. Living giants have certainly been seen whose height was taller; but the existence of those who greatly surpassed it, or were double the height, has been inferred only from remains discovered in the earth, but not from the ocular testimony of credible witnesses. Were we to admit what has been reported on the subject, there would be no bounds to the dimensions of giants; the earth would even seem unsuitable for them to tread upon. History, however, acquaints us that, in the reign of Claudius, a giant, named Galbara, ten feet high, was brought to Rome from the coast of Africa. An instance is cited by Goropius of a female of equal stature. A certain Greek sophist, Proæresius, is said to have been nine feet in height. Julius Capitolinus affirms that Maximian, the Roman emperor, was eight feet and a half high; there was a Swede, one of the life guards of Frederick the Great, of that size. A French writer speaks of a giant exhibited at Rouen, measuring eight feet and some inches; and we believe some have been in England whose stature was not inferior. In Dr. Plott's *History of Staffordshire* there is an instance of a man of seven feet and a half high, and another in Thoresby's *Topography of Leeds* of seven feet five inches high. Examples may be found elsewhere of several individuals seven feet in height, below which, after the opinion of the ancients, we may cease to consider men gigantic. Entire families sometimes, though rarely, occur of six feet four, or six feet six inches high. From all this we may conclude, that though there may possibly have been some solitary instances of men ten feet high, those of eight feet are extremely uncommon, and that even six feet and a half far exceeds the ordinary height of men in Europe. We may reasonably understand that the gigantic nations of Canaan were above the average size of other people, with instances among them of several families of gigantic

stature. This is all that is necessary to suppose, in order to explain the account given by Moses; but the notion that men have gradually degenerated in size does not appear to have any correct foundation. See GOLIATH; Og.

GIATH, a place mentioned as "by the way of the Wilderness of Gibeon." (2Sam. 2. 24.)

GIBBETHON, a city in the tribe of Dan, allotted to the Levites. (Josh. 21. 23.)

GIBEAH, a city in the tribe of Benjamin, not far from Jerusalem; it is frequently called Gibeah of Saul, from being the birthplace of the first Hebrew monarch, and is also remarkable for the story of the Levite's wife, recorded in the Book of Judges, (ch. 20, 21,) which caused a frightful slaughter of the Benjamites.

GIBEATH-PHINEHAS, a hill given to Phinehas in the mountains of Ephraim, which was the burial-place of the high-priest Eleazar. (Josh. 24. 33.)

GIBEON, GIBEONITES. The capital city of a people who took advantage of the oaths of Joshua and of the elders of Israel, on an artful representation which they made of their belonging to a very remote country. (Josh. ch. 9.) It was situated on an eminence, which, according to Josephus, was about forty furlongs from Jerusalem, and is called Geba in 2Samuel 5. 25. The tabernacle and altar of burnt-offerings made by Moses in the wilderness were removed to this city, (1Chron. 21. 29;) and we read of King Solomon proceeding to sacrifice in it, because it was one of the most considerable of all the high places where sacrifices were performed before the Temple of Jerusalem was built. Gibeon was situated not far from the city of Ai, and its inhabitants were descended from the Hivites, the old inhabitants of the country. After the fall of Ai and Jericho, the alarmed Gibeonites resolved to consult their own safety by forming a league with the victorious Hebrew general, and this they accomplished by the stratagem recorded in Joshua, ch. 9. Upon the discovery of the truth, they were reduced to the condition of bondsmen, or "hewers of wood and drawers of water for the congregation, and for the altar of the Lord:" and Gibeon, and two of its three dependent cities, were allotted to the tribe of Benjamin, Kirjath-jearim being assigned to Judah. The Gibeonites continued in the state of servitude to which they had been doomed by Joshua, and were faithful to the Israelites; nevertheless Saul slew great numbers of them when he destroyed the whole city of Nob, where the Gibeonites lived, and served as hewers of wood and drawers of water to the priests whom Saul cut off. (1Sam. 22. 18, 19.) In the reign of David Israel was visited by a most severe famine, on account of Saul's cruel massacre of the Gibeonites, which lasted three years. The prophets informed him that this famine would continue until Saul's cruelty towards the unoffending Gibeonites was punished on his own house. (2Sam. 21. 1.) Little is known of this massacre beyond the mere fact. David asked the Gibeonites what satisfaction they desired. "What shall I do for you, and wherewith shall I make the atonement that ye may bless the inheritance of the Lord?" The Gibeonites answered, "We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. The man that consumed us, and devised against us that we should be destroyed from remaining in any of the coasts of Israel, let seven of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, whom the Lord did choose." This retaliation was sanctioned by David, who is said to have spared Mephi-

bosheth, the son of his friend Jonathan, "because of the Lord's oath that was between them;" but who was not the same Mephibosheth mentioned in the next verse, and included among the seven whom the Gibeonites executed. (2Sam. 21. 7,8,9.) After this circumstance the Gibeonites are not noticed as a separate people. It is probable they were included among the Nethinim, who were public slaves appointed for the service of the Temple, and in this state they remained until the dispersion of the Jewish nation. They were carried into captivity along with the Jews, though some of them remained in Casiphia and other places. Three hundred and ninety-two of them returned with Zerubbabel, and two hundred and twenty with Ezra, and had their residences at Jerusalem and other places, under their directors, Tiha and Gispa.

During the war between David and the house of Saul, Gibeon was the scene of a sanguinary struggle. Abner, the uncle of Saul, had proclaimed Ishbosheth, the son of that monarch, king of Israel, and by his influence and authority he supported him seven years against David, who reigned at Hebron. Repeated skirmishes took place between the troops of the contending parties, those of Ishbosheth being commanded by Abner, and those of David by Joab. The former marched from Mahanaim to Gibeon, and was followed by Joab, both armies encamping at the pool of Gibeon, "the one on the one side of the pool, and the other on the other side of the pool." Abner challenged Joab to select twelve men to fight an equal number of his men in sight of the hostile armies, which Joab consented to. Twelve men of the tribe of Benjamin, who belonged to Ishbosheth's army, and twelve of David's soldiers, immediately appeared, and fought till they slew each other, at the place subsequently called, from this rencontre, Helkath-hazzurim, or the field of strong men, which is in Gibeon. (2Sam. 2. 12,16.) A general battle afterwards took place, in which Abner was defeated and put to flight. In this battle Asahel, Joab's brother, was slain by Abner, who, in revenge, was killed by Joab and his other brother Abishai. (2Sam. 3. 20.)

GIDEON, the fifth judge of the Israelites, whom he delivered from the oppression of the Midianites. (Judges 7. 8.) He was the son of Joash of the tribe of Manasseh, and having destroyed the worship of Baal, was surnamed Jerubbaal. (Judges 6. 25-32.) We read in Judges 8. 24-27, that Gideon made an ephod of gold from the spoil of the Midianites. This ephod is supposed to have been a rich sacerdotal garment, made in imitation of that worn by the high-priest at Shiloh. But whether Gideon intended it as a commemorative trophy, or had a Levitical priest in his house, it is difficult to determine. It became, however, a snare to all Israel who dwelt in Gilead, and on the eastern side of Jordan; who thus having an ephod and worship in their own country, would not so readily go over to the tabernacle at Shiloh, and consequently fell into idolatry, and worshipped the idols of their neighbours the Phœnicians. (Judges 8. 27-33.)

GIER-EAGLE, *רַחַם* *racham*, (Levit. 11. 18; Deut. 16. 17,) by the Septuagint understood to be the swan, and by others supposed to be the vulture, or *Fultur percnopterus* of Linnæus, and also the carrion kite. The word evidently indicates some bird remarkable for its attachment to its young. This seems to apply very well to the swan, which is noted for its care of its young; the old birds will carry off the young ones on their back on the least alarm. A female has been known to attack and drown a fox which was swimming towards her nest.

GIFTS. The practice of making gifts is very common in all Oriental countries. The custom probably had its origin among those men who first sustained the office of kings or rulers, and who, from the novelty, and perhaps the weakness attached to their position, chose, rather than make the hazardous attempt of exacting taxes, to content themselves with receiving those presents which might be freely offered. (1Sam. 10. 27.) Hence it passed into a custom, that whoever approached the king or his officers, should come with a gift. This was the practice and the expectation. Gifts of this kind that have now been described, are not to be confounded with those which were presented to judges, not as a mark of esteem and honour, but for purposes of bribery and corruption. The former were considered an honour to the giver, but a gift of the latter kind has been justly reprobated in every age. (Exod. 23. 8; Deut. 10. 17; Psalm 15. 5; 26. 10; Isai. 1. 23; 33. 15.) The giver was not restricted as to the kind of present which he should make. He might present not only silver and gold, but clothes and arms, also different kinds of food, or anything which could be of benefit to the recipient. (Gen. 43. 11; 1Sam. 9. 7; 16. 20; Job 42. 11.) It was sometimes the case that the king, when he made a feast, presented vestments to all the guests who were invited, with which they clothed themselves before they sat down to it. (2Kings 10. 22; Matt. 22. 11,12.) In all these respects the custom of the East is the same now as in the days of the patriarchs.

I. GIHON, the name of one of the four rivers of Paradise; which Bishop Patrick and Dr. Wells suppose to be the easterly channel of the two, into which the Euphrates is divided after its junction with the Tigris. Others, however, (and among them Gesenius and Rosenmüller,) more probably suppose it to be the Oxus or Araxes. Josephus considers it to be the Nile, which is said to be called Guyon by the modern Abyssinians.

II. A fountain, or watercourse, near Jerusalem, where Solomon was anointed king by Zadok the priest and Nathan the prophet. (1Kings 1. 32-40.) It is supposed to be the same which was afterwards called Siloam.

GILBOA, MOUNTAINS OF, still called by the natives Djebel Gilbo, or Mount Gilbo, are celebrated for the death of Saul and Jonathan. (1Sam. 31. 1.) Eusebius says they are situated six miles from Bethshan, otherwise Scythopolis. They are a lengthened ridge, rising up in peaks about eight hundred feet above the level of the road, and probably about one thousand feet above the level of the Jordan, and about twelve hundred feet of that of the sea, and bounding the plain of the Jordan on the west. Utter solitude is on every side of these mountains, which afford no dwelling-places for men, except for the wandering shepherd, whose search for pasturage must often be in vain; as a little withered grass, and a few scanty shrubs, dispersed in different places, constitute the whole produce of the mountains of Gilboa. Mr. Robinson says Mount Gilboa comes close to Bethshan, and bounds the plain of the Jordan to the west. On the east the plain is bounded by a mountain range, which forms part of Mount Gilead.

GILEAD, MOUNTAINS OF, a ridge of mountains which lie east of the river Jordan, and extend from Anti-Libanus, or Mount Hermon, southward into Arabia Petrea, separating the ancient countries of the Moabites, and the territories of the tribes of Reuben, Gad, and Manasseh, from Arabia Deserta. The mountains of Gilead gave their name to the whole country lying in

the east of the sea of Galilee, frequently mentioned in the New Testament. The northern part of them, known by the name of Bashan, was celebrated for its stately oaks, and numerous herds of cattle pastured on its fertile soil, to which there are many allusions in the Scriptures. See BASHAN.

The hair of the goats that browsed about Mount Gilead appears from Canticles 4. 1, to have been as fine as that of the Oriental goat, which is well known to be possessed of the fineness of the most delicate silk, and is often employed in modern times for the manufacture of muffs. The middle part of this mountainous range, in a stricter sense, was termed Gilead; and in all probability is the mountain now called Djebel Djelaad, or Djebel Djelaoud, on which is the ruined town of Djelaad, which may occupy the site of the ancient city of Gilead, (Hosea 6. 8,) elsewhere called Ramoth Gilead. One-half of Mount Gilead and Bashan was given to Machir, the head of the tribe, and the first-born of Manasseh, whose descendants resided there, because Machir "was a man of war," (Josh. 17. 1;) the other half of the tribe of Manasseh, the descendants of Machir, having received their portion previously on the eastern side of the Jordan. Moses, immediately before his death, was shown from the mountain of Pisgah "all the land of Gilead unto Dan." (Deut. 34. 1.) Several of the judges of Israel are designated Gileadites, the tribes to which they belonged inhabiting that country. (Judges 10. 3; 11. 1.) And Abner made Ishboosheth king over Gilead, or over all the tribes on the western side of the Jordan, except the tribe of Judah, when he attempted to preserve the crown in the family of Saul. (2Sam. 2. 9.) Absalom, during his rebellion and usurpation, encamped in the land of Gilead. (2Sam. 17. 26.) The Prophet Elijah is designated "of the inhabitants of Gilead," (1Kings 17. 1,) and also "the Tishbite." The celebrated balm of Gilead is highly commended in the Scriptures. (Jerem. 8. 22; 46. 11.) The Ishmaelitish merchants who bought Joseph were carrying this balm into Egypt. (Gen. 37. 25.)



Balm of Gilead.

Hasselquist describes the true balsam of Mecca, the only existing product which can be identified with the balm of Jericho, as being yellow and pellucid, with a most fragrant, resinous, and balsamic smell. It is very glutinous, sticking to the fingers, and may be drawn out in very long threads. He saw it at a Turkish surgeon's, who had it immediately from Mecca, and who informed

him that it is the best stomachic they have, taken in the quantity of about three grains; and that it is a most excellent remedy for wounds, a few drops of it applied to a fresh wound healing it in a very short time. Its purity is tested by letting a drop fall into a glass of clear spring water; if this drop remains in one place on the surface of the water it is of little value, but if it spreads over the whole surface in a thin pellicle, which with a hair, thread, or silk, may be taken off the water, which remains as clear as at first, then it is known to be of the best kind, and not adulterated. But the Turks confess it is rare to find any that will abide this test. The tree is said to be the *Amyris opobalsamum* of Linnaeus. See BALM OF GILEAD.

GILEAD, MOUNT. Lord Lindsay observes, "I fancied I distinguished three stages in Mount Gilead; the upper, chiefly productive of the prickly oak and arbutus; the central, of prickly oak, arbutus, and fir; the lower, gently sloping northwards, of prickly oak and valonidis. The path wound through thickets of the most luxuriant growth, and of every shade of verdure, frequently overshadowing the road, and diffusing a delicious coolness, though a delightful fresh breeze so allayed the heat that it was never oppressive. A gentle slope, about an hour in length, intervenes between the foot of Mount Gilead and the last steep descent to the Zerka or ancient Jabbok."

GILGAL, a celebrated place about three miles distant from Jericho and the Jordan, in the plain of Jericho and tribe of Benjamin, where the Israelites encamped for some time after their passage over that river. A city was afterwards built there, which became memorable for many events recorded in the Books of Joshua, Judges, and Samuel. We read of the "quarries" that were in Gilgal. (Judges 3. 19.) It does not appear what kind of quarries these were, but as the word rendered quarries in this passage means "graven images" in other places, (Deut. 7. 25; Jerem. 8. 19; 51. 52,) and is so rendered in the Septuagint and Vulgate, it probably refers to certain idols set up in Gilgal by Eglon. It was here that the Israelites had a camp for some time; here it was that Joshua pitched the twelve stones which were taken out of Jordan by one man out of every tribe; here they celebrated the passover; here the people ate of the old corn of the land on the morrow after the passover; and here, on that same day, the manna ceased to fall. It was also at this place that the kingdom of Israel was confirmed to Saul, and afterwards his ejection from it intimated. (1Sam. 11. 15.) In the time of Samuel there was an altar erected in this city, and sacrifices offered on it.

GILOH, a city belonging to the tribe of Judah, taken from the Philistines, of which Ahitophel was a native. (Josh. 15. 51; 2Sam. 15. 12.)

GIMZO, a city of Judah, taken by the Philistines in the time of Ahaz. (2Chron. 28. 18.)

GIN, גִּין *pach*, (Isai. 8. 14; Amos 3. 5,) a net, snare, or trap, especially of the fowler. The Egyptians were well acquainted with the various nets and snares used in fowling, and similar to these, no doubt, were those employed by the Hebrews. See FOWLING.

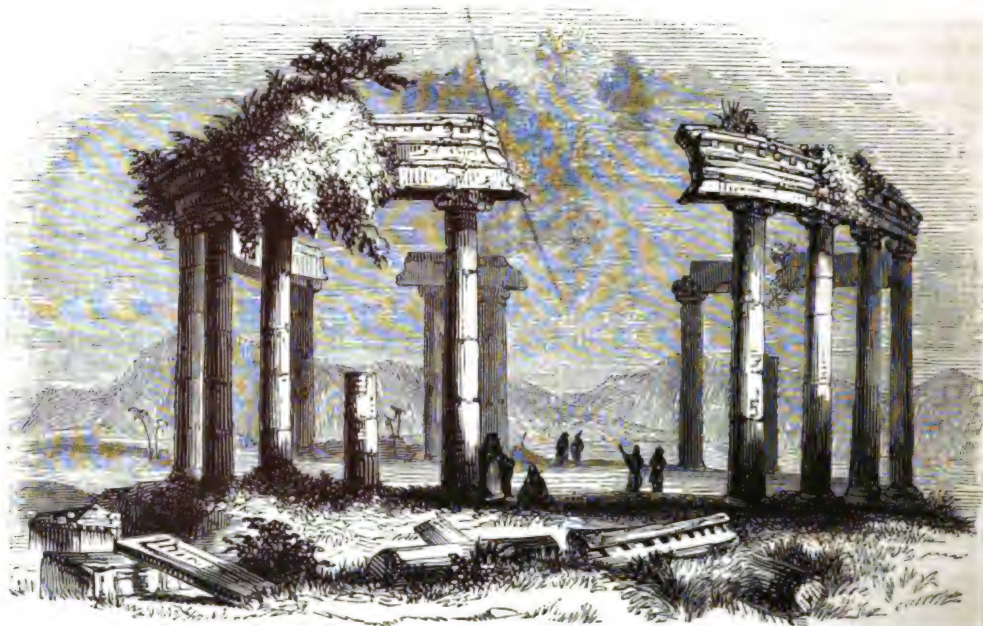
GIRDLE, חֲגוֹר *hhagor*. (1Sam. 18. 4.) The girdle is an indispensable article in the dress of an Oriental. It has various uses; but the principal one is to confine their long flowing vestments. The Jews, according to some writers, wore a double girdle, one of greater breadth, with which they girded their tunic when they prepared

for active exertion. The upper girdle was sometimes made of leather, the material of which the girdle of John the Baptist was made; but it was more commonly fabricated of worsted, and made to fold several times round the body; one end of which being doubled back, and sown along the edges, serves them for a purse, agreeably to the acceptation of ζώνη in the New Testament, which is translated "purse." (Matt. 10. 9; Mark 6. 8.)

To loose the girdle and give it to another was, among the Orientals, a token of great confidence and affection. A girdle curiously and richly wrought was, among the

ancient Hebrews, a mark of honour, and sometimes bestowed as a reward of merit. (2Sam. 18. 11.) People of rank in the East wear very broad girdles, all of silk, superbly ornamented with gold, and silver, and precious stones, and regard them as tokens of their superior station, and the proof of their riches. "To gird up the loins," is to bring the flowing robe within the girdle, and so to prepare for a journey, or for some vigorous exercise. See CLOTHES, CLOTHING.

For a notice of the Military Girdle, see ARMS AND ARMOUR.



Circular Colonnade at Geraza.

GIRGASHITES, an ancient people of Canaan, who inhabited a district beyond the sea of Galilee, where we find some vestiges of their name in the city of Gergesa, Gergasa, or Gerasa. (Gen. 10. 16; Josh. 3. 10; 1Chron. 1. 14.) Mr. Buckingham, who visited this spot and minutely describes the ruins, says, "The city occupied nearly a square of somewhat less than two English miles in circumference; and the greatest length, from the naved arched building on the south of the first entrance to the small temple on the north of the opposite one, is about five thousand feet, as measured by paces, or nearly an English mile. The general direction of this square is, with its sides nearly towards the four cardinal points; but none of these sides are perfectly straight, probably from the inequality of the ground along which they run. The city stood on the facing slopes of two opposite hills, with a narrow, but not a deep valley between them, through which ran a clear stream of water, springing from fountains near the centre of the town, and bending its way thence to the southward. The eastern hill, though rather more extensive in its surface than the western one, rises with a steeper slope, and is consequently not so well fitted for building on. We found it covered with shapeless heaps of rubbish, evidently the wreck of houses, as the walls of some of them were still visible; but as neither columns nor other vestiges of ornamental building were to be seen among them, we concluded that this portion of the city was chiefly inhabited by the lower orders of the people. The whole surface of the western hill is covered with temples, theatres, colonnades, and ornamental architecture, and was no doubt occupied by the more dignified and noble of the citizens. The general plan of the whole was evidently the work of one

founder, and must have been sketched out before the Roman city, as we now see it in its ruins, began to be built. The walls of the city were as nearly equal in length, and faced as nearly to the four cardinal points as the nature of the ground would admit.

"So few and so slender are the materials to be met with, either in sacred or profane history, regarding the city of Geraza, that little more can be done than to name such as occur, for the satisfaction of those who might wish to know more of a place of such obscure fame in general records, yet possessing the remains of so much magnificence within itself.

"The similitude of name, and correspondence of situation, would lead to a conclusion that this Jerash of the present Arab possessors of the country is the same with the Gergashi of the Hebrews; and it is from this, as Grotius says, that the Gorosa of Ptolemy is derived. The Gergashites are often mentioned in the early wars of the Israelites and the Geshurites, with their city of Geshur, and their coasts of Jeshuri, as they are called in Deuteronomy 3. 14, are also frequently spoken of; but whether the same people is meant by these names, it is not easy to decide. Gergasha was in the land of Gilead, which was so called, according to the Jewish historian, from a pillar being erected in the form of an altar on one of the mountains there, to commemorate and confirm a league by which Jacob promised to love Laban's daughters, as well as to forgive Laban himself for his ill-treatment of him, and his suspicions of his daughter Rachel. This same land of Gilead was part of the kingdom of Bashan, as Og, the king of Bashan, (always so called in Scripture,) was also the king of Gilead and of Gaulonitis.

"It was this kingdom that Moses overran after pas-

ing the Jabbok, when he overthrew their cities and slew all their inhabitants, who yet exceeded in riches all the men in that part, on account of the goodness of their soil, and the great quantity of their wealth. 'So the Lord our God,' says the sacred writer, 'delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. And we took all his cities at that time; there was not a city which we took not from them, three score cities, all the region of Argob, the kingdom of Og in Bashan. All these cities were fenced with high walls, gates, and bars; besides unwalled towns a great many. And we utterly destroyed them, as we did unto Sihon, king of Heshbon, utterly destroying the men, women, and children of every city. But all the cattle, and the spoil of the cities, we took for a prey to ourselves.' (Deut. 3. 3-7.)

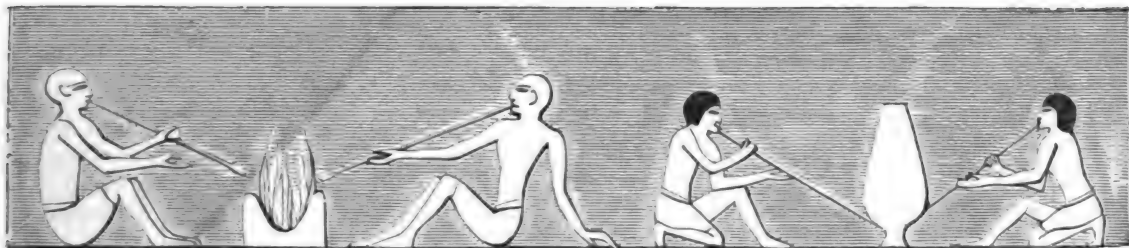
"This eastern portion of the Jewish conquests, and certainly by far the richest and most beautiful of all the country that they at any time possessed, was made the lot of the two tribes of Gad and Reuben, and the half-tribe of Manasseh, who were left at their own request to secure and enjoy their spoils, and built cities and settled their wives and children in them before they crossed the Jordan with the rest to enter Canaan. In the days of Solomon, one of the captains of his armies, named Gabaria, ruled over Gilead and Gaulonitis, and had under him sixty great and fenced cities of Og; but whether this of Gergashi was then one of those, there is no positive testimony, that I am aware of, either sacred or profane.

"After the Roman conquests in the East, this country

became one of their favourite colonies, and ten principal cities were built on the east of the Jordan, giving the name of Decapolis to the whole of that portion of the land over which they were spread. As such it is mentioned in the New Testament, and Gerasa was then one of the ten cities giving their joint name to the province; but it is certain it was not considered the principal of these, either in wealth, importance, or extent."

GITTITES, are properly the inhabitants of the city of Gath, (Josh. 13. 3;) those of Obed-Edom and Ithai are called Gittites. (2Sam. 6. 10; 15. 19.)

GITTITH, גִּתִּית joined with על *al*, "upon," occurs in the superscriptions of Psalms 8. 81. and 84. The word is generally derived from גַּת *gath*, which means a wine-press, and is also the name of one of the five principal cities of the Philistines. Some suppose that the psalm was to be played upon an instrument which had been made or invented at Gath, and which had from thence been introduced among the Hebrews. The Targum paraphrases it, "upon the harp which was brought from Gath." Others suppose that the psalm was composed while David was at Gath, and hence its title. The Septuagint, Vulgate, and Ethiopic, render "for the wine-presses," supposing probably that it was composed to be sung at the feast of Tabernacles when the vintage was just got in, and therefore might refer to having been sung by the treaders of grapes, as it was their custom to sing while treading in the wine-press.



Glass Blowing. From the Egyptian Monuments.

GLASS. The word "glasses" only occurs once in the Old Testament, in Isaiah 3. 23, and is supposed by some to refer to the metal mirrors which the women carried about with them as articles of ornament and use; whilst Bishop Lowth and others think that transparent garments are here intended.

One of the most remarkable inventions, however, of a remote æra was the manufacture of glass, with which the Egyptians were acquainted more than three thousand years ago. Of this we have the clearest possible evidence, not only from the numerous specimens of the articles themselves found in the tombs, and among the ruins of temples, but also from the painted representations of the various processes of manufacture preserved in the same situations, and from which our wood-cut is copied. Whether the art was practised among the Hebrews cannot be known, for the substance is not mentioned by name in the Old Testament; but most commentators are of opinion that the word זְכֻכִּית *zekuketh*, which our translators have rendered "crystal," should in some passages be interpreted "glass;" for instance, that in Job 28. 17, where wisdom is compared to precious crystal.

The Egyptians appear to have been not only skilled in the art of fusing the materials, but also in the use of the blow-pipe, an invention so ingenious, that its presence alone indicates a very high degree of civil-

ization. Some ancient traditions ascribe the invention of glass to the Phœnicians, but the monuments seem to prove that the Egyptians have the best claim. We there find glass-blowing an established trade, employing numerous hands in a large factory. The fusion of glass was closely connected with the art of pottery, for many of the vases and ornaments are glazed over with a vitrified substance, containing the proper preparations of the ingredients for making glass. It is evident, from the imperfection of the Egyptian furnaces, that glass must always have been very dear, and that any very fine and clear specimens would from their rarity be highly valued. It was generally believed by the ancients, that Egypt produced a peculiar species of earth, without which glass of the best quality could not be manufactured; it is not easy to discover the nature of this substance from the imperfect descriptions transmitted to us; but it is said, the beads and ornaments formed from it, possessed all the lustre and brilliancy of the diamond. The specimens of Egyptian beads preserved in the different museums of Europe, show that the description is far from being exaggerated. In some of them, colours are blended with more exquisite skill than in any specimens of modern art with which we are acquainted; and in others, pieces of coloured glass are made to form beautiful mosaics, an art which is now so rarely practised, on account of the great difficulty of procuring a proper flux for the glass.

3 X 2

The most prevailing tints in the ornaments, are, dark blue, emerald, green, scarlet, purple, yellow, and violet. M. Cailliaud has depicted a curious net or reticule found upon a mummy at Thebes. It is formed of small glass bugles, strung together like the glass beads used for making purses. The pattern is singularly rich; among the figures embroidered, we notice the sacred beetle and the antelope. The making of these purses appears to have been an amusement of the Egyptians, as it is now of some English ladies. In one of Rosellini's plates, we see a lady of high rank engaged in stringing beads for the same purpose.

"Many false stones in the form of beads," says Sir John Gardner Wilkinson, "have been met with in different parts of Egypt, particularly at Thebes; and so far did the Egyptians carry this spirit of imitation, that even small figures, scarabæi, and objects made of ordinary porcelain, were counterfeited, being composed of still cheaper materials. A figure, which was entirely of earthenware, with a glazed exterior, underwent a somewhat more complicated process, than when cut out of stone, and simply covered with a vitrified coating: this last could therefore be sold at a low price; it offered all the brilliancy of the former, and its weight alone betrayed its inferiority; by which means, whatever was novel or pleasing from its external appearance, was placed within the reach of all classes, or, at least, the possessor had the satisfaction of appearing to partake in each fashionable novelty.

"Such inventions and successful endeavours to imitate costly ornaments by humble materials, not only show the progress of art among the Egyptians, but strongly argue the great advancement they had made in the customs of civilized life; since it is certain, that until society had arrived at a high degree of luxury and refinement, artificial wants of this nature are not created, and the lower classes do not yet feel the desire of imitating their wealthy superiors, in the adoption of objects dependant on taste or accidental caprice."



Glass Bottles and Jugs. From the Tombs of Egypt.

Though glass was principally used for fancy works, it was also employed in the manufacture of bottles, vases, and other utensils, but especially wine cups. In the later ages, when the Romans conquered Egypt, the use

of glass vases nearly superseded those of gold and silver. Indeed, some of them were so exquisitely wrought, that they were more valuable than if they had been formed of the precious metals. The porcelain of the Egyptians was a species of glass very similar to that invented in modern times by the celebrated Reaumur, who, almost within our memory, discovered the art of working glass into a substance not very unlike china-ware.

Of this opaque glass, as it may be termed, there are several specimens in the British Museum, consisting chiefly of vases. One in particular is a small jug richly ornamented, of a deep blue, with pattern of a yellow, white, and light blue colour; a portion of the handle still remains. This vase is the most brilliant specimen of glass in the collection. The other articles consist of necklaces, pendants from earrings, bracelets, pendant ornaments, beads, &c.

The word "glass" in the New Testament, in 1 Corinthians 13. 12, and James 1. 23, denotes a mirror of polished metal, and as this was liable to many imperfections, the meaning of the Apostle in the first passage is, that we see things as it were by images reflected from a mirror, which shows them very indistinctly and obscurely. Mention is made in Revelation 4. 6, and 15. 2, of a sea of glass like unto crystal, respecting the meaning of which interpreters vary, but it is probably an allusion to the brazen sea, spoken of in 1 Kings 7. 23, and elsewhere, containing water for the purposes of ablution.

GLEAN, לקט *lakat*. (Ruth 2. 2.) The law of Moses directed a liberal treatment of the poor at the seasons of harvest and ingathering. The corners of the field were not to be reaped—the owner was not to glean his own fields—and a sheaf accidentally left behind in the field was not to be fetched away, but left for the poor. There are equally liberal regulations respecting vineyards and olive-yards. (Levit. 19. 9, 10; Deut. 24. 19, 21.) The privilege of gleaning after the reapers was conceded not as a matter of right, but as a favour granted to particular persons whom the owner wished to befriend. It did not however require any especial interest to obtain this favour, for Naomi could scarcely have suggested it in the first instance, and Ruth might hence have hesitated to apply for it to a stranger, "the servant that was set over the reapers."

"It is the opinion of some writers," says Professor Paxton, "that although the poor were allowed the liberty of gleaning, the Israelitish proprietors were not obliged to admit them immediately into the field, as soon as the reapers had cut down the corn and bound it up in sheaves, but when it was carried off; they might choose also among the poor, whom they thought most deserving or most necessitous."

Gleaning is an ancient custom in England and Ireland, and it was long supposed that the poor had a right to do so, and that the law recognised it; but it has now been settled by a judgment of the Court of Common Pleas, that a right to glean in the harvest-field cannot be claimed by any person at common law.

GLEDE, גלד *gaal*. (Deut. 14. 13.) Gesenius thinks this to be a false reading for גלד *gaal*, as in the parallel passage in Leviticus 11. 14. The Samaritan has in both places *daah*; Septuagint, γυψ; Vulgate, *milvus*; "vulture." From the etymology, a swift-flying bird of prey seems to be indicated, but a positive determination of the particular kind of bird is impracticable. A modern authority supposes it to be the *Nephron percnopterus*, or Pharaoh's chicken, one of the smallest

of the vultures, and very common in all the warmer portions of the Old World. It resembles the turkey-buzzard of North and South America, in its habit of assembling in large flocks, to perform the office of clearing away the filth and offal which would otherwise decompose and render the air putrid and noxious. Its plumage is white, excepting the quill feathers, which are black; the naked skin of the face and throat is a livid yellow. For the useful services this bird rendered, the Egyptians held it in great veneration.

GLORIFY, "to render glorious." God is glorified by Christ, or by his creatures, when his perfections are acknowledged, or manifested by their praising, trusting in, or serving him; or are displayed in his favours and judgments executed on them. (Levit. 10. 3; Isai. 44. 23; John 17. 4; Rom. 4. 20.) Christ is glorified in his ascension into heaven, and in having bestowed on him the highest honour, power, and authority, as Our Mediator, (John 17. 1-5;) and in the Holy Spirit declaring and revealing his excellencies, and communicating his fulness to men, (John 16. 14;) and in his people believing on him, walking in him, obeying and imitating him. Men are glorified when endowed with happiness and honour in the heavenly and eternal state. (Rom. 8. 17, 30.) To glorify one's self, is to claim or boast of honour not due to us. (Heb. 5. 5; Rev. 18. 7.)

GLORY, splendour, magnificence; also admiration, praise, or honour attributed to God, in adoration or worship. The glory of God is the splendid manifestation of the Divine perfections in creation, providence, and grace. (Exod. 33. 18; Psalm 19. 1.) It is also used for the state of future happiness. (Rom. 3. 23; 5. 2.)

We may be said to give glory to God when we confess our sins, when we love him supremely, when we commit ourselves to him, are zealous in his service, walk humbly, thankfully, and cheerfully before him, and recommend, proclaim, or set forth his excellencies to others. (Matt. 5. 16; John 15. 8; Gal. 2. 20.) In Exodus 8. 9, we read, "And Moses said unto Pharaoh, Glory over me." The margin has for "glory," "honour;" and for "over me," "against me." Pharaoh had besought Moses to pray that the Lord might take away the frogs, and Moses wished the king to have the honour and glory (in preference to himself) of appointing a time when he should thus pray to the Lord to take them away. This was not only complimentary to Pharaoh, but it would have a strong tendency to convince him that the Lord had heard the prayer of Moses, because he himself had appointed the time. The Tamul translation has, "Let the honour be to you (or over me) to appoint a time when I shall pray."

GNASH. "To gnash with the teeth," and "gnashing of teeth," are expressions that occur in several parts of Scripture, denoting rage or sorrow. (Job 16. 9; Psalm 112. 10; Lam. 2. 16; Matt. 8. 12.)

Roberts says, in India "An enraged man snaps his teeth together, as if about to bite the object of his anger. Thus in the book Ramyanum, the giant Rasanani is described as in his fury gnashing together his 'thirty-two teeth.' 'Look at the beast, how he gnashes his teeth.' 'Go near that fellow.' 'Not I, indeed, he will only gnash his teeth.'"

GNAT, *κωνωψ*, "a gnat," a small winged insect, forming a genus of the order Diptera. In Matthew 23. 24, we read "Strain at a gnat and swallow a camel." In Archbishop Parker's Bible, 1568, instead of "at," we have "out," and this was probably intended to be

preserved by King James's translators of 1611; but "at" having occurred through an obvious typographical error in their first edition, has ever since been retained. In warm countries, where insects of all kinds abound, gnats are very apt to fall into wine if it be not carefully covered; hence, passing the liquor through a strainer, that no gnat or part of one might remain, became a proverb for exactness in little matters. Besides the common motive of cleanliness for this practice, the law forbade the Jews to "eat flying creeping things," and they therefore felt themselves bound to be particularly careful in this respect. The Talmud contains curious explanations and directions concerning it. Thus: "One that eats a flea or a gnat, is an apostate; and is no more to be counted one of the congregation." It seems, however, that a person doing this might, under certain circumstances, escape further consequences by submitting to be scourged: "Whosoever eats a whole fly, or a whole gnat, whether alive or dead, is to be beaten on account of the flying creeping thing." This great solicitude to exclude the smallest insects from their beverage, gave rise to the proverb quoted by Our Saviour. See CAMEL.

GNOSTICS, GNOSTICISM. The original of these terms is *γνῶσις*, "knowledge," and in ecclesiastical history they are applied to the members of certain sects, who, from blending the philosophy of the East with the doctrines of the Gospel, boasted of deeper knowledge in the Scriptures than others. Gnosticism is, therefore, a generic term, comprehending all who pretended to be "wise above what is written;" in explaining the New Testament by the dogmas of the philosophers, and in deriving from the Sacred Writings mysteries which they never contained.

The origin of the gnostic heresy, as it is called, has been variously stated. Its principles, however, were much older than Christianity, and many of the errors alluded to in the Apostolical epistles are doubtless of a character very similar to some branches of the gnostic system.

Cerinthus, against whom St. John wrote his Gospel, the Nicolaitans mentioned in the Revelation, and the Ebionites, were all early gnostics, although the system was then not so completely formed as afterwards.

Dr. Burton, in his *Bampton Lectures*, says, "It was not by any means a new and distinct philosophy, but made up of selections from almost every system. Thus we find in it the Platonic doctrines of ideas, and the notion that everything in this lower world has a celestial and immaterial archetype. We find in it evident traces of that mystical and cabalistic jargon, which, after their return from captivity, deformed the religion of the Jews; and many gnostics adopted the Oriental notion of two independent co-eternal principles, the one the author of good, the other of evil. Lastly, we find the gnostic theology full of ideas and terms which must have been taken from the Gospel; and Jesus Christ, under some form or other, of æon, emanation, or incorporeal phantom, enters into all their systems, and is the means of communicating to them that knowledge which raised them above all other mortals, and entitled them to their peculiar name. The genius and very soul of gnosticism was mystery; its end and object was to purify its followers from the corruptions of matter, and to raise them to a higher scale of being, suited to those only who were become perfect by knowledge." Those who desire to consult the Fathers, in order to be thoroughly acquainted with all their doctrines, reveries, and visions, must have recourse to Irenæus, Tertullian, Clemens Alexandrinus, Origen, and Epiphanius, particularly the

first, who relates their sentiments at considerable length, and refutes them.

At the time that Christianity was promulgated to mankind, the nations under the dominion of the Romans, that is, the larger part of the civilized world, were greatly addicted to mysterious practices, supposing that there existed in nature certain influences which they could control and manage by occult signs, expressed in various ways, and on different materials, and among the nations most notorious for these opinions were the Jews and the Egyptians. As Christianity originated with the former, and many of its earliest professors were found amongst the latter, it is not surprising that they should have brought with them, and engrafted on the new religion, some of the opinions and practices which they had entertained in the old. Accordingly we read that, very early, the Apostles themselves found it necessary to guard the disciples against such persons, cautioning them to avoid "profane and vain babblings, and oppositions of science, falsely so called," (1Tim. 6. 20;) and in several passages of the same Epistle, there are evident allusions to similar errors among the first professors of Christianity, even in the Apostolic ages. Nor did the evil cease, as the doctrines of the Gospel expanded themselves beyond the local prepossessions of its early converts. A number of persons in succession, for centuries afterwards, are recorded as distinguished leaders of these wild opinions, which mixed up the sacred truths of the Gospel with the fantastic imaginations of a visionary science; and a multitude of disciples over the then known world were found to adopt them.

It was from the Egyptian or Oriental philosophy that these early heretics derived their notions. Whoever is unacquainted with this, can have but an imperfect insight into the particular errors of Cerinthus and his fellow heretics, mentioned by the Fathers. By a knowledge of the inferences which the Egyptians drew from their principles, we shall be able to judge what may have been taught by certain heresiarchs of the primitive Church, besides their principal tenets, which are more fully recorded.

The Egyptian philosophers worshipped one supreme and first God, whom they called in Greek *ΕΙΣ*, *The One*. (Jamblichus *de Misteriis Egypt.*) "Before all things that exist, and before the first original beings," (meaning the spirits who created the world,) "there is one God," (*Θεός ΕΙΣ*, which denomination *ΕΙΣ* is perpetually repeated in the sequel.) "He is prior to the first God," (meaning his son,) "and to the king he is movable, and continues in the solitude of his unity." This only God was worshipped in Eastern countries with much superstition intermixed. They called him Adad, or rather Ahad, *The One*, as appears from Macrobius and Eusebius. The *Ἀχὰδ Achad*, mentioned in Isaiah 66. 17, is supposed to have been the same. The Egyptians maintained that the only true God never approached his worshippers without being attended by many inferior spirits, who were to be worshipped by sacrifice and prayer, which was worshipping Ahad in the midst, or in the train of other gods and spirits. The disciples of Pythagoras and Plato received these tenets from the Egyptians. Their belief concerning God was, that he was quite incomprehensible, and therefore they called him the Eternal Darkness, or a darkness beyond all conception. In opposition to which, St. Paul says, (1Tim. 6. 16,) "that he dwelleth in the light, which no man can approach unto."

St. Paul, in his Epistles, attributes to Christ what the Oriental philosophy taught concerning the son of God. The Egyptians had a Demiurgus, and considered this inferior god as the creator of the world; they believed a

certain internal Intelligence, *αἰδιος Λόγος*, to whom man must go; they also believed in some spirits who communicated to man the gift of prophecy, which spirits they called *φῶτα*, *lights*. They were not agreed who was meant by the *Λόγος*, or the Word. Some thought it a great æon, or created spirit, but among the Brahmins of India, the son of God, who was simply called God, was considered the *Λόγος*, or *Φῶς*, and by this means the genealogy of the æons was shortened.

This was the source of many gnostic errors in the Christian church; for when some of the orthodox called Christ *Λόγος* in the latter sense, others admitted the name, but distinguished the Word and the Light from the Only-begotten.

The Gnostics and Essenes interwove with Christianity this philosophy, which had for some of its tenets, that God never appears but in the company of many demons or angels. These are our mediators with God; and in order to be acceptable to God, we must worship the demons. The soul is a pure Divine fire; but defiled by the body, and seduced to violent passions. All meats which nourish the body defile the soul; every bodily enjoyment is a hurt to the soul. The more the body is tormented, the more the soul advances in holiness and purity. Death is a happy event for the soul, which it delivers from its ignominious prison. The soul is immortal, and sometimes transmigrates after death into other bodies.

In order to understand more clearly the nature of this false system, it may be of advantage to quote here the heretical opinions of Cerinthus, against whom and the Nicolaitans St. John is supposed to have written his Gospel. Cerinthus was by birth a Jew, and lived at the close of the first century. Having studied literature and philosophy at Alexandria, he attempted to form a new and singular system of doctrine, by a monstrous combination of the doctrines of Jesus Christ with the opinions and errors of the Jews and gnostics. From the latter, he borrowed their *pleroma* or fulness, their æons or spirits, their demiurgus, or creator of the visible world, and so modified and tempered these fictions, as to give them an air of Judaism which must have considerably favoured the progress of his heresy. He taught that the most high God was utterly unknown before the appearance of Christ, and dwelt in a remote heaven called *Pleroma*, with the chief spirits, or æons; that this supreme God first generated an only-begotten Son, *Μονογενής*, who again begat the Word *Λόγος*, or which was inferior to the First-born; that Christ was a still lower æon, though far superior to some others; that there were two higher æons distinct from Christ, one called *Ζωή*, or Life, and the other *Φῶς*, or the Light; that from the æons again proceeded inferior orders of spirits, and particularly one Demiurgus, who created this visible world out of eternal matter; that this demiurgus was ignorant of the supreme God, and much lower than the æons, which were wholly invisible; that he was, however, the peculiar God and protector of the Israelites, and sent Moses to them, whose laws were to be of perpetual obligation; that Jesus was a mere man, of the most illustrious sanctity and justice, the real son of Joseph and Mary; that the æon Christ descended upon him in the form of a dove, when he was baptized, revealed to him the unknown Father, and empowered him to work miracles.

That the æon Light entered John the Baptist in the same manner, and therefore, that John was in some respects preferable to Christ. That Jesus, after his union with Christ, opposed himself with vigour to the conduct of the Jews, at whose instigation he was seized and crucified by the Hebrew chief; and that when Jesus

was taken captive and came to suffer, Christ ascended up on high, so that the man Jesus alone was subject to the pains of an ignominious death. That Christ will one day return upon earth, and renewing his former union with the man Jesus, will reign in Palestine a thousand years, during which time his disciples will enjoy the most exquisite sensual delights. The doctrine that Christ was united with Jesus after his baptism, seems to have taken its rise from the Eastern philosophers, and their opinions concerning the transmigration of souls; some even applied this doctrine to the gods, and maintained that they removed from one body into another.

The theological systems of the Egyptians, Chaldeans, Persians, Indians, and Greeks, although varying in particulars, are all identical in principle, the whole of these systems agreeing with the doctrine of emanations; that is, of various orders of angelic or superhuman beings, proceeding, together with the material universe, from one fountain of light and power, in the acknowledgment of whose supreme unity they all coincide. The Cabbala supplies numerous examples of the extent to which this system was received by the Jews.

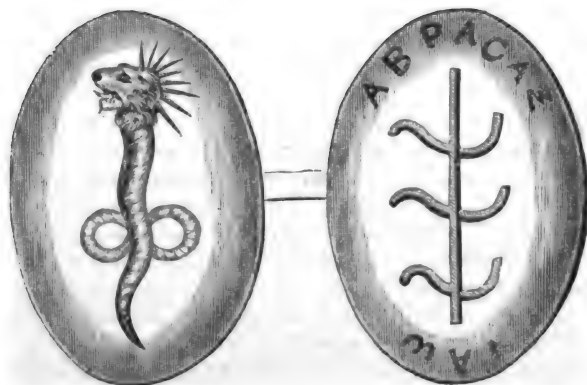
Whatever were the shades of difference by which the gnostics were distinguished from each other, as taught by a particular leader, there were certain general dogmata in which all the sects seem to agree; they all looked upon other Christians, who interpreted the Scriptures in their plain and obvious sense, as simple and weak, and affirmed that they alone were capable of comprehending the true and occult meaning. Their most remarkable tenet was, that malevolent spirits ruled the world, presided over all nature, and caused diseases and human sufferings; but that by knowledge and science, these spirits could be controlled, their power suspended, and even their malevolence rendered subservient to the use and service of man. This science they thought they had themselves exclusively attained, and that it principally consisted in the efficacy of numbers, and certain mysterious hieroglyphics adopted from the Egyptians. Hence they made systems of monads, triads, and decads; and formed figures of Anubis, Serapis, and other idols. This composition of certain abstruse words and mysterious figures, was engraved on gems and stones of different kinds and qualities; and they affirmed, that whoever bore one of these on his person was secured by it from the particular evil it was made to guard against. These talismans are found not only in the East, where travellers procure them without much difficulty, but in the West they are continually dug up on the banks of the Rhone and the Garonne, and in different parts of Spain, Italy, and other western countries, where Marcion, and the founders and followers of the gnostic sects, distributed them; proving, as Montfaucon observes, that no superstition was more widely spread or more universally adopted. To appreciate duly the extent of this sect, it will be only necessary to mention that Montfaucon alone has given three hundred fac-similes of gems, with different devices and inscriptions; a few of these gems, well authenticated as having belonged to the gnostic heretics, may not be uninteresting. The first we exhibit is in the collection of Viscount Strangford. It is a beautiful chrysoprase, and the execution superior to that found on most others, which is, in general, very rude, indicating great decline in the arts, or of great want of skill in the particular artist. It is of an oval form, convex on both sides, and both the surface of the stone, and the impression of the sculpture, highly polished.

On one side is represented a right line crossed by three curved ones, a figure very common on gnostic gems, but of which the meaning has not been ascertained.

This is surrounded by the legend *ABPACAΞ IAN*, words also of very common use, and which are to be found either by themselves, or accompanied by every variety of figure, but most particularly from those that have rays issuing from the head. The word Abrasax, sometimes spelled Abraxas, with a slight transposition of the letters, was the great mystery of the gnostics. The supreme deity and omnipotent god of the gnostics was the Abrasax, which contained within it the mystic number 365. He it was that created the *NOTΣ*, or intellectual Mind, from whence proceeded the *ΛΟΓΟΣ*, or Word; from the Word emanated Providence; from Providence, Virtue and Wisdom; and from these, Principalities, Powers, and Angels, who finally created the 365 heavens. The least of all these was the Jehovah, or God of the Jews, the deity of the law and the prophets, whom they reject as a supreme divinity, but admit as a creating angel. Abrasax was the same as Meithras, the sun of the Gentiles; both their names in Greek characters representing the same number, 365, the annual solar circle, and the deity of the sun himself. The mysteries of Meithras were accompanied by Christian ceremonies: the novice was initiated by the rite of baptism; he then partook of the eucharist of bread and wine. They adored Christ under the form of the sun, which Meithras signifies, and considered that the visible luminary was himself. The identity of Abrasax and Meithras is evinced in the following table:—

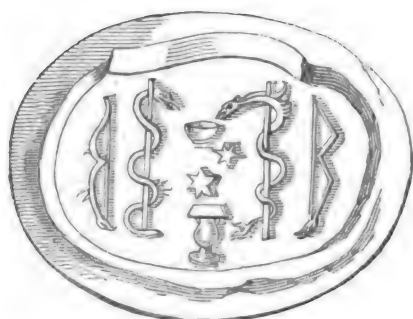
A . . .	1	M . . .	40
B . . .	2	E . . .	5
P . . .	100	I . . .	10
A . . .	1	Θ . . .	9
C . . .	200	P . . .	100
A . . .	1	Α . . .	1
Ξ . . .	60	C . . .	200
	<hr/>		<hr/>
	365		365

The word *IAN*, in a variety of modifications, is also found on most of the gems of the gnostics; and, next to Abrasax, seems to have been the most portentous and mysterious. It is generally supposed to be a corruption of the tetragrammaton, יהוה or Jehovah, to which the Jews attached so awful an importance. Irenæus supposes it has allusion to the name by which the Divine character of Christ was expressed; as if the *AN* was intended to be the Alpha and Omega of the Revelation, and the characters *IAN* stood for Jesus the "Redeemer, the first and the last." An interpretation so orthodox, some of the early Fathers or the later ecclesiastical writers would not be disposed to admit; but the interpretation is countenanced by the circumstance, that the first Christian Byzantine emperors, a little after, placed the *AN* on their coins, in characters exactly formed after the letters of the gems, and in the same sense as we have ventured to give them.



Gnostic Gems. No. 1.

On the other face of this gem is represented a serpent coiled into a knot, surmounted with a lion's head and mane, having rays issuing from the head. The serpent was universally adopted, not only by the Greek and Roman, but by the Oriental and Egyptian Gentiles. By the first it was consecrated to Esculapius, who was worshipped at Epidaurus under that form; and on sundry coins and sculptured remains the serpent is seen twining round a staff, with a legend $\Sigma\Omega\Theta\eta\text{P}$, or the Saviour; by the latter it was one of the numerous emblems to represent the sun, and it was called $\alpha\gamma\alpha\theta\text{-}\delta\alpha\iota\mu\omega\nu$, or the good genius. *Aelius Lampridius*, in speaking of the Emperor *Heliogabalus*, says, that "he kept at Rome serpents, that were called their good demons by the Egyptians." Hence this reptile was adopted by the gnostics: one of their sects is known to have worshipped it, and to have been called *Ophites*, from the name of their deity, and it is to be found in every form and modification on their gems, either by itself, or attached to other bodies; and the members of other bodies frequently attached to it. Here we see the head of a lion. The lion was the emblem of the tribe of Judah, conferred upon him by his father, and indicated that strength and superiority which Jacob had predicted should be attached to it. (Gen. 49. 8,9.) The Jews also, in the Cabbala, found many reasons why Adam imposed the name אֲרִיָה *Ariah*, on that animal, which resolves itself into a number of terrific properties which characterize it. The gnostics adopted it therefore as a mystic emblem, and represented under its form Christ, the rays issuing from his head indicating his divinity. Thus we see in the first gem some of the fundamental doctrines of Christianity mixed up and confounded with the most absurd and extravagant fictions of heathen superstition.

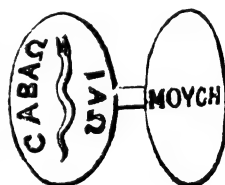


Gnostic Gems. No. 2.

From gem No. 2, the identification of Christ with the serpent clearly appears. The *Ophites* were known to maintain that the person of one was embodied in that of the other; and they even preferred the serpentine form, because, as they asserted, he had the knowledge of good and evil; that it was in virtue of this prerogative Moses set up the brazen serpent, in order that all who looked on it might recover their health; and that Christ merely imitated this power, when he said, that as Moses lifted up the serpent, so should the Son of Man be

exalted. The sculpture on the gem seems to represent this. On one face are serpents twining round posts fixed in the ground, intimating the brazen one erected by Moses; between them is a cup of health or salvation, out of which they are stretching to drink, accompanied by two stars, the usual emblems of divinity on the coins of that period; behind are serpents in the form of bows. On the other face are two large serpents at each end, including between them two naked figures on horseback, having crowns, one trampling on a dead body, and the other beside one, apparently expostulating with him; between is the figure of a man on his knees, and behind are guards; above are the emblems of the sun and moon, accompanied by stars. The allusion of all this to the sanative effects of the serpent raised in the wilderness is so striking as not to be mistaken; while the dog, the beetle, the ibis, and other Egyptian emblems, afford a curious display of that mysterious mixture of Christianity and heathenism in which these sectarians delighted.

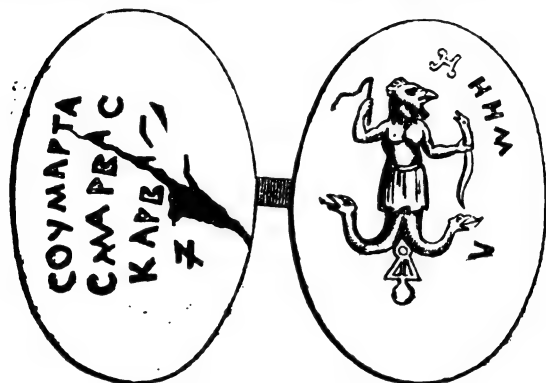
In the smaller gem it will be perceived is also the figure of a serpent having the legend ΙΑΩ CABΑΩ , for Sabaoth, round it; and on the other face the word ΜΟΥΧ , for Moses, which confirms the allusion of the former.



Gnostic Gem. No. 3.

The gem No. 3, is one where the serpent forms a part of some other figure. The fac-simile given represents it as forming the legs of a human body, surmounted with a cock's head. The gem from which it is copied is a blood-stone, in the possession of Viscount Strangford, who has others of the same kind; and, indeed, it so frequently occurs as a gnostic emblem, that it seems to have been considered as a representation of the God of the Christians, and was placed on the coins of the Roman emperors as the image of Christianity. The cock in Greek and Roman mythology was the bird sacred to the sun and moon, and this opinion was introduced by Pythagoras, who had studied for twenty years in Egypt, and learned the mysteries of the priests. The vigilance and announcement of the approach of the sun by this bird intimated a connexion, and the comb and gills suggested a fanciful resemblance of rays issuing from the head. In one hand he holds a scourge, as urging on the steeds, and in the other a shield as representing the disk. The cock was also dedicated to Mars, and in some gems the head is surmounted by that warrior issuing from it, indicating that he was the deity intended. These figures are accompanied by various legends, sometimes the name of the seven angels who were supposed to have created the world, and sometimes ΙΑΝΑΗΑ , which is interpreted "the angel of the Lord."

In the preceding gem, the mystic word *IAΩ* is seen between the serpent-like feet. On the opposite face are the seven vowels, forming the elements of a figure which obtained great celebrity for its supposed efficacy. By dropping a letter in each succeeding word, at every repetition of the vowels, an equilateral triangle or cone is formed, to which they annexed potent medical virtues. This secret the gnostics concealed in the letters of their inscription; but Quintus Serenus Samonicus, a learned physician of the school of Basilides, was more explicit. He constructed from it his celebrated amulet of Abracadabra against tertian ague, and gives directions for forming it by abstracting a letter from every line.



Gnostic Gems. No. 4.

The above gem (No. 4) is also sculptured on a blood-stone. Instead of a shield, the figure holds in its left hand a serpent; and instead of the *IAΩ* between the feet, there is suspended a triangle and a circle, in each of which many mystic allusions were inclosed. By the triangle in general the triple emanation of the Deity was indicated; by the equilateral, his course through the corporeal world; by the isosceles, through the starry; and by the scalene, with unequal sides, the various elementary mutations. By the circle was expressed the simple undivided nature of God, in which all things were included and identified; and it was held a most sacred emblem for its various extraordinary properties, both by Greeks and Egyptians, and hence adopted by the gnostics. Round the figure is the imperfect legend *HHHMT*. The letters *H* are supposed by Scaliger to be a repetition of the correspondent Hebrew *י* and a contraction of the tetragrammaton, *יהוה* or name of Jehovah, and the letters *MT* for *μεγας*, and so the inscription would imply "the great God." On the opposite face are the letters *COTMAPTA CMAPBACKAPBA*, and other characters which are very rude and imperfect. The first word formed is *Soumarta*, which frequently occurs, and is supposed to be the name of one of the 365 angels in gnostic mythology. In the others it seems joined to the *Abrasax*, transposed, and twice repeated.

As Anubis was supposed to be Mercury, and had his symbols and functions assigned him; so also Mercury was supposed to be Anubis, and is thus exhibited on the gnostic gems. He is on some represented as having two heads, and engaged in leading spirits which are half way sunk in the earth, and guiding their descent with a torch. In No. 5 he is represented as sitting, as if resting from his active labours. He has all the symbols of Mercury about



Gnostic Gems. No. 5.

him: his winged cap and buskins, and his caduceus; but what particularly distinguishes him is his three legs, one of which is without a winged buskin, indicating that it belongs to his other form. Three heads are frequent emblematic representations, but three legs are more uncommon. Fulgentius says, the legs were under the particular guardianship of Mercury. He is here identified with Anubis by the initial letters *AN* in the legend.



Gnostic Gems. No. 6.

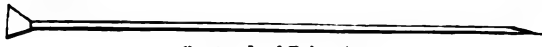
The above is a representation of Anubis and Mercury united, and exhibited together in the same body under a double form. The gem is a blood-stone in the possession of Viscount Strangford. It is deeply cut, gives an impression in very bold relief, and the sculpture is superior to the usual style of the gnostic artists. The figure is represented sitting, having the lower part of his body and limbs that of a dog, and the upper part that of a man with two heads. In one hand he holds a caduceus, the symbol of Mercury; in the other a club, the symbol of Anubis, with which he was sometimes furnished, as the guardian of Isis and Osiris. On the opposite face are the letters *CAABAAAXAMBPH*.



Gnostic Gems. No. 7.

Gem No. 7 is sculptured in a superior manner on an amethyst highly convex on both sides, and representing an angel guiding a crocodile with two heads. The crocodile, like some other animals, was converted by the Egyptians into an emblem to represent the sun; and this probably arose from the fanciful idea, that the animal has 365 teeth, the number of days in the year, and so indicating a solar revolution. Eusebius describes the manner in which the Egyptians displayed this imaginary connexion. A figure of the sun was placed in a boat, which was carried on the back of a crocodile. The head and tail of the animal also intimated the east and west, the extremities of the sun's course. In an Egyptian idol given by Montfaucon, an image, which he supposes to be Osiris, is standing on two crocodiles, whose

cotton. 'Twas observable that in ploughing they used goads of an extraordinary size; upon measuring of several, I found them to be about eight feet long, and at the bigger end six inches in circumference. They are



Ox-goad of Palestine.

armed at the lesser end with a sharp prickle for driving the oxen; and at the other end with a small spade or paddle of iron, strong and massy, to clear the plough from the clay that encumbers it in working. May we not from hence conjecture, that it was with such a goad as one of these that Shamgar made that prodigious slaughter? I am confident that whoever should see one of these implements will judge it to be a weapon not less fit, perhaps fitter, than a sword for such an execution. Goads of this sort I always saw used hereabout, and also in Syria; and the reason is, because the same single person both drives the oxen, and also holds and manages the plough, which makes it necessary to use such a goad as is described, to avoid the incumbrance of two instruments."

"The words of the wise are as goads," says the Preacher; they penetrate into men's minds and stir them up to the practice of duty. (Eccl. 12. 11.)

GOAT, an animal of the genus *Capra*, found in every part of the world, and easily domesticated. It was one of the clean beasts which the Israelites might both eat and offer in sacrifice. (Deut. 14. 4.) There are various names or appellations given to the goat in the Hebrew, as *עז* *ez*, (Gen. 27. 9;) *חֲסִיפָה* *hasiph*, (1 Kings 20. 27;) *עֲתִיד* *altud*, "a he-goat," (Gen. 31. 10, 12;) *צִפִּיר* *tsaphir*, "a he-goat," (Dan. 8. 5, 21;) *שַׁעִיר* *sair*, (Levit. 4. 24;) *עֵל* *yaal*, a kind of wild goat. (1 Sam. 24. 2.)

In Deuteronomy 14. 5 we read of the *אֵקוֹ* *akko*, "a wild goat," supposed to be the *Capra ibex*, remarkable for its sweeping pair of horns, which sometimes weigh sixteen or eighteen pounds, and are from two to four feet long. It is clothed with a thick warm coat of brown hair. It frequents the highest ridges of the mountainous regions throughout Europe and Asia, especially in the western parts of the latter. The ibex assembles in flocks, which never consist of more than fifteen. When close pressed it will sometimes turn upon the incautious huntsman and tumble him down the precipices, unless he has time to lie down and let the creature bound over him.



The Syrian Goat.

The *עֵל* *yaal*, supposed to be the wild goat of Syria, (*Capra mambrice*), is common to Egypt, Syria, and other parts of the East. This goat in all its varieties is dis-

tinguished by its long and pendulous ears, the forehead arched, and the hair very sleek.

The Sairim were objects of idolatrous worship among the Egyptians. Maimonides, in his *More Nevochim*, says that the Zabian idolators worshipped demons under the figure of goats. Herodotus likewise informs us, that the Egyptians of Mendes held goats to be sacred animals, and represented the god Pan with the legs and head of that animal, whence the Greek satyrs. The sairim, ("wild beasts,") of Isaiah 13. 21, were, according to the popular notion, supposed to be wild men in the form of he-goats, living in unfrequented solitary places, and represented as dancing and calling to each other.

In former times, Macedon, and the adjacent countries, particularly Thrace, abounded with goats; insomuch that they were made symbols, and are to be found on many of the coins that were struck by different towns in those parts of Greece. Not only many towns in Macedon and Thrace employed this type, but the kingdom itself of Macedon, which is the oldest in Europe of which we have any regular and connected history, was represented also by a goat, with the peculiarity of having but one horn. The custom of representing the type and power of a country under the form of a horned animal, is not peculiar to Macedon; Persia was represented by a ram, and Ammianus Marcellinus says that the king of Persia, when at the head of his army, wore a ram's head, made of gold, and set with precious stones, instead of a diadem. The relation of these emblems to Macedon and Persia is strongly confirmed by the vision of Daniel. (8. 5.) See DANIEL. An ancient bronze figure of a goat, with one horn, dug up in Asia Minor, was sent, some time since, to the Society of Antiquaries in London. The original use of it was probably to be affixed to the top of a military standard, in the same manner as the Roman eagle.

In Zechariah 10. 3, goats are symbolical of princes. In the New Testament they are symbolical of the wicked, who are at the day of judgment to be finally separated from the good. (Matt. 25. 33.) See KID; SCAPEGOAT.

GOATS' HAIR was used by Moses in making the curtains of the Tabernacle, (Exod. 25. 4,) and from what we now know of it, seems to have been particularly suitable. The hair of the goats of Asia, Phrygia, and Cilicia, which is at the present day manufactured into stuffs, is very bright and fine, and hangs to the ground; in beauty it almost equals silk, and is never sheared but combed off. The shepherds carefully and frequently wash these goats in rivers, and the women of the country spin the hair; it is then worked and dyed. The natives attribute the quality of the hair to the soil of the country.

GOB, a place where two battles were fought between the Israelites and the Philistines. (2 Sam. 21. 18, 19.) It is said in 1 Chronicles 20. 4, that these battles were fought at Gezer, whence it is inferred that Gob and Gezer were the same place, or that they were so near each other that the battles might be indiscriminately named from either.

GOBLET, *גִּבְלֵת* *aggan*, (Cantic. 7. 2,) a round bason, or rather *הַסֵּדֶר* *aggan hasaher*, the cup of roundness, or a circular cup. The word also occurs in Exodus 24. 6, where it is rendered "bason," and denotes a vessel employed for receiving the blood of the victims for the purpose of being sprinkled on the people. We cannot precisely determine the material of which these vessels were formed, but probably, like those of Egypt, some were of gold and silver, and others of bronze, porcelain,

and wood. In the Egyptian room of the British Museum, many specimens of these articles may be seen. In porcelain, there is a large blue bowl; on the exterior fourteen petals of flowers in a dark blue outline; in the centre of the interior, a square divided into eight triangles, the alternate ones being darker, surrounded with

undulating lines; from each corner arises a stem of five flowers of the lotus, or papyrus, alternately placed. There is in bronze a bowl remarkable for its rich and continued sound when struck, and in wood, a circular cup with two cylindrical handles, probably used as a lamp-feeder.



Goblets and Vases. From the Egyptian Monuments.

GOD. That infinitely great, intelligent, and Holy Being, of perfect wisdom, power, and goodness; transcendently glorious in holiness; who made the universe and continues to support it, as well as to govern and direct it by his providence and laws. The name is derived from the Icelandic *Godi*, which signifies the supreme magistrate, and is thus perfectly characteristic of Jehovah as the moral governor of the universe.

By his personality, intelligence, and freedom, God is distinguished from Fate, Nature, Destiny, Necessity, Chance, Animam Mundi, and from all other fictitious beings acknowledged by the Stoics, Pantheists, and other kinds of Atheists. The knowledge of God, his nature, attributes, word, and works, above all his moral character, with the relations between him and his creatures, makes the subject of the extensive science called theology, that science of which all the other sciences are but subordinate and illustrative parts. "The plain argument," says Maclaurin, "for the existence of the Deity, obvious to all, and carrying irresistible conviction with it, is from the evident contrivance and fitness of things for one another, which we meet with throughout all parts of the universe. There is no need of nice and subtle reasonings in this matter; a manifest contrivance immediately suggests a contriver. It strikes us like a sensation; and artful reasonings against it may puzzle us, but it is without shaking our belief."

Not only the works of creation, but the course of Divine operation in the government of the world has, from age to age, been a manifestation of the Divine character, continually receiving new and stronger illustrations, until the completion of the Christian revelation by the ministry of Our Lord and his inspired followers; and still placing itself in brighter light, and more impressive aspects, as the scheme of human redemption runs on to its consummation.

From all the acts of God as recorded in the Scriptures, we are taught that he alone is God; that he is present everywhere to sustain and govern all things; that his wisdom is infinite, his counsel settled, his truth sure, and his power irresistible; that his character, as well as his law, is immutably holy, just, and good; above all, that he is rich in mercy; that he has freely promised, whether as Father, or Son, or Holy Ghost, the means of our salvation; that he is alike and at once the

Father and Lord, the Redeemer and Judge, the Sanctifier and Friend of man.

Under these deeply awful but consolatory views, do the Scriptures present to us the supreme object of our worship, love, and trust; and they dwell upon each of the above particulars with inimitable sublimity and beauty of language, and with an inexhaustible variety of illustration. Nor can we compare this view of the Divine nature with the conceptions of the most enlightened of the pagans without feeling how much reason we have for everlasting gratitude, that a revelation so explicit, so comprehensive, and so joyful, should have been made to us in our guilty and ruined condition. It is thus that Christian philosophers, even when they do not use the language of the Scriptures, are able to speak of this great and mysterious Being, in language so clear, and with conceptions so noble; in a manner, too, so equable, so different from the sages of antiquity, who, if at any time they approach the truth, never fail to mingle with it some essentially erroneous or grovelling conception.

"The idea of the Supreme Being," says an eloquent modern writer, "has this peculiar property, that as it admits of no substitute, so, from the first moment it is formed, it is capable of continued growth and enlargement. God himself is immutable; but our conception of his character is continually receiving fresh accessions, is continually growing more extended and refulgent, by having transferred to it new elements of beauty and goodness; by attracting to itself as a centre, whatever bears the impress of dignity, order, or happiness. It borrows splendour from all that is fine, subordinates to itself all that is great, and sits enthroned on the riches of the universe."

"As the object of worship will always be in a degree the object of imitation, hence arises a fixed standard of moral excellence; by the contemplation of which the tendencies to corruption are counteracted, the contagion of bad example is checked, and human nature rises above its natural level."

Who then, as he contemplates this glorious Being in the transcendent beauty of his revealed character, can forbear to pray, "Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven."

GODLINESS imports, in general, the whole of practical religion. (1Tim. 4. 8; 2Peter 1. 6.) It is difficult, as Saurin observes, to include an adequate idea of it in what is called a definition. "It supposes knowledge, veneration, affection, dependence, submission, gratitude, and obedience; or it may be reduced to these four ideas: knowledge in the mind, by which it is distinguished from the visions of the superstitious; rectitude in the conscience, that distinguishes it from hypocrisy; sacrifice in the life, or renunciation of the world, by which it is distinguished from the unmeaning obedience of him who goes as a happy constitution leads him; and lastly, zeal in the heart, which differs from the languishing emotions of the lukewarm." The advantages of this disposition are honour, peace, safety, usefulness, support in death, and prospect of glory, or as the Apostle sums it up in a few words, "It is profitable unto all things, having the promise of the life that now is, and of that which is to come." (1Tim. 4. 8.)

GODLY, GODLIKE, that which proceeds from God, and is pleasing to Him. It also signifies conformity to his will, and an assimilation to his character. (Psalm 12. 1; 2Cor. 1. 12; Titus 2. 12.)

GOEL, גֹּאֵל Among the Hebrews, the right of repurchasing and redeeming, as well as that of avenging blood, appertained only to the next relation; hence *goel*, simply, is used for the next relation. (Levit. 25. 25.) See AVENGER OF BLOOD; CITIES OF REFUGE.

GOG AND MAGOG. גֹּג, *Gog*, a proper name, (Ezek. 38. 3, 14; 39. 11;) מֶגֶג, *Prince of Magog*, (Gen. 10. 2; Ezek. 38. 2; 39. 6;) the name of a northern people obscurely known by tradition. Dr. Hales thinks these are general names of the northern nations of Europe and Asia, or of the districts north of Caucasus, or Mount Taurus, colonized by Gog, or Magog, another of the sons of Japhet, called by the Arabian geographers, Jajue and Majuje. Gog rather denotes the people, Magog the land. Thus Balaam foretold that Christ would be "a king higher than Agag," or rather "Gog," according to the Samaritan Hebrew text, and of the Septuagint version of Numbers 24. 7; and Ezekiel, foretelling a future invasion of the land of Israel by these northern nations, Meshech, Tubal, and Togarmah, styles Gog their chief prince, and describes their host precisely as Scythian or Tartarian, coming out of the north, all of them riding on horses; bows and arrows their weapons; "covering the land like a cloud, and coming like a storm in the latter days." (Ezek. 38. 1-17.) He also describes their immense slaughter in the valley of the passengers on the east of the sea, thence called the valley of Hamon Gog, "the multitude of Gog." (Ezek. 39. 1-22.) This prophecy seems also to be revived in the Apocalypse, where the hosts of Gog and Magog are represented as coming to invade "the beloved city," and perishing with immense slaughter likewise in Armageddon, "the mount of Mageddo," or Megiddo. (Rev. 16. 14-16; 20. 7-10.)

Josephus is of opinion that these are to be understood as names applied to the Scythians of the ancients, answering to the Tartars of the moderns, a people extending through the centre of Asia and the south-east of Europe, and who, at various times, have left their plains to overrun the civilized countries of Asia and Eastern Europe, overturning thrones and kingdoms before them. Gog and Magog are probably to be understood as applied to this people in the most extensive sense, Meshech and Tubal being limited to the nearer and better known portions of the whole. Considering that the present Turks are descended from the Tartars,

many commentators are disposed to consider that the prophecies concerning Gog and Magog have an ultimate reference to that people.

GOLD, זָהָב *sahab*, (Gen. 2. 12;) χρυσος. (Matt. 23. 16, 17.) Gold is the most valuable of the precious metals, and is the heaviest of all known bodies; it is the most ductile of the metals, is not susceptible of rust, and is not sonorous when struck upon. It requires a strong fire to melt it, remaining unaltered in the degree of heat that fuses tin or lead; common fire, carried to its utmost vehemence, has no further effect on gold than the fusing of it. It will remain for a long time in the fiercest heat, and come out at last unaltered, and with its weight entire. Gold is always found more or less mixed with silver and copper, and the ancients did not at all understand, or but imperfectly, the art of separating in a chemical manner the baser metal from the gold. The Hebrews, therefore, who were obliged to make use of it in that state, made a distinction in regard to its value; and they esteemed the gold of one country more or less than that of another, according to the degree of its purity. The more valuable sorts were termed זָהָב אוֹפִיר *sahab ophir*, זָהָב מִצְפָּא *sahab mirphaz*, gold from Uphas, זָהָב מִפְּזָא *sahab muphaz*, and simply פֶּזָא *phaz*, probably pure, good gold. There are other terms employed, the signification of which is not sufficiently clear.

The use of gold for jewellery and various articles of luxury, dates from the most remote ages. Pharaoh having arrayed Joseph "in vestures of fine linen, put a gold chain about his neck;" and the jewels of silver and gold borrowed from the Egyptians by the Israelites, (Exod. 3. 22, and 12. 35,) at the time of their leaving Egypt, out of which the golden calf was afterwards made, (Exod. 3. 23,) suffice to prove the great quantity of precious metals wrought at that time into female ornaments. The engraving of gold, the mode of casting it, and inlaying it with stones, were evidently known at the same time; they are mentioned in Exodus 28. 9, 11; 32. 4, and numerous specimens of this kind of work, that have been found in the tombs of Egypt, may be seen in the various museums of this and other countries.

The descriptions in the Scriptures of golden ornaments and jewelled dresses might be considered overcharged, if numerous other testimonies did not exist to prove that Egypt, under the Pharaohs, abounded in precious metals and jewels. The treasures of Egypt were considered so great, that they were made the subject of a prophetic promise to Nebuchadnezzar, as a reward to his whole army for their incredible sufferings at the siege of Tyre. Much, therefore, of the Babylonian treasures were derived from this source.

Arabia had formerly its gold mines. "The gold of Sheba," (Psalm 72. 15,) is, in the Septuagint and Arabic versions, "the gold of Arabia," Sheba being the ancient name of Arabia Felix. Bruce, however, places it in Africa, at Azab. The gold of Ophir, so often mentioned, must, it is supposed, be that which was procured in Arabia, on the coast of the Red Sea. We are assured by Sanchoniatho, as quoted by Eusebius and by Herodotus, that the Phœnicians carried on a considerable traffic with this gold, even before the days of Job.

No traveller, it seems, in Palestine makes any mention of gold, except Dr. Edward Daniel Clarke. At the lake of Tiberias, he remarks: "Native gold was found here formerly. We noticed an appearance of the kind, but, on account of its trivial nature, neglected to pay proper attention to it, notwithstanding the hints given by more than one writer upon the subject." It may, however, be concluded, that for any practical purpose Pales-

tine possesses no gold. It is always mentioned by the Jewish writers as a foreign product. As gold was very common, relatively, in Egypt, where extensive mines of it were worked at a very early period, much of that in the hands of the Hebrews was probably obtained from thence. In fact, the first gold of which we read historically, was obtained from the Egyptians. But the supplies obtainable from this source became, ultimately, inadequate to the demand; and Solomon, and some of his successors, obtained larger quantities from the southernmost parts of Arabia, the east of Africa, and the coasts of other countries bordering the Indian Ocean and the Red Sea.

Gold, in the Scriptures, is the symbol of the great value, duration, incorruptibility, and strength of the subject to which it is applied. Thus, in Isaiah 13. 12, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."

The prophet Daniel (2. 38) says to the king, "Thou art this head of gold." Thus the Babylonian empire is so designated on account of its great riches. Isaiah calls Babylon, (ch. 14. 4,) as in our version, "the golden city," but more properly the exactness of gold. The "golden bowl," in Ecclesiastes 12. 6, some writers explain of the human head, which resembles a bowl in form.

In 1 Corinthians 3. 12, gold seems to denote sincere believers built into the Christian church, who will stand the fiery trial.

In Revelation 4. 4, we read that "the elders," and (9. 7,) "the locusts, had on their heads crowns of gold." In the costume of the East, a linen turban, with a gold ornament, was reckoned a crown of gold, and is so called in the language of Scripture. (Levit. 8. 9.) In the case of the Mohammedan Arabs, who are in all probability here represented by locusts, they were accustomed to wear ornaments on their heads, like crowns or mitres.

Mr. Roberts informs us, in illustration of Zechariah 13. 9, "I will try them as gold is tried," "The people of the East try the quality of the gold by the touch. Thus they have a small stone, on which they first rub a needle of known quality; they then take the article they wish to try, and rub it near to the mark left by the other, and by comparing the two, they judge of the value of that which they 'try.' In those regions there are not any marks by which we can judge of the standard, except in the way alluded to. Under such circumstances, there cannot be any wonder that there is much which is not 'fine gold;' and such is the skill of some of the goldsmiths, they often deceive the most practised eye. The grand secret of alchemy, by which other metals could be transmuted into gold, has never been fully divulged, but multitudes believe that certain individuals have this knowledge. Nor was that invaluable acquirement confined to Hindoos; for 'Diocletian caused a diligent inquiry to be made for all the ancient books which treated of the admirable art of making gold and silver, and without pity committed them to the flames, apprehensive, as we are assured, lest the opulence of the Egyptians should inspire them with confidence to rebel against the empire.' The conquest of Egypt by the Arabs diffused that vain science over the globe.

"Numbers in the East waste their entire property in trying to acquire this wonderful secret. Not long ago, a party of the 'gold-makers,' having heard of a very charitable man, went to him and said they had heard of his good deeds, and, in order to enable him to be more benevolent, they offered, at a trifling expense, to make him a large quantity of gold. The kind-hearted creature was delighted at the thought, and furnished the requisite materials, among which, it must be observed, was a considerable quantity of gold. The time came for making

the precious metal, and the whole was cast into the crucible, the impostors taking care to put in an extra quantity of gold. When it was nearly ready, the alchemists threw in some stalks of an unknown plant, and pronounced certain incantations, after which the contents were turned out, and there the astonished man saw a great deal more gold than he had advanced. Such an opportunity was not to be lost; he therefore begged them to make him a much larger quantity, and, after some objections, the knaves consented, taking good care immediately to decamp with the whole amount. An Armenian gentleman, who died in 1830 at Madras, at the age of eighty-two, expended the whole of his property, amounting to thirty thousand pagodas, in search of the philosopher's stone, but left the world a beggar."

On the method of working gold among the ancient Egyptians and Hebrews, and of forming vessels and ornaments from it, see METALLURGY AND WORKING IN METALS.

GOLDEN CALF. See AARON; APIS; CALF.

GOLDSMITH. See METALLURGY AND WORKING IN METALS.

GOLGOTHA. See JERUSALEM.

GOLIATH, גִּלְיָת (1Sam. 17. 4,) the name of a Philistine giant slain by David. (1Sam. 17. 4; 21. 10.) According to 2Samuel 21. 19, Goliath is killed by Elhanan of Bethlehem; but this apparent contradiction is removed in 1Chronicles 20. 5, by the explanation that he killed Lahmi, who was the brother of Goliath.

GOMER, גֹּמֶר the son of Japhet, (Gen. 10. 2,3; Ezek. 38. 6,) whose posterity peopled Galatia, according to Josephus; Phrygia, according to Bochart; but according to Calmet and Gesenius, they were the Cimmerians, or Cimbri, a barbarous people in the North, but little known.

GOMORRAH, one of the four cities in the vale of Siddim, which were sunk in the Dead Sea. (Gen. 10. 19; 19. 24,25.)

GOOD FRIDAY. In the earliest ages of the Church the day of Our Lord's crucifixion was religiously observed, not independently, but as a part of the sacred season of Easter, which was celebrated by Christians in the room of the Jewish passover, in commemoration at once of the death and the resurrection of Christ. Hence the terms Πάσχα σταυρωσιμον and Πάσχα αναστασιμον, Passover of the Crucifixion and Passover of the Resurrection. A separate observance of this day, distinguished by a peculiar character, was established in the course of the second and following centuries. Constantine the Great expressly commanded the solemn celebration of the day of the crucifixion; and when, in the seventh century, this religious observance was found to be altogether neglected in Spain, it was expressly established in that country by the Fourth Council of Toledo. This day has been distinguished by various titles at different times and places. Among the Anglo-Saxons it was called "Long Friday," with reference to the length of the fast, and also Good Friday, with reference to the Divine goodness and mercy displayed in the redemption of mankind by the death of Christ. In like manner the Jews called the great day of atonement יוֹם כִּפּוּר yom tob, "the good day."

This day was distinguished by the following observances:—(1.) A strict fast. (2.) Absolution of penitents. (3.) In very early times, the history of Our Lord's passion was read on this day out of the Gospel of St. John

only, instead of the harmonies of the Gospel as usual at other times. (4.) In later times this day was distinguished by the omission of doxologies, introits, and the like, in the course of Divine service; by the silence of music and bells; by the omission of customary genuflexions, in order to avoid imitating the act of the Jews, recorded in Matthew 27. 29; and by a similar omission of the sacred kiss and embrace at the celebration of the Lord's Supper, in order to avoid an imitation of the kiss of Judas. (Matt. 26. 48,49.) (5.) The Lord's Supper was celebrated; the elements, however, were not consecrated on this day, but on the day before. (6.) Communion-tables and reading-desks were stripped of their ornaments. (7.) In the middle ages, the solemn event of the day was imitated in processions and dramatic representations; a custom in accordance neither with the practice of the ancient Church, nor with good Christian feeling, and now happily abandoned.

GOODNESS OF GOD relates both to the absolute perfection of his own nature, and his kindness manifested to his creatures. Goodness belongs only to God, he is solely good, (Matt. 19. 17,) and all the goodness found in creatures is only an emanation of the Divine goodness. He is the chief good; the sum and substance of all felicity. (Psalm 25. 7; 144. 2,15.) There is nothing but goodness in God, and only goodness comes from him. (1 John 1. 5; James 1. 13,14.) He is infinitely good; finite minds cannot comprehend his goodness. (Rom. 11. 35,36.) He is immutably and unchangeably good. (Zeph. 3. 17.) The goodness of God is communicative and diffusive. (Psalm 119. 68.) With respect to the objects of it, it may be considered as general and special. His general goodness is seen in all his creatures and all his works. (Psalm 36. 6.) His special goodness relates to angels and saints: to angels, in creating, confirming, and making them what they are; to saints, in adoption, calling, justification, sanctification, and eternal glorification.

GOPHER-WOOD, עץ גפר *atsi gopher*, (Gen. 6. 14,) is rendered in the Septuagint, ξυλα τετραγωνα, "squared timbers;" in the Vulgate, *ligna levigata*, "planed wood," and elsewhere, *ligna bituminata*,



The Gopher-tree.

"pitched wood." Onkelos, Jonathan, Aben Ezra, and most of the rabbins, read "cedar;" but Bochart and others are of opinion that it is the *κυπαρισσος*, or *Cupressus sempervirens*, a straight and elegant tree of the cone-bearing family, found plentifully in the East. This wood possessing great durability, and its resistance to those injuries which are incident to other kinds of wood, rendered it peculiarly fit for the purpose to which it was applied. See ARK.

GOSHEN, גשן Sept. *Γεσεν, Αραβιας*. (Gen. 45. 10.) Many conjectures have been made respecting the precise situation of the land of Goshen, which was certainly the best pasture-ground of Lower Egypt, and well adapted for pastoral pursuits; for Joseph recommended it to his family as "the best of the land," (Gen. 47. 11,) and "the fat of the land." That it lay along the east side of the Pelusiac branch of the Nile which is the most easterly branch of that river, is evident from the circumstance that the Israelites, at their departure from Egypt, did not pass the Nile, and it therefore must have included the name or district of Heliopolis, which lay on the eastern border of the Delta. To the east of the river, Goshen apparently stretched into the desert, and in some places might extend to the Gulf of Suez. This country was probably chosen because it was near Canaan, whither the Israelites were to return; for, as they told Pharaoh afterwards, their purpose was to sojourn, not to settle, in Egypt. It had been inhabited by the fierce Shepherd kings and their adherents, who maintained themselves in it by force for a considerable time, until they were finally expelled by the native Mizraim. The interval which occurred between the expulsion of the Shepherds and the entry of the Israelites is uncertain. It was then an unoccupied district, yet from its productive qualities there was no necessity that it should have been so, unless we account for it by the secession, or driving out, of its shepherd occupants. Manetho expressly informs us that the second Shepherds, by whom he means the Israelites, succeeded to the places which had been deserted by the others; and also that the city Avaris, which had been built by the first Shepherd king, was given to those of their body who were employed in the quarries. It is remarkable that the country of Goshen was the first which the Cushite shepherds inhabited when they invaded Egypt, and the last from which they retired. The Egyptians were not a pastoral people, and this being a territory exclusively adapted for pasturage, it does not appear to have been inhabited after the expulsion of the Shepherds. Dr. Hales points out the wise policy of the Egyptian court in assigning Goshen to the Hebrews. The country "formed the eastern barrier of Egypt towards Palestine and Arabia, the quarter from which they most dreaded invasion, whose nakedness was now covered in a short time by a numerous, a brave, and an industrious people, amply repaying, by the additional security and resources which they gave to Egypt, their hospitable reception and naturalization."

GOSPEL, HISTORY OF THE. The Gospel is the revelation of the grace of God to fallen man through a Mediator. The word is compounded of two Saxon words, *god*, good, and *spell*, a message, or tidings, and thus corresponds to the Greek *Ευαγγελιον*, which signifies "a joyful message, or good news." In the New Testament, this term is confined to the glad tidings of the actual coming of the Messiah. Thus, in Matthew 11. 5 Our Lord says, "the poor have the Gospel preached to them," that is, the advent and doctrines of the Messiah or Christ are preached to the poor. Hence, ecclesiastical

writers gave the appellation of Gospels to the lives of Christ, that is, to those sacred histories in which are recorded the "good tidings of great joy to all people" of the advent of the Messiah, together with all its joyful circumstances; and hence the authors of these histories have acquired the title of Evangelists. Besides this general title, the sacred writers use the term Gospel, with a variety of epithets, which it may be necessary to mention.

Thus it is called the Gospel of the grace of God, (Acts 20. 24;) the Gospel of Peace, (Ephes. 6. 15,) because it proclaims peace with God to fallen man through Jesus Christ; the Gospel of God concerning his Son, (Rom. 1. 1-3,) because it relates everything concerning the birth, preaching, miracles, death, resurrection, and ascension of Jesus Christ; the Gospel of Salvation, (Ephes. 1. 13,) because it offers salvation to the lost or miserable; the Gospel of the Kingdom of God, (Matt. 4. 23; 9. 35,) because it proclaims the power and dominion of the Messiah, the nature and privileges of his kingdom, its laws, and the duties of its subjects; the Gospel of Glory (or the glorious Gospel) of the blessed God, (1 Tim. 1. 11,) as being that dispensation which exhibits the glory of all the Divine attributes in the salvation of mankind; the Everlasting Gospel, as it was designed from eternity. (Rev. 14. 6.)

The Gospels which have been transmitted to us are four in number; and we learn from undoubted authority that four, and four only, were ever received by the Christian church as the genuine and inspired writings of the evangelists. Many of the ancient Fathers have attempted to assign the reason why we have precisely this number of Gospels, and have fancied that they discovered a mysterious analogy between the four Gospels and the four winds, the four regions or corners of the earth, the four rivers of Paradise, and the four corners and four rings of the ark of the covenant. But the most celebrated analogy is that of the four animals described by Ezekiel 1. 5-10, which was first noticed by Irenæus, and after him by Jerome, and which gave rise to the well-known paintings of the four evangelists. The following table exhibits the most probable dates, as well as the names of the places, where the historical books of the New Testament were written.

Gospels.	Places.	Date.
Matthew (Hebrew) - - -	Judea	37 or 38
Matthew (Greek) - - -	Judea	61
Mark - - - - -	Rome	60 — 63
Luke (Gospel) - - - - -	Greece	63 or 64
Luke (Acts of the Apostles) - - -		
John - - - - -	Ephesus	97 or 98

It is a considerable advantage, that a history of such importance as that of Jesus Christ, has been recorded by the pens of separate and independent writers, who, from the contradictions, whether real or apparent, which are visible in these accounts, have incontestibly proved that they did not unite with a view of imposing a fabulous narrative on mankind. That St. Matthew had never seen the Gospel of St. Luke, nor St. Luke the Gospel of St. Matthew, is evident from a comparison of their writings. The Gospel of St. Mark, which was written later, must likewise have been unknown to St. Luke; and that St. Mark had ever read the Gospel of St. Luke, is at least improbable, because their narratives so frequently differ. It is a generally received opinion that St. Mark made use of St. Matthew's Gospel in the composition of his own, but this appears on strict examination to be an unfounded hypothesis. The Gospel of St. John being written after the other three, supplies what they had omitted. Thus we have four distinct and independent writers of one and the same history; and, though trifling variations may seem to exist in their narratives,

yet these admit of an easy solution; and in all matters of consequence, whether doctrinal or historical, there is such a manifest agreement between them as is to be found in no other writings whatever.

Though we have only four original writers of the life of Jesus, the evidence of the history does not rest on the testimony of four men. Christianity had been propagated in a great part of the world before any of them had written, on the testimony of thousands and tens of thousands, who had been witnesses of the great facts which they have recorded; so that the writing of these particular books is not to be considered as the cause, but rather the effect, of the belief of Christianity; nor could these books have been written and received as they were, as authentic histories of the subject of which all persons of that age were judges, if the facts they have recorded had not been well known to be true.

Some German divines have thought proper to throw doubts on the narratives of the first three evangelists, from the great similarity in the sentences, words, and order of words traceable in some parts of their history, from which they infer the possibility of a prot-evangelion, from which their accounts have been compiled. Sceptical writers have pointed this out with an air of triumph, and have reproached the Protestant clergy with indifference, or a wish to avoid the discussion of so important a point; had they, however, taken the pains to acquire further information, they would soon have discovered that it had not escaped the attention of several eminent Biblical scholars in this country.

Three principal hypotheses have been offered to account for these verbal similarities and occasional differences between the first three evangelists.

(1.) That one or two of the Gospels were taken from another. (2.) That all three were derived from some original document common to the evangelists. (3.) That they were derived from detached narratives of part of the history of Our Saviour, communicated by the Apostles to the first converts to Christianity.

1. Augustine supposed that the first three evangelists were not totally ignorant of each other's labours, and considered St. Mark's Gospel as an abridgment of St. Matthew's, but he was the first of the Fathers who advocated that notion; for it does not appear that any of the learned ancient Christians had a suspicion that either of the first three evangelists had seen the other Gospels before he wrote his own. Bishop Marsh proposes his own hypothesis relative to the original document whence the three evangelists drew their materials, marking the common Hebrew document, which he supposes them to have consulted, by the sign \aleph , and certain translations of it with more or less additions by the letters α , β , &c. Matthew, Mark, and Luke, used copies of the common Hebrew document \aleph ; the materials of which Matthew, who wrote in Hebrew, retained in the language in which he found them, but Mark and Luke, besides copies of the Hebrew document \aleph , used a Greek translation of it which had been made before any of the additions α , β , had been inserted. This hypothesis, he thinks, will account for all the verbal agreement or disagreement of the first three Gospels. The document, he considers, may have been entitled in Greek *Διηγησις*, a narrative, and that this document was the one referred to by St. Luke. He supposes the possible existence of a supplemental Hebrew document \aleph , containing a collection of precepts, parables, and discourses, delivered by Our Saviour on various occasions, but not arranged in a chronological order. An objection has been urged to this opinion from its complexity, which, ascribing to so many sources different works, by mere analogy, amounts to a very high degree of improbability,

which is increased by the silence of ecclesiastical history as to the existence of such a document, and the fact that not even the memory of it should survive the Apostolic age; nor do we find that the evangelists appeal to any previous record from which the materials of their histories had been selected. The absence of the Greek article before *διηγήσεις*, mentioned by St. Luke, is considered by Bishop Middleton fatal to the supposition that he alluded to a primary document.

Bishop Gleig says, "It is admitted on all hands, that the most remarkable coincidences of both language and thought that occur in the first three Gospels, are found in those places in which the several writers record Our Lord's doctrines and miracles; and it will be likewise admitted, that of a variety of things seen and heard by any man at the same instant of time, those which made the deepest impression are distinctly remembered long after all traces of the others have been effaced from the memory.

"It will also be allowed, I think, that of a number of people witnessing the same remarkable event, some would be most forcibly impressed by one circumstance, and others by a circumstance, which though equally connected with the principal event is, considered by itself, perfectly different. The miracles of Our Saviour were events so astonishing, that they must have made on the minds of all who witnessed them impressions too deep to be ever effaced; though the circumstances attending each miracle must have affected the different spectators very differently, and have made impressions, some of them equally indelible with the miracle itself, on the mind of one man; whilst by another, whose mind was completely occupied by the principal event itself, these very circumstances may have been hardly observed at all, and of course been soon forgotten.

"I admit then of a common document; but that document was no other than the preaching of Our blessed Lord himself. He was the great prototype. In looking up to Him, the Author of their faith and mission, and to the very words in which he was wont to dictate to them, (which not only yet sounded in their ears, but were also recalled by the aid of the Holy Spirit promised for that very purpose,) they have given us three Gospels, often agreeing in words, though not without much diversification.

"A Divine inspiration did not convey omniscience; it is possible that one evangelist might not know the circumstances of a fact which were known to another. This ignorance occasions the appearance of contradiction in cases where there is no real contradiction. For instance, Christ embarked in a vessel and rebuked the wind on the evening of the same day in which he had delivered the parable of the sower and the seed; this appears from Mark 4. 35. But this circumstance being unknown to St. Luke, who knew no more than that these two transactions were at no great distance from each other, he writes, (ch. 8. 22,) 'Now it came to pass on a certain day that he went into a ship.' This is no more a contradiction, than if one of two witnesses to the same fact should testify that it happened in the Christmas week, and the other on the 25th day of December."

Apocryphal Gospels. There are many Apocryphal Gospels, of which Fabricius, in his *Codex Pseudepigraphus Novum Testamentum*, gives a list; amongst these are the Gospels of St. Peter, St. Andrew, St. Barnabas; the Gospel of the Infancy of Our Saviour; the Gospel of the Birth of Mary; the Prot-Evangelion of James; and the Gospel of Nicodemus.

These spurious books abound in manifest fables and doctrines, alike inconsistent with reason and with

such as we know were published by the Apostles themselves and confirmed by miracles; they are found to contain absurd, unimportant, impertinent, and frivolous details; they relate useless and improbable miracles; they mention things which are later than the time when the author lived, whose name the book bears; their style is totally different from that of the genuine books of the New Testament; and they contain direct contradictions to authentic history, both sacred and profane. They are all found to favour some doctrine or practice contrary to those known to be true, and each manifestly appears designed to support some particular heresy, which had its origin subsequent to the Apostolic age. One of these doctrines was the sanctity of relics. As a proof of this, we are told in the first Gospel of the Infancy of Jesus, that when the Eastern Magi had come from the East to Jerusalem, according to the prophecy of Zoradascht, and had made their offerings, "The lady Mary took one of his swaddling clothes in which the infant was wrapped, and gave it to them instead of a blessing, which they received from her as a most noble present." As bandages of a similar nature and efficacy were preserved in some churches with the most superstitious reverence, the purpose for which the above was written is obvious.

Those who believed, or affected to believe, that the Virgin was exalted in heaven, who adopted the notion of her immaculate conception, and her power of working miracles, found but little countenance for their absurdities in the genuine Gospels. Hence a gospel was written, *De Nativitate Mariæ*, "The Gospel of the Birth of Mary," in which her birth is foretold by angels, and herself represented as always under the peculiar protection of heaven. Hence in the gospel attributed to James, which assumed the name of Prot-Evangelion, as claiming the superiority over every other, the fact of the immaculate conception is supported by such a pseudo-miracle as the writer doubtless thought would leave no doubt upon the most incredulous mind. In the *Evangelium Infantia*, or Gospel of the Infancy, the Virgin, who is simply said by St. Matthew to have gone into Egypt, is represented as making her progress more like a divinity than a mortal; performing, by the aid of her infant Son, a variety of miracles. She is also made to work miracles herself, while Joseph stands by as an unconcerned spectator. Aged Simeon, in his prayer, is also introduced as stretching out his hands towards her as though he worshipped her.

But of all this the first ages were ignorant; for we nowhere find anything of this prodigious deference to the Virgin,—it was an innovation of later ages, and was not heard of before the fourth or fifth century. In the Gospel of the Birth of Mary, we have an idle tale of Christ's ascending the stairs of the Temple by a miracle at three years of age; in the Prot-Evangelion of James, there is a silly dialogue between the mother of Mary and her waiting-maid Judith; there is also an account of Mary being fed by angels, and a grave consultation of priests concerning the making of a veil for the Temple.

In another place, when Elizabeth wished to shelter her infant from the persecution of Herod, she is said to have been thus wonderfully preserved: "Elizabeth also hearing that her son John was about to be searched for, took him, and went up into the mountains, and looked around for a place to hide him, and there was no secret place to be found. Then she groaned within herself, and said, 'O mountain of the Lord, receive the mother with the child,' for Elizabeth could not climb up. And instantly the mountain was divided and received them. And there appeared an angel of the Lord to preserve them."

Various miracles are said to be wrought both by Mary

and her Son, particularly by the latter, who is represented as employing his powers to assist Joseph in his trade; especially when he had made articles of furniture of wrong dimensions. "And Joseph, wheresoever he went in the city, took the Lord Jesus with him, where he was sent to work, to make gates, or milk-pails, or sieves, or boxes; the Lord Jesus was with him. And as often as Joseph had anything in his work to make longer, or shorter, or wider, or narrower, the Lord Jesus would stretch forth his hand towards it, and presently it became as Joseph would have it; so that he had no need to finish anything with his own hands, for he was not very skilful at his carpenter's trade."

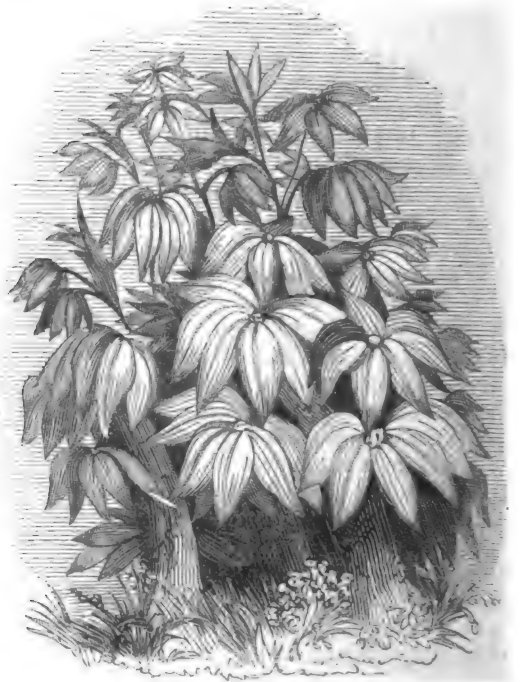
"On a certain time the king of Jerusalem sent for him, and said, 'I would have thee make me a throne, of the same dimensions with that place in which I commonly sit.' Joseph obeyed, and forthwith began the work, and continued two years in the king's palace before he finished it. And when he came to fix it in its place, he found it wanted two spans on each side of the appointed measure. Which when the king saw he was very angry with Joseph; and Joseph, afraid of the king's anger, went to bed without his supper, taking not anything to eat. Then the Lord Jesus asked him, 'What he was afraid of?' Joseph replied, 'Because I have lost my labour in the work which I have been about these two years.' Jesus said unto him, 'Fear not, neither be cast down; do thou lay hold on one side of the throne, and I will the other, and we will bring it to its just dimensions.' And when Joseph had done as the Lord Jesus said, and each of them with strength had drawn his side, the throne obeyed, and was brought to the proper dimensions of the place; which miracle, when they who stood by saw, they were astonished and praised God." (Gospel of the Infancy, ch. 16.)

From these specimens it will be seen how utterly unworthy they are of credit, and how plainly these impious relations show themselves to be the artful contrivance of some who were more zealous than honest.

GOURD, קיקיון *kikayon*; Sept. κολοκυνθη; Vulgate, *hedera*. (Jonah 4. 6-10.) The gourd of Jonah is generally allowed to be the *Ricinus communis*, or castor-oil tree, which with its broad palmate leaves extends a grateful shade over the parched traveller. The Arabic version calls it *elcheron*, the Egyptian gives it the name of *κικι κουκι*, a biennial plant, which shoots up to the height of a small tree, but, like all quick-growing plants, easily withers from the least injury. It is described by Dioscorides under the name of *κικι*, or *cici*, as having leaves like those of the Oriental plane-tree, but larger, smoother, and of a deep hue. It belongs to the natural order of the *Euphorbiaceæ*, and is hence related to the euphorbium or spurge, and jatropha or tapioca-tree. It flourishes in the driest soil, among stones and rubbish; it grows very high, and throws out many branches and large leaves. In a short time it reaches a considerable height; its stem is thick, channelled, distinguished by many knots, hollow within, of a sea-green colour; its leaves are large, cut into seven or more divisions, pointed and edged, of a bright blackish shining green. Those nearest the top are the largest; its flowers are ranged on their stem like a thyrus; they are of a deep red, and stand three together. That this plant was the gourd of Jonah seems to be corroborated by local traditions, as it abounds near the Tigris, where it sometimes grows to an unusual size.

Roberts, in relation to Jonah's gourd, says, "The Palma Christi, or ricinus, is most abundant in the East, and I have had it in my own garden to the height of fourteen feet; the growth is very rapid. We read at

verse 7 of the 4th chapter, that 'God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.' This tree, in the course of a very short period, produces the 'rough caterpillar,' and in one night (when the caterpillars are abundant) will they strip the tree of its leaves, and thus take away the shade. But there is another worm in the East called the Kuruttu-pullu, the blind worm, said to be produced by the dew; it begins its devastations at what is called the cabbage part of the palm, and soon destroys the tree. 'God prepared a vehement east wind,' (v. 8,) which is a most parching, life-destroying wind. But the margin has it, 'or silent,' which probably means 'calm.' Thus, when there is a lull of an easterly wind, and the sun pours his fierce rays on the head of the poor traveller, it seems as if life must depart; birds and beasts pant, there is the silence of death, and nature seems ready to expire."



Ricinus communis.

GOURDS, WILD, פקעוֹת *pakkuoth*, (2Kings 4. 39,) "wild cucumbers," perhaps, as Celsius supposed, the *Cucumis colocynthis*, which was called a wild rine, from the shape of its leaves, and the climbing nature of its stem. The fruit is shaped in the form of an egg, and is of a bitter taste. Under the least pressure it bursts open and casts out the seed. Gourds of different kinds form a common ingredient in the varieties of pottage so frequent in warm climates, and impart an agreeable flavour to it.

The fruit of *pakkuoth*, whatever it might have been, was early thought a suitable ornament in architecture, for it furnished a model for some of the carved works of cedar in Solomon's temple. (1Kings 6. 18; 7. 24.)

GOVERNMENT OF THE HEBREWS. With the Hebrews, as all other nations, unquestionably the earliest form of government was the patriarchal, and it subsisted among them long after many of the neighbouring countries had exchanged it for the rule of kings. The patriarchs, that is, the heads or founders of families, exercised the chief power and command over their families, children, and domestics, without being responsible to any superior authority. Such was the government of

Abraham, Isaac, and Jacob. So long as they resided in the land of Canaan they were subject to no foreign power, but tended their flocks and herds wherever they chose to go, (Gen. 13. 6-12,) and vindicated their wrongs by arms whenever they had sustained any injury. (Gen. ch. 14.) They treated with the petty kings who reigned in different parts of Palestine as their equals in dignity, and concluded treaties with them in their own right. (Gen. 14. 13,18-24; 21. 22-32; 26. 16,27-33; 31. 44-54.)

The Hebrews having greatly increased in numbers in Egypt, it appeared very evident that they could not live among nations given to idolatry without running the hazard of becoming infected with the same evil. They were, therefore, in the providence of God, assigned to a particular country, the extent of which was so small, that they were obliged, if they would live independently of other nations, to give up, in a great measure, the life of shepherds, and devote themselves to agriculture. Besides, very many of the Hebrews, during their residence in Egypt, had fallen into idolatrous habits. These were to be brought back again to the knowledge of the true God, and all were to be excited to engage in those undertakings which should be found necessary for the support of the true religion. All the Mosaic institutions aim at the accomplishment of these objects, and the fundamental principle was this,—that the true God, the creator and governor of the universe, and none other, ought to be worshipped. To secure this end the more certainly, God became king to the Hebrews. Accordingly, the land of Canaan, which was destined to be occupied by them, was declared to be the land of Jehovah, of which he was to be the king, and the Hebrews merely the hereditary occupants. God promulgated from the summit of Mount Sinai the prominent laws for the government of his people, considered as a religious community, (Exod. ch. 20;) and these laws were afterwards more fully illustrated and developed by Moses. The rewards which should accompany the obedient, and the punishments which should be the lot of the transgressor, were at the same time announced, and the Hebrews promised by a solemn oath to obey. (Exod. ch. 21-24; Deut. ch. 27-30.)

In order to preserve the true religion, God governed the whole people by a striking and peculiar providence, which has been rightly termed a Theocracy. But although the government of the Jews was a theocracy, it was not destitute of the usual forms which exist in civil governments among men. God, it is true, was the king, and the high-priest, if we may be allowed so to speak, was his minister of state; but still the political affairs were, in a great measure, under the disposal of the elders, princes, &c. It was to them that Moses gave the Divine commands, determined their powers, and submitted their requests to the Divine decision. (Numb. 14. 5; 16. 4; 27. 5.) Josephus pronounced the government to be aristocratical, but Lowman and Michaëlis are in favour of considering it a democracy, and in support of their opinion, such passages are exhibited as the following: Exod. 19. 7,8; 24. 3-8; Deut. 29. 9-14. The Hebrew government, however, putting aside its theocratical feature, was of a mixed form, in some respects approaching to a democracy, in others assuming more of an aristocratical character.

In the time of Samuel, the government, in point of form, was changed into a monarchy. The election of a king, however, was committed to God, who chose one by lot; so that God was still the ruler, and the king the vicegerent. The terms of the government, as respected God, were the same as before, and the same duties and principles were inculcated on the Israelites as had been

originally. (1Sam. 8. 7; 10. 17-23.) In consequence of the fact that Saul did not choose at all times to obey the commands of God, the kingdom was taken from him and given to another. (1Sam. 13. 5-14; 15. 1-31.) David, through the medium of Samuel, was selected by Jehovah for king, who thus gave a proof that he still retained, and was disposed to exercise, the right of appointing the ruler under him. (1Sam. 16. 1-3.) David was first made king over Judah; but as he received his appointment from God, and acted under his authority, the other eleven tribes submitted to him. (2Sam. 5. 1-3.) The paramount authority of God as the king of the nation, and his right to appoint one who should act in the capacity of his vicegerent, are expressly recognised in the Books of Kings and Chronicles.

The rebuilding of Jerusalem was accomplished, and the reformation of their ecclesiastical and civil polity was effected, by the two divinely-inspired and pious governors, Ezra and Nehemiah; but the theocratic government does not appear to have been restored. The new temple was not, as formerly, God's palace; and the cloud of his presence did not take possession of it. After the deaths of Ezra and Nehemiah, the Jews were governed by their high-priests, in subjection, however, to the Persian kings, to whom they paid tribute, (Ezra 4. 13,) but were ruled by their own magistrates, and were in the full enjoyment of their liberties, civil and religious. Nearly three centuries of uninterrupted prosperity ensued, although during that time they had passed to the rule of the Greeks, until the reign of Antiochus Epiphanes, king of Syria, when they were most cruelly oppressed, and compelled to take up arms in their own defence. Under the able conduct of Judas, surnamed Maccabæus, and his valiant brothers, the Jews maintained a religious war for twenty-six years with five successive kings of Syria; and after destroying upwards of two hundred thousand of their best troops, the Maccabees finally established the independence of their country, and the royal station of their own family. This illustrious house, whose princes united the regal and pontifical dignity in their own persons, administered the affairs of the Jews during a period of one hundred and twenty-six years; until disputes arising between Hyrcanus II. and his brother Aristobulus, the latter was defeated by the Romans under Pompey, who captured Jerusalem, and reduced Judæa to the rank of a dependent kingdom, B.C. 59. See JEWS.

GOZAN, a city or country in Northern Mesopotamia, called by Ptolemy, Gauzanitis, to which the Israelites were carried into captivity. Gozan was also the name of a river which ran through the province. (2Kings 17. 6; 18. 11.) See CAPTIVITY.

GRACE, a term of frequent occurrence in the Scriptures, especially in the New Testament. The primary and principal sense of the word is, free favour, unmerited kindness; and in this acceptation it is most frequently used in the Inspired Volume. Grace, in the writings of St. Paul, stands in direct opposition to works and worthiness,—all works and worthiness of every kind, and of every degree. This appears from the following passages:—"Now to him that worketh is the reward not reckoned of grace, but of debt; . . . therefore it is of faith, that it might be of grace." "For by grace are ye saved, . . . not of works, lest any man should boast." "Who hath saved us, . . . not according to our works, but according to his own purpose and grace." (Rom. 4. 4,16; Eph. 2. 8,9; 2Tim. 1. 9.) Grace may therefore be defined as the favour of God, manifested in the bestow-

ment of spiritual and eternal blessings to the guilty and the unworthy, through the merits of Our Lord and Saviour Jesus Christ. This is the inexhaustible source of all those inestimable blessings which the Lord bestows on his unworthy creatures, in this or in a future world. Divine grace is in Scripture compared to a sovereign, and as reigning therefore in our salvation it appears not only with majesty, but shines and triumphs, providing all things, bestowing all things, working in us all things necessary to our eternal happiness.

Divines have distinguished grace into common or general, and special or particular. Common grace is what all men have who hear the Gospel, the illumination and strivings of God's Spirit, convictions of sin, &c. (John ch. 16.) Special grace is that which is peculiar to the saved; such as electing, redeeming, justifying, pardoning, adopting, establishing, and sanctifying grace. (Rom. 8. 30.) This special grace is by some distinguished into imputed and inherent. Imputed grace consists in the holiness, obedience, and righteousness of Christ, imputed to us for our justification; inherent grace is what is wrought in the heart by the Spirit of God in regeneration. Grace is also said to be efficacious, irresistible, and victorious; not but there are in human nature, in the first moments of conviction, even in the saved, some struggles of opposition or conflict; but by these terms we are to understand that, in the end, victory declares for the grace of the Gospel.

Growth in grace is the progress we make in the Divine life. It discovers itself by an increase of spiritual light and knowledge; by our renouncing self, and depending more upon Christ; by growing more spiritual in duties; by being more humble, submissive, and thankful; by rising superior to the corruptions of our nature, and finding the power of sin more weakened in us; by being less attached to the world, and possessing more of a heavenly disposition.

GRAFTING, is the act of inserting a shoot or scion taken from one tree into the stem or some other part of another, in such a manner that they unite, and fruit is produced of the kind belonging to the tree from which the scion was taken. By this practice, particular sorts of fruit may be kept from degenerating, which they are very apt to do when raised from the seed; for the grafts, though they receive their nourishment from the stocks, always produce fruit of the same sort as the tree from which they were taken. This process, probably from the abundant supply of nourishment afforded to the graft, has the advantage of hastening the period of its bearing.

In Romans 11. 17-24, we read that God grafted in the Gentiles when he brought them into his Church, and united them to Jesus Christ as their spiritual root, the Apostle using the simile of the grafting of a wild olive upon a cultivated stock; upon which Burder remarks, "This practice is so far contrary to nature, that it is not usual for a branch of a wild olive-tree to be grafted in a good olive-tree, though a branch of the good is frequently grafted into the wild. Pliny states that this latter was frequently practised in Africa. And Kolber tells us that 'long ago some garden olive-slips were carried to the Cape from Holland, and grafted in the stocks of the wild olives at Constantia.' Theophrastus takes notice of both the above-mentioned modes of grafting olive-trees."

GRAIN. Some notices with respect to the cultivation of grain in Palestine and Syria, which have not been given under the articles **AGRICULTURE** and **CORN**, may not be uninteresting.

The various kinds of grain which were commonly sown in the Holy Land are frequently mentioned in the Sacred Volume, and the correctness of the several statements is attested by the observation of modern travellers. Oats are not cultivated near Aleppo; but Dr. Russell observed some fields of them about Antioch, and on the sea-coast. The horses are almost universally fed with barley, but lucerne is cultivated for their use in the spring. The earliest wheat is sown about the middle of October; other grain, among which are barley, rye, and Indian millet, continue to be sown till the end of January; and barley even so late as the end of February. The ploughing and sowing which Buckingham saw on the 15th of January in the plain of the coast near Jaffa must have been for barley, according to the statement of Russell. Rye is not cultivated in Palestine and the adjoining districts, but it is grown in some parts of Syria for the use of horses. About the latter end of January the young blades of corn are just appearing above ground; for Madox notices, on the 27th of this month, that, at the foot of the Haouran Mountains, the corn was springing up, and the turf of a fine green. Besides the Indian millet, Palestine has the common millet, and maize thrives in the light soil of Baalbec, and in some other parts of the country. The rich green of the young corn in February is frequently alluded to by travellers in Palestine and about Gaza, where the climate approximates to that of Egypt. Furer notices, on the 9th of this month, that the corn stood as high as it does in Germany in May or June. Shaw intimates that corn is as forward on the plain of Jericho as it is even in the plain of Acre a fortnight after. About the middle of March, Wilde observed in the plain of the coast between Jaffa and Ramla that the wheat was about a foot high, and looked most luxuriant. Several travellers this month notice corn as being in a very forward state. According to Niebuhr, barley is ripe about Jerusalem at the end of March, while that of the later crop has only lately been sown. Skinner notices, on the 14th of this month, that at Damascus the plain was sown all over with barley; and adds, that there the grain is kept for some time under water as rice is, and low embankments of mud divide the plots, which receive their allowance of water alternately. On the 16th of March, Buckingham noticed persons engaged in ploughing in the Haouran for the purpose of sowing corn. The Jewish writers state that barley was sown early in November, and again in spring by those who thought proper; and excepting therefore a short interval of the depth of winter, the times of sowing, including wheat and barley, may be said to extend over half the year, that is, from the latter end of September to the early part of March; consequently the time of harvest extended over the other six months; for from the difference of localities, and the times of sowing, the barley harvest commenced in some places as early as March, while in other places the wheat harvest was not over until October. Richardson, in the south country between El Arish and Gaza, saw, on the 5th of April, barley in the leaf much less forward than in Egypt; but the day after he beheld barley in the ear, and nearly ripe. According to Mariti, it is quite ripe in the plain of Jericho in the beginning of April, and is almost everywhere at that time in full ear. Wheat is in a less advanced state, but it begins to be reaped towards the end of April, and continues through May into June.

May is the great harvest month in Palestine. The allusion to different qualities of wheat which the Scriptures contain, and the mention of such a rate of return for the grain sown as seems to us extraordinary, gives considerable interest to the discovery by Captain Man-

gles of a species of bearded wheat in Palestine. When at Heshbon, beyond Jordan, he says:—"A man brought some wheat to parch, and to our surprise we observed the ears of an unusual size, one of them exceeding in dimensions two of the ordinary, and on one stalk. Mr. Legh procured some, which he brought to England, and it has succeeded very well. We have since learned that it was not wholly unknown to botanists. It is a bearded wheat." Laborde also states:—"There is to be found at Kerek a species of hundred wheat, which justifies the text of the Bible against the charges of exaggeration, of which it has been the object." See AGRICULTURE.

Russell states:—"The barley-harvest commences early in May, ten days or a fortnight before that of the wheat; and early in June most of the corn of every kind is off the ground. Wheat, as well as barley, in general, does not grow half so high as in Britain, and is therefore like other grain, not reaped with the sickle, but plucked up with the root by the hand." Maundrell also noticed as far north as Tripoli the practice of plucking up the corn:—"All that occurred to us (May 11th o.s., 21st n.s.) in these days' travel, was a particular method used by the country people in gathering their corn, it being now harvest-time. They pluck it up by handfuls from the roots; leaving the most fruitful fields as naked as if nothing had ever grown on them. This was their practice in all places of the East that I have seen; and the reason is, that they may lose none of their straw, which is generally very short, and necessary for the sustenance of their cattle, no hay being here made. I mention this, because it gives light to that expression of the Psalmist, 'Which withereth afore it be plucked up,' (Psalm 129. 6,) where there seems to be a manifest allusion to this custom. Our new translation renders this place otherwise; but in so doing it differs from most, if not all, other copies, and here we may truly say 'the old is better.' There is, indeed, mention of a mower in the next verse, but it is such a mower as fills not his hand, which confirms, rather than weakens, the preceding interpretation."

The land cultivated by Isaac yielded him a hundred-fold, (Gen. 26. 12,) and Our Saviour, in one of his parables, states that, when good seed was sown upon good ground, it brought forth in some places thirty, in others forty, in others sixty, and in others even a hundred-fold. (Matt. 13. 8.) From this it may be inferred that a crop upon good land was not considered at all extraordinary if it did not produce thirty-fold, for this is the smallest crop mentioned. Burckhardt relates that, in the excellent corn districts of the Haouran and Djolan, beyond Jordan, it is expected, after a favourable season of rain, that the land should yield twenty-five times the quantity of seed sown. In another place he states that the peasants of the Haouran are shy of speaking of their land, from an apprehension that the inquiries of the stranger may lead to new extortions; but he declares that he has reason to believe that, in middling years, wheat yields twenty-five fold; in some parts of the same district, barley yielded fifty-five fold, and even in some instances eighty, as in the year 1812. A sheikh inhabiting a village on the borders of the Ledja, assured him that, from twenty mounds of wheat seed, he once obtained twenty ghararas, or one hundred and twenty fold. All kinds of grain appear to be cleared off the ground in the month of September, and ploughing and sowing constitute the chief operations of the succeeding months of the year.

In the Egyptian room of the British Museum, and also in the collection of Mr. Pettigrew, there are seeds of wheat and barley found in the tombs of Egypt, and it may be interesting to know that an attempt has been

successfully made, by Mr. Tupper, of Albury, to raise corn from several grains of this ancient seed. The result, as it involves a remarkable fact as to the vitality of seeds, may be given in his own words.

"In 1838, Mr. Pettigrew gave me, out of two small glasses in his private museum, six grains of wheat and as many of barley, furnishing me at the same time with the following information as regards their history:—Sir John Gardner Wilkinson, during his recent travels in the Thebaid, opened an ancient tomb, (which had probably remained unvisited by man during the greater part of three thousand years,) and from some alabaster sepulchral vases therein, took with his own hands a quantity of wheat and barley that had been there preserved. Portions of this grain Sir J. G. Wilkinson had given to several of his antiquarian friends, and among these, some to Mr. Pettigrew, who, as I have already stated, made me a sharer in the venerable harvest.

"Until the spring of 1840, the twelve corns of which I so became possessed remained among certain contemporary bronzes and images in their separate paper; but about that time, finding myself in the country, and much occupied in horticultural pursuits, I bethought myself of those ancient seeds, and resolved to try my fortune in rearing them. Now the question being strictly one of identity, and more or less involving personal character, I shall perhaps be pardoned if I endeavour to satisfy the unbelieving mind by descending to a few humble details of my care and caution. I ordered four garden-pots of well-sifted loam, and not content with my gardener's care in sifting, I emptied each pot successively into an open newspaper, and put the earth back again, morsel by morsel, with my own fingers. It is next to impossible that any other seed should have been there. I then (on the 7th of March last) planted my grains, three in each pot, at the angles of an equilateral triangle, so as to be sure of the spots where the sprouts would probably come up, by way of additional security against any chance seed unseen lurking in the soil. Of the twelve, one only germinated, the blade first becoming visible on the 22nd of April; the remaining eleven, after long patience, I picked out again, and found in every instance that they were rotting in the earth, being eaten away by a number of minute white worms. It is a curious speculation, by the by, whether this might not have been a reawakening of dormant animal life; for it is by no means improbable that the little maggots on which we might build such high argument, were the produce of one deposited on the grains, at a period involving the very youth of time, by some patriarchal flies of ancient Egypt. This, however, by parenthesis. My interesting plant of wheat remained in the atmosphere of my usual sitting-room until change of place and air seemed necessary for its health, when I had it carefully transplanted to the open flower-bed, where it has prospered ever since. The first ear began to be developed on the 5th of July; and, although it may disappoint expectation to find that its appearance is, in most respects, similar to that of a rather weakly plant of English wheat, that called by farmers 'bearded,' which, be it noted, I have since learned is sometimes known by the name of Egyptian. A second ear has made its appearance since this was written, and both have assumed a character somewhat different from all our known varieties. After all, why should not common wheat claim as ancient ancestry as any other kind? and why should not the banks of the Nile have teemed, though perhaps more luxuriantly, with a harvest similar to those we now see waving on the banks of hoary Father Thames? Moreover, what else, let me ask, could have been expected than that a seed should produce its like? For I have until now omitted to state,

what may be easily verified by inspection of the remaining quantities of ancient seed now in the possession of others, that the grains in question only differ from the modern wheat in their brown and shrunk appearance, the seeming result of high antiquity and non-exposure to the air. The slight differences, nevertheless, observable are, that the ears are less compact, the grains rather plumper, and the beards more thorn-like, than happens in common ears. The small size and weakness of the plant may, in one light, be regarded as collateral evidence of so great an age, for assuredly the energies of life would be but sluggish after having slept so long; however, the season of its sowing, spring instead of autumn, will furnish another sufficient cause; but after making all due allowances for this drawback, I still think it very improbable that, supposing the plant a modern one, our rich soil of Albury should have produced so lightly. There are two ears on separate stalks; they are respectively two and a half and three inches long, the former being much blighted, and the stalk is about three feet in height.

"In conclusion, I take occasion to remark, that, homely as the theme may be in itself, the growing of a grain of corn, small as may be accounted the glory of a success in which man's mind could have had almost nothing to effect, and little as I can have had to communicate, still the subject will be admitted by all to be one of no common interest. If, and I see no reason to disbelieve it,—if this plant of wheat, now fully developed, be indeed the product of a grain preserved since the time of the Pharaohs, we moderns may, within a little year, eat bread made of corn which Joseph might have reasonably thought to store in his granaries, and almost literally snatch a meal from the kneading-troughs of departing Israel. Time, which has been no element to the mummied seed, is conquered by so weak a weapon as a straw, and its infancy and dotage meet in friendly astonishment at a humble banquet of Pharaonic bread. Sir John Gardner Wilkinson having courteously sent me some more of the ancient veritable seed since he heard of my success, I shall hope next year to be able to produce two small crops, the harvest from my new grains so resuscitated, and, if I have again so great good fortune, the additional product of these ancient seeds."

GRANARY. See BARN; GARNER.

GRANDFATHER. See FATHER.

GRAPE, **אנב** *anab*, "the fruit of the vine." There were grapes of excellent quality, and remarkably fine vineyards in the Holy Land, which we shall treat of at large under VINE, VINEYARD, and VINTAGE.

Independently of the literal meaning, it is evident, from more than one passage of Scripture, that grapes are spoken of in a figurative sense, as in Revelation 14. 18, "Gather the clusters of the vine of the earth, for her grapes are fully ripe;" that is, the appointed time for the execution of Divine vengeance is come, and the iniquities of the inhabitants of the earth have made them fully ripe for destruction. In Micah 7. 1, the term is also used figuratively, which Archbishop Newcome thus paraphrases, "As the early fig of excellent flavour cannot be found in the advanced season of summer, or the choice cluster of grapes after vintage, so neither can the good and upright man be discovered by diligent searching in Israel." So in Jeremiah 6. 9, "They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets."

"The fathers have eaten sour grapes, and the children's teeth are set on edge," (Ezek. 18. 2,) is a prover-

bial expression explained by the Chaldee, "The fathers have sinned, and the sons are smitten." Among the Jews, idolatry was high treason while the theocracy subsisted, and was to be restrained by the severest penalties, under a dispensation appointed for these, among other wise purposes, to preserve the nation from the general taint of idolatry, and to maintain and propagate the knowledge of the one true God.

GRAPES, WILD, **באשם** *biushim*. The wild grapes spoken of in Isaiah 5. 2, Gesenius thinks must be the *Aconitum Napellus*, "wolf's bane," or "monk's hood," a well known poisonous plant, bearing berries in the form of grapes; but Hasselquist is inclined to believe that the prophet here means the *Solanum incanum*, or hoary night-shade, because it is common in Egypt and in Palestine, and the Arabian name agrees well with it, the Arabs calling it *Aneb el dib*, "wolf's grapes." The prophet could not have found a plant more opposite to the vine than this; for it grows much in the vineyards, and is very pernicious to them.

GRASS, **שש** *desha*. (Gen. 1. 11.) This word means the young green plant, and is applicable to every kind of verdure in the state of sprouting, while **ישב** *ishab*, "herb," in the same passage, denotes the more mature yielding seed. The feeble frame and transitory duration of grass are mentioned in Scripture as emblematic of the frail condition and fleeting existence of man. (Psalm 90. 6; Isai. 40. 6-8.) As in their decay, the herbs of the field strikingly illustrate the shortness of human life, so, in the order of their growth, from seeds dead and buried, they give a natural testimony to the doctrine of a resurrection. The Prophet Isaiah, and the Apostle Peter, both speak of bodies rising from the dead, as of so many seeds springing from the ground to renovated existence and beauty, although they do not, as some have supposed, consider the resurrection as in any sense analogous to the process of vegetation. (Isai. 26. 19; 1 Peter 1. 24.)

"The first angel sounded, and all green grass was burnt up," (Rev. 8. 7.) is descriptive of the effects of those calamities which fell upon the Roman empire, by which the lower orders (the grass) suffered as well as the higher orders (the trees). "And the fifth angel sounded, and there came locusts upon the earth, and it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree." (Rev. 9. 4.) The natural locusts hurt every green thing, and prey upon it as their food; but these figurative locusts were under restrictions. It is generally explained of the rise of the Mohammedan power; and it is very singular that Abu-bekir gave orders, "not to destroy palm-trees, nor burn any fields of corn, and to cut down no fruit-trees," which seems to identify the Saracens with these mystic locusts.

In several places in Scripture reference is made to grass growing on the house-tops, but which comes to nothing. Mr. Jowett thus illustrates this matter: "In the morning the master of the house laid in a stock of earth, which was carried up, and spread evenly on the top of the house, which is flat. The whole roof is thus formed of mere earth, laid on and rolled hard and flat. On the top of every house is a large stone roller, for the purpose of hardening and flattening this layer of made soil, so that the rain may not penetrate; but upon this surface, as may be supposed, grass and weeds grow freely."

GRASSHOPPER, **חגב** *khagab*. (Levit. 11. 22; Numb. 13. 33.) This is the name of a species of winged locust, and of an eatable kind, rendered in our version "grasshopper."

The grasshopper (*Gryllus grossus*) belongs to a tribe of neuropterous insects styled Gryllidæ, and we learn alike from Scripture and from modern travellers, that it is extremely common in Palestine. Their small size and their numbers are frequently referred to by the sacred writers, as in Numbers 13. 33; Judges 6. 5; Jeremiah 46. 23; and the Prophet Isaiah contrasts the grandeur and power of God, and everything reputed great in this world, by a very expressive reference to this insect: "Jehovah sitteth on the circle of the earth, and the inhabitants thereof are as grasshoppers." (Isai. 40. 22.) What atoms are all before Him who sitteth in the circle of the heavens, and views the potentates of the earth in the light of grasshoppers, those poor insects that wander over the barren heath for sustenance, spend the day in insignificant chirpings, and take up their lodging at night on a blade of grass!

GRAVE, שְׁאוֹל sheol. This word is in Genesis 37. 35; 42. 38, rendered in our version "grave," but in other passages, as in Isaiah 14. 9; Jeremiah 5. 14; Job 26. 6, "hell." Sheol is supposed to correspond to the *Αἴδης*, Hades, of the Greeks, and was thought by the Hebrews to be a place of thick darkness, (Job 10. 21, 22,) where the spirits of those departed this life had an existence devoid of thought and sensation. In it are valleys, (Prov. 9. 18,) and gates, (Isai. 38. 10,) and the wicked descend to it while yet alive by the openings of the earth. (Numb. 16. 20-33.) The etymology is uncertain; various opinions have been offered, but they are all unsatisfactory.

Both sheol in the Old, and hades in the New Testament, are frequently employed to express the state of the dead in its most comprehensive point of view, including the grave as the invisible residence of the body, and the world of spirits as the invisible abode of the soul; but at other times they are used either of the one or the other taken separately. Sheol is often improperly rendered "hell" in our version, the instances being comparatively few in which the word has the accessory signification of the place of punishment. That the Hebrews understood something beyond the grave by the term sheol is evident from the circumstance that the usual name for the interment of the human body is קֶבֶר *keber*. It was in sheol that the aged patriarch Jacob expected to meet his deceased son, (Gen. 37. 35,) into which the fathers had entered, and whither their posterity were removed at death to join their society. (Gen. 25. 8; 35. 29; 49. 29; Deut. 32. 50.) In all these passages the being "gathered to one's people" is spoken of as something distinct from mere burial; and, indeed, in the cases of Abraham and Moses, it is obvious that in such a sense no phrase can be more incongruous, since the former had no people in the cave of Machpelah, Sarah being the only individual who as yet had been buried in it; and of the grave of the latter the children of Israel were profoundly ignorant. To his people Moses certainly was not gathered, if by the phrase he meant that his body was deposited in his family grave. It has been remarked that hades and the corresponding Hebrew word sheol, are always singular, in meaning as well as in form, while the word *keber* is often given in the plural. The former never admit the possessive pronouns, being the receptacle of all the dead, and therefore incapable of appropriation to individuals; the latter frequently does.

Professor Jahn thinks that the fancy of some of the Hebrew poets led them to represent death, מָוֶת *Maveth*, as the king of the lower world, and fitted up for him a subterranean palace denominated sheol and hades, in which he exercised sovereignty over all men, including

kings and warriors, who had departed this upper state of existence. Impressed with a sense of the terrors which were the consequence of his visitations, their imaginations imparted to him a poetical existence in the character of a hunter, armed with a dart or javelin, a net and a snare. (Job 38. 17; Psalm 18. 4, 5; 116. 3; Isai. 38. 18.) See BURIAL AND FUNERAL RITES.

GRAVEL, חֲצִיץ *hhatsals*, (Prov. 20. 17; Lam. 3. 16,) small stones, gravel; fragments of rock reduced to a minute size by attrition.

Diluvium, clay, and gravel, are found close to the surface of the existing soil. The bones and teeth of the mammoth are not unfrequently met with in England in beds of gravel and clay. Over the surface of the uppermost strata, of whatever nature that strata may be, there is always found a greater or less accumulation of clay or sand, mixed with rounded fragments of rocks. In hollow valleys this accumulation sometimes occurs to the depth of twenty or thirty feet; on the higher grounds it is of less extent. Such accumulations are termed diluvial if they indicate a very remote origin; or alluvial if of more recent formation. Of the latter kind are accumulations formed by rivers and partial inundations. Both terms are, however, frequently employed as synonymous. Vast accumulations of rolled gravel and of siliceous sand are also found filling up many hollows in situations now far removed from the sea, or the action of floods or rivers. Mingled with these are frequently detected the bones of fossil quadrupeds, of birds, and not unfrequently the shells of marine and fresh-water animals. See DELUGE.

GRAVEN. In Isaiah 49. 16, we read, "Behold I have graven thee upon the palms of my hands; thy walls are continually before me." This is an allusion to the Eastern custom of tracing out on their hands, not the names, but the sketches of certain eminent cities or places, and then rubbing them with the powder of the hennah, or cypress, and thereby making the marks perpetual. Maundrell thus describes it: "The next morning nothing extraordinary passed, which gave many of the pilgrims leisure to have their arms marked with the usual ensigns of Jerusalem. The artists who undertake the operation do it in this manner; they have stamps in wood of any figure that you desire, which they first print off upon your arm with powder or charcoal; then taking two very fine needles tied close together, and dipping them often like a pen, in certain ink, compounded, as I was informed, of gunpowder and ox gall, they make with them small punctures all along the lines of the figure which they have printed, and then washing the part in wine, conclude the work. These punctures they make with great quickness and dexterity, and with scarce any smart, seldom piercing so deep as to draw blood."

Roberts tells us: "The palms of the hands are believed to have written on them the fate of the individual; and from this it is common to say, in reference to men or things, they are written on the palms of his hands. 'I wonder why Rāman has taken Seethe for his wife?' 'Why wonder? she was written on the palms of his hands.' 'Fear not,' says the old soothsayer, looking into the hands of the anxious youth, 'she is written here, thou shalt have her.' 'Alas! alas! the old deceiver told me her name was written on my palms, but she has gone, and the writing is erased.' 'Give up that pursuit? never! it is written on the palms of my hands.' 'Ah! my friend, you have long since forgotten me.' 'Forgotten you! never, for your walls are ever before me.'"

GRAVEN IMAGE, פסל *pesel*. From the passage in Deuteronomy 27. 15, "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen;"—we may fairly infer with Michaëlis, in his *Commentaries on the Laws of Moses*, that there was a marked distinction between idols and images, or rather between idolatry and image-worship, which appears to have prevailed from the earliest times. *Pesel*, or graven image, seems to refer to the household gods; an idol is termed אליל *alil*, and in some places הבל *hebel*, both words having a similar signification, that of "vain, null, void." The distinction is particularly marked in Psalm 97. 7: "Confounded be all they that serve graven images, that boast themselves of idols." Professor Jahn says, "Every nation and city had its own gods, which at first had acquired some celebrity by the worship of some particular family merely; but were at length worshipped by the other families of that town or nation, yet every family had its separate household or tutelary god. No one felt himself bound to worship every god, but paid his honours, as he chose, to those he deemed most propitious or most powerful. But still he did not think it advisable wholly to neglect other gods, lest perchance, thinking themselves contemned by such neglect, they should revenge themselves by sending some evil retribution."

We meet with the earliest account of these domestic idols in Genesis 31. 19,34, under the name of Teraphim, תרפים which were used for domestic oracles. (Ezek. 21. 36; Zech. 10. 2.) Their figure was that of the human form, and at a later period the size is supposed to have been as large as life, though at first they were very small, otherwise Rachel could not so easily have removed them, or have concealed them in her camel's furniture. The Teraphim always had human heads, although rarely if ever complete, the general figure being that of a bust, or sort of terminus. Yet there may be reason to suppose that these figures might bear almost any form which the caprice or fancy of the maker assigned to them; Micah the Ephraimite made a Teraphim (Judges 17. 3) of silver, the only instance in which the materials are mentioned; but they were like those of analogous character elsewhere, often of carved wood, or even of earthenware. The Rabbins tell us a ridiculous story of one that was formed of the head of a first-born son, plucked off from the neck, and embalmed, under the tongue of which was fixed a golden plate, with the name of some false deity engraven thereon; and that the head thus prepared, deposited in a niche, or upon a bracket, gave vocal answers to the questions which were proposed to it.

The objects these figures were supposed to represent, and the precise point of view in which they were regarded, are questions involved in considerable difficulty. That they were not public, but private property, and for domestic use, is clear from almost every instance in which they are mentioned; and hence some have inferred that they were small private images, representatives of the larger idols worshipped in the temples. But this seems to be wrong, from later knowledge concerning the Penates and Lares, the household gods of the Romans, and there is good reason to suppose that Teraphim were made before there were any larger idols or temples.

Roberts says, "The images of the Hindoos are generally made of copper or stone, but some are of silver and gold. It is not easy to find out the difference between the graven and the molten image, except the first means that which has been produced by the chisel from stone,

and the second, that which has been cast in a mould by the action of fire. These images, however, have all of them to be graven, or filed, before they are consecrated."

In the Egyptian room of the British Museum, numerous specimens of these graven images may be seen, composed of gold, silver, bronze, wood, or porcelain. In most of them the human form is represented. The wooden figures are generally found in tombs; the bronzes



Egyptian Teraphim.

are in some cases offerings, but mostly objects of private worship; the porcelain and small figures of stone are all perforated, in order to attach them to the network or necklaces of mummies.



Babylonish Teraphim.

The astronomical emblems accompanying the above figure clearly indicate its Babylonish origin, where similar practices obtained to those in Egypt; a fact attested by numerous writers, but especially by Tertullian in his treatise *De Idolatria*.

Teraphim, as might be expected, are plentiful in India,



Hindoo Teraphim.

both with the Brahmins and the Bhoodists. The above is probably a figure of Siva, usually represented with four arms, or Lakshmi, the consort of Vishnu, bearing the lotus flower in her hand. That the people in India are much addicted to this superstition we have abundant testimony. As the prophet Isaiah says, (2. 8,) "Their land also is full of idols;" Roberts says, "See their vessels, their implements of husbandry, their houses, their furniture, their ornaments, their domestic and public temples; and they all declare that the land is full of idols."

In Africa and in Mexico we meet with Teraphim, as well as among the Israelites, Egyptians, Babylonians, and Hindoos, though the forms are more rude.

No. 1.



No. 2.



No. 3.



Mexican Penates.

Amongst the Mexican Penates in the British Museum there is one having the bust of a female with a turretted head-dress, having some resemblance to the Isis of the Egyptians. The figure No. 1 bears a similar resemblance, from the crescent-shaped ornament on the head. Tezcallipuca, the Mexican god, had a coffer of reeds, on which his oracular image was seated in every journey; and whenever his votaries halted, his ark was placed on an altar. This oracular image was no doubt some traditionary relic of the Teraphim.

That the Teraphim were consulted as oracles we learn from Judges 17. 5, and other passages where they are mentioned in conjunction with divination. (1Sam. 15. 23, marginal rendering; Ezek. 21. 21; Zech. 10. 2.) Serapis appears to have been the domestic oracular deity

of the Egyptians. That such were resorted to among the Egyptians for similar purposes to those mentioned in the Scriptures, there appears no doubt.

The Teraphim were regarded, like the Penates of the Romans, as *Dii Averrunci*, of an inferior order and minor powers. Abennepi, who records Ham to have first introduced idolatry, magic, and judicial astrology, among the Egyptians, speaks of images in the form of boys, which repelled evil, and were consulted by the inquirers into futurity; he also states that these were like the Teraphim which belonged to the Israelites, that Laban worshipped them, and that it was reported that the people of the house of Abraham brought them with them out of Egypt. See IDOL; TERAPHIM.

GRAVING. See CARVING; SCULPTURE; SEALS.

GRAY HEAD. It is said in Proverbs 20. 29, "The glory of young men is their strength; and the beauty of old men is the gray head;" and in India, Roberts informs us, "Should a youth despise the advice of a gray-headed man, the latter will point to his hairs. When young men presume to give advice to the aged, they say, 'Look at our gray hairs.' Do old people commit things unworthy of their years, the young ask, 'Why have you these gray hairs?' intimating they ought to be the emblem of wisdom."

GREAVES. See ARMS, ARMOUR, ARMY.

GRECIA, the country of the Greeks. (Dan. 8. 21; 10. 20; 11. 2.)

GRECIANS, τῶν Ἑλληνιστῶν. In the Acts of the Apostles, this term is applied to such Jews as were not natives of Judæa, (ch. 6. 1,) and for whose use the Scriptures were translated from the Hebrew into the Greek language. As an intercourse was always maintained between these Grecian Jews and the mother country, they had synagogues, and enjoyed several advantages at Jerusalem. The Hellenistic Jews were bitter enemies to the Apostle Paul, with whom he disputed boldly. (Acts 9. 29.)

GREECE, ἡ Ἰωνία, Ἑλλάς. In the early Scriptures Greece often comprehends all the countries inhabited by the descendants of Javan, as well in Greece as in Ionia and Asia Minor; but after the time of Alexander the Great, the name of Greeks was taken in a still more indefinite and enlarged sense, because, the Greeks being masters of Egypt and Syria, of the countries beyond the Euphrates, &c., the Jews called all those Gentiles Greeks. In the Books of the Maccabees, the Gospels, and the writings of St. Paul, a Greek often signifies a Gentile. In the Old Testament Greece and Greeks are named Javan. Isaiah says, "That the Lord shall send his ambassadors to Javan, to the isles afar off." (ch. 66. 19.) Ezekiel tells us, that Javan, Tubal, and Meshech came to the fairs at Tyre, (ch. 27. 13-19;) Daniel speaking of Darius, says that "he shall stir up all against the realm of Javan," (11. 2;) and Alexander the Great is described by the same prophet under the name of the king of Javan. (Dan. 8. 21; 10. 20.) Greece may also be said to designate the entire Gentile world, as in the following passage of St. Paul, "The Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

As the various states or cities of Greece connected with or mentioned in the Scriptures are described in their several places, it is unnecessary here to give an

extended history of this celebrated country, so illustrious in the arts and sciences, in philosophy, and literature, and no less interesting to the Christian, than to the scholar and the philosopher. "Though," says a modern writer, "it cannot boast its blessed acres honoured with the footsteps of the Son of God, yet its soil was early pressed by the feet of that heroic band who testified of Him, and the waves that roll along its coasts were cut by the barks of Apostles, martyrs, and confessors, bearing the genius of Christianity to the embraces of its long civilized but long idolatrous sons. The student with his map of Asia Minor, or Magna Grecia, spread before him in his closet, can lay his finger upon places where St. Paul preached, St. John wrote, and Apollos mightily convinced; and he can call to mind that, in still more distant ages, in the neighbourhood of these localities, or on the very spots themselves, Herodotus travelled, Homer sung, Apelles painted, and Plato taught; and, descending the stream of time to the present, he can picture the minarets of the false Prophet glittering in the scenes he recalls. And such associations afford ample matter for an impressive and improving moral. Within a century after Christ, his followers had planted numerous and flourishing churches on the coast of the island-gemmed Ægean, and the principal Epistles now enrolled in the Scripture canon were addressed to those communities, and composed in the cities which are scattered upon the the Levantine shores."

Such are the associations with which Greece cannot fail to inspire the reflecting mind when reviewing its mighty history, its numerous revolutions, its greatness, and its fall.

Greece in its flourishing period comprised the south portion of the great east peninsula of Europe, and extended north to about latitude 42°, including Thessaly, and a part of modern Albania, with the Ionian Islands, Crete, and the islands of the Archipelago.

The surface of Greece is so mountainous that there is scarcely any room left for plains. Such of the latter as exist are principally along the sea-shore, or near the mouths of rivers, or else are mere basins, once forming the beds of mountain lakes, inclosed on all sides by mountains, or communicating with each other only by deep and narrow gorges. Such are the plains of Mantinæa, Orchomenos, Stymphalus, Topalias, or Copais, &c. The most extensive tracts of plain country are in West Hellas, and on the north-west and north shores of the Morea. These are also the most productive parts of the country; but other very fertile, though small plains are scattered through the east of Greece, as those of Bœotia, East Phocis, Marathon, and many others, which are still, as anciently, the granaries of the country. The most flourishing cities of antiquity, as Athens, Eleusis, Megara, Corinth, Argos, Sparta, and Thebes, were situated in the midst or on the borders of these plains; and others, as Tripolitza, Leondari, Mistra, Gastouni, Patras, Missolonghi, Zeitoun, and Livadia, which in modern times rank amongst the principal towns in Greece, are similarly located.

The mountains are remarkable in their whole extent for their numerous grottoes and caverns. The principal chain, that of Pindus, runs north-west and south-east through the centre of Hellas, as far as the Isthmus of Corinth. On entering Greece from Thrace, the Pindus chain is supposed to be nearly 7700 feet in height. It sends off on its west side some ranges through Acarnania and Ætolia, and the range of Mount Zagora, or Helicon, in Bœotia, but its offsets on this side are of very inferior height. The mountains of Acarnania in general, are estimated at only about 1900 feet in height; and Mount Paleorouni, or the summit of Helicon, has

only 5738 feet of elevation. The celebrated Mount Parnassus is a part of the central mountain chain; its principal summit, Liakoura, is 8068 feet in height. Mount Elatea (*Cithæron*) is 4629 feet; and in Attica, Parnes 4636, Pentelicus 3642, and Hymettus 3370 feet high. A mountain chain runs through Eubœa, in its whole length nearly parallel to that of Pindus; its highest point, Mount Delphi, near its centre reaches the elevation of 5725 feet. A chain passes through the Isthmus, and nearly through the Morea east to west, giving off lateral branches, which reach quite to the extremities of the four southern promontories of the Peninsula. The culminating point in this part of Greece is Mount St. Elias (*Taygetos*), in Maina, 7900 feet high. No mountain in Greece reaches the limit of perpetual snow.

Greece has no navigable streams, nor scarcely any worth notice but for the classical recollections which attach to every portion of the soil and waters of this celebrated country. The Aspropotamos (*Achelous*), between Ætolia and Acarnania, is the largest. The principal lake is that of Topalias (*Copais*), in West Bœotia, said to be 1000 feet above the sea; its size varies considerably at different periods of the year. In summer it is reduced to a mere swamp, partly cultivated, and partly covered with reeds, and emitting pestiferous exhalations. Nearly the whole north shore of the Morea from Corinth to Patras is low and marshy, and the inhabitants of both those towns, as well as of Nauplia, Argos, and Zeitoun, the plain of Marathon, and a portion of that of Athens, suffer at certain seasons of the year from malaria, generated by stagnant pools.

The climate of Greece is temperate and healthy, except in the low and marshy tracts round the shores and lakes. At Athens, the thermometer not unfrequently rises in July above 100° Fahrenheit, but the medium temperature of the year, in the plains of Northern Greece, may be stated at about 60°, and in those of the South about 64°. Both spring and autumn are rainy seasons, but throughout the whole summer, which may be said to comprise half the year, a shower or a cloud in the sky is rare in many parts of the country. The harvest usually takes place in June, but it is nearly a month earlier in Attica than in other parts of Greece.

The vegetable productions consist of many different kinds of grain, vines, figs, olives, dates, oranges, citrons, melons, pomegranates, and other fruits; cotton, indigo, and tobacco, are also cultivated. The country abounds in evergreens, as the cypress, bay, myrtle, arbutus, oleander, lentisk, &c., with the Oriental plane, manna-ash, several kinds of oak, and pines. The surface everywhere presents aromatic plants peculiarly adapted for the honey-bee; and the *pimari*, (the *pinos* of the ancient Greeks,) which feeds the cochineal insect, is found of every size, from a low shrub to a large forest-tree, both in the plains and on the mountains. Many parts of Greece are richly wooded, but the islands are mostly destitute of timber.

Most part of the wine used in continental Greece is brought from the islands of the Archipelago, which are also rich in fruits of various kinds. The olive oil of Greece would be good if well prepared; the best is said to be furnished by Attica, Egina, and Maina. Cotton of good quality is grown in Messenia, Laconia, and other parts of the Morea; madder and tobacco in Bœotia; flax, hemp, and figs in Attica, (so celebrated in antiquity;) and elsewhere peaches, almonds, and a great variety of shell fruit, haricots, and other kinds of pulse; tomatas, cucumbers, artichokes, potatoes, and the pot-herbs common to the rest of Europe, are among the remaining articles of culture. Large quantities of wax

are exported from Nauplia. Honey is a highly-important product; that of Attica, and especially of Mount Hymettus, is now, as of old, the best in Europe, and yields a delicious perfume.

The condition of the peasantry has been considerably ameliorated since Greece became independent. Under the Turks they were obliged to conceal most of their little possessions to prevent being seized on. The food of the labouring classes for four or five days of the week consists almost wholly of vegetables. Their principal animal food is goats' flesh, but in some of the more barren parts of the Morea, which produce neither corn nor oil, none but the opulent ever taste animal food, except on high festivals. Modern English travellers agree in opinion, that though the labourer is sometimes as much oppressed by the Greek proprietors as by the Turks, yet "he is generally industrious, attached to his family, anxious for the education of his children, and equal, if not superior, in intelligence to the peasantry of many of the more civilized states of Europe."

The great mass of the population of modern Greece belong to the Greek church; but, since 1833, Greece has been independent of the authority of the patriarch of Constantinople. The king is titular head of the church, the affairs of which are conducted by a synod composed of five bishops, a secretary, and a royal commissioner. The Greek priesthood are generally poor and illiterate; but their habits are said to be simple and exemplary. Monasteries are by no means so numerous as formerly. The national congress, held at Argos in 1829, wisely abolished 320, which contained at an average nearly five monks each; there are now 82 in all, with a total of 1500 or 2000 inmates, besides about 30 convents. There are about 15,000 Roman Catholics in Greece, some few Protestants, and about 4000 Jews.

In 1835 there were 23 public primary schools existing, and in 1836 about 7300 children received instruction in the rudiments of education: the boys also in various agricultural occupations, land-measuring, &c., and the girls in various branches of domestic industry. At the present time (1840) 15,000 is stated as the number of children attending elementary schools, but even at this rate not more than one-eighth part of the total number of children are educated. There are between 20 and 30 superior schools, principally in the Morea and the islands; and in the capital there is a normal school for teachers established by an American mission. Athens, Corinth, and three other towns, have each a gymnasium; and in the former city a university, with twenty-three professors, was established in 1837. Greece had, in 1837, fourteen printing-offices and nine regular newspapers, besides the same number of literary journals. The printing of books is chiefly confined to educational works.

Thiersch, who visited Greece in 1831-32, gives us the following statements as to the habits and state of the people:—"There is a pretty marked distinction among the inhabitants of the three great divisions of Greece; Greece north of the Isthmus, the Peloponnesus, and the Islands. The inhabitants of Northern Greece have retained a chivalrous and warlike spirit, with a simplicity of manners and mode of life, which strongly remind us of the pictures of the heroic age. The soil here is generally cultivated by Bulgarians, Albanians, and Wallachians. In Eastern Greece, Parnassus, with its natural bulwarks, is the only place where the Hellenic race has maintained itself; in the mountainous parts of Western Greece there are also some remnants of Hellenic stock. In these parts the language is spoken with more purity than elsewhere. The population of the Peloponnesus consists nearly of the same races as that of Northern Greece, but the Peloponnesians are more ignorant and

less honest than the inhabitants of Hellas. The Albanians occupy Argolis, and a part of the ancient Triphylia. Among the rest of the inhabitants, who all speak Greek, there are considerable social differences. The population of the towns is of a mixed character, as in Northern Greece, where there is an active and intelligent body of proprietors, merchants, and artisans in the towns, and among them some of the Greek stock. The Mainotes form a separate class of the population; they are generally called Mainotes from the name of one of their districts, but their true name, which they have never lost, is Spartans. They occupy the lofty and sterile mountains between the Gulfs of Laconia and Messenia, the representatives of a race driven from the sunny valley of the Eurotas to the black and inhospitable tracts of Taygetos, though the plains which are spread out below them are no longer held by a conqueror, and the fertile lands lie uncultivated for want of labourers. In the islands there is a singular mixture of Albanians and Greeks. The Albanians of Hydra and Spezzia have long been known as active traders and excellent mariners. The Hydriotes made great sacrifices for the cause of independence in the late war; the Spezziotes, more prudent and calculating, increased their wealth and their merchant navy. The island of Syra, which has long been the centre of an active commerce, now contains the remnant of the population of Ipsara and Chios. The Ipsariotes are an active and handsome race, and skilful seamen; the Chiotes, following the habits of their ancestors, are fond of staying at home, and attending to their shops and mercantile speculations; they amass wealth, but they employ it in founding establishments of public utility, and in the education of their children. In Tinos, the peasants, who are also the proprietors, cultivate the vine and the fig even among the most barren rocks: in Syra, Santorin, and at Naxos, they are the tenants of a miserable race of nobility, whose origin is traced to the time of the Crusades, and who still retain the Latin creed of their ancestors. Besides these, there are various bodies of Suliotes, of people from the heights of Olympus, Candiotes, many Greek families from Asia Minor, Fanariotes, and others who have emigrated or been driven by circumstances within the limits of the new kingdom. The Ipsariotes are those who are supposed to have the least intermixture of foreign blood. They have the fine characteristic Greek physiognomy, as preserved in the marbles of Phidias and other ancient sculptors; they are ingenious, loquacious, lively to excess, active, enterprising, and disputatious. The modern Greeks are generally rather above the middle height, and well shaped; they have the face oval, features regular and expressive, eyes large, dark, and animated, eyebrows arched, hair long and dark, and complexion olive-coloured."

The early history of Greece is foreign to the purpose of a work like the present. After its conquest by the Romans, B.C. 146, Greece continued for one thousand three hundred and fifty years to be either really or nominally a portion of the Roman empire. Literature and the arts, long on the decline, were at length destroyed by Justinian, who closed the schools of Athens. Alaric the Goth invaded the country in the year 400, followed by Genseric and Zaber Khan in the sixth and seventh, and by the Normans in the eleventh century. After the Latin conquest of Constantinople in 1204, Greece was divided into feudal principalities, and governed by a variety of Roman, Venetian, and Frankish nobles; but, in 1261, with the exception of the dukedoms of Athens and Nauplia, and some portions of the Archipelago, it was reunited to the Constantinopolitan empire by Michael Palæologus. In 1438 it was invaded

by the Turks, who completed its conquest in 1481. The Venetians, however, were not disposed to allow its new masters quiet possession, and the country during the sixteenth and seventeenth centuries was the theatre of obstinate wars, which continued till the treaty of Passarowitz, in 1718, confirmed the Turks in their conquest. With the exception of Maina, the whole country remained under their despotic sway till 1821, when the Greeks once more aroused from their lethargy, and asserted their claim to a national existence. The heads of the nobler families, and others interested in the regeneration of their country, concerted patriotic measures; and in 1821, Ypsilanti proclaimed that Greece had thrown off the yoke of Turkey. The revolution broke out simultaneously in Greece and Wallachia; and the struggle was continued with various success and much bloodshed till the great European powers interfered, and the battle of Navarino, in 1827, secured the independence of Greece, which was reluctantly acknowledged by the Porte in the treaty of Adrianople in 1829. The provisional government, which had been set on foot during the revolutionary struggle, was agitated by discontents and jealousies, and the president, Count Capo d'Istria, was at length assassinated in 1831. Greece was then erected into a monarchy, and the crown finally conferred, in 1832, on the reigning monarch, Prince Otho, a younger son of the king of Bavaria.

GREEDY OF GAIN. The words *בצע בצע* *botsia balsa*, rendered in Proverbs 1. 19, "greedy of gain," properly denote he who looks for unjust gain by cutting or clipping off every scrap of money he can. In the times of Abraham and Moses silver was weighed, and it was no doubt the practice to cut or clip off pieces to make weight in their various dealings with each other. The custom is still observed by the Chinese.

GREEK LANGUAGE. It is in the Greek language that the Septuagint version of the Old Testament is given; and as the inspired writers of the New Testament spoke in the Chaldee or Syriac tongues, whose turns of expression closely corresponded with those of the ancient Hebrew, the language of the Apostles and Evangelists, when they wrote in Greek, necessarily resembled that of the translation of the Septuagint. And as every Jew who read Greek at all, would read the Greek Bible, the style of the Septuagint thus again operated in forming the style of the Greek Testament. The Septuagint version, therefore, being a new source of interpretation, equally important to the Old and New Testament, a knowledge of the Greek language becomes indispensably necessary to the Biblical student.

At the time of Christ, the ancient Hebrew was completely extinct, and Greek was the language best understood both by writers and readers, being spoken, written, and understood throughout the Roman empire, and particularly in the Eastern provinces. To the universality of the Greek language, Cicero, Seneca, and Juvenal bear ample testimony; and the circumstance of the Jews having long had political, civil, and commercial relations with the Greeks, and being dispersed through various parts of the Roman empire, as well as their having cultivated the philosophy of the Greeks, of which we have evidence in the New Testament, sufficiently accounts for their being acquainted with the Greek language, besides the fact that the Septuagint Greek version of the Old Testament had been in use among the Jews upwards of two hundred and eighty years before the Christian æra. The Jewish writers, Philo and Josephus, had their reasons for preferring to write in Greek; and it is also manifest, from various passages in the First Book of Maccabees, that the

Jews of all classes must at that time (B.C. 175—140) have understood the language of their conquerors and oppressors, the Macedonian Greeks, under Antiochus and his successors.

When the Macedonians obtained the dominion of Western Asia, they filled that country with Greek cities. The Greeks likewise possessed themselves of many cities in Palestine, to which the Herods added many others, which were also inhabited by Greeks. Herod the Great, in particular, made continual efforts to give a foreign character to Judæa; in which country, during the personal ministry of Our Lord, Aristobulus and Alexander built or restored many cities, which were almost entirely occupied by Greeks or by Syrians, who spoke the Greek language. Some of the cities, indeed, which were rebuilt by the Asmonæan kings, or by the command of Pompey, were on the frontiers of Palestine, but many were in the interior of that country; and concerning these cities we have historical data, which demonstrate that they were very nearly, if not altogether, Greek. Thus, at Dora, a city of Galilee, the inhabitants refused to the Jews the right of citizenship, which had been granted to them by Claudius; and Josephus expressly says that Gadara and Hippos are Greek cities. In the centre of Palestine stood Bethshan, which place its Greek inhabitants called Scythopolis. Josephus mentions that Gaza, in the southern part of Judæa, was Greek; and Joppa, the importance of whose harbour induced the kings of Egypt and Syria successively to take it from the Jews, could not remain a stranger to the same influence. Under the reign of Herod the Great, Palestine became still more decidedly Greek. That person and his sons erected several cities in honour of the Cæsars. The most remarkable of all these, Cæsarea, was chiefly inhabited by Greeks, who, after Herod's death, under the protection of Nero, expelled the Jews who dwelt there with them. The Jews revenged the affront which they had received at Cæsarea, on Gadara, Hippos, Scythopolis, Askalon, and Gaza. After the death of Pompey, the Greeks being liberated from all the restraints which had been imposed on them, made great progress in Palestine under the protection of Herod, who by no means concealed his partiality for them, and lavished immense sums of money for the express purpose of naturalizing their language and manners among the Jews. The Roman government was rather favourable than adverse to the extension of the Greek language in Palestine, in consequence of Greek being the official language of the procurators of that country, when administering justice and speaking to the people.

Under the earlier emperors, the Romans were accustomed frequently to make use of Greek, even at Rome, when the affairs of the provinces were under consideration. If Greek were thus used at Rome, it may be reasonably concluded that it would be still more frequently spoken in Asia. In Palestine in particular, no vestige of the official use of the Latin language by the procurators can be perceived. No instance can be found, either in Josephus, or the books of the New Testament, in which the Roman governors made use of interpreters; and while the common affairs of life accustomed the mass of the people to that language, the higher classes of society would, on many accounts, be obliged to make use of it.

Jews residing abroad, particularly in Egypt, had completely adopted the Greek language as their own; and even in Palestine itself, where abhorrence against everything foreign was affected, it seems that, partly through intercourse with Jews abroad, who spoke Greek, partly through the vicinity to Syria and Egypt, where Greek was generally spoken, and partly from Greek residents,

of whom, especially in Galilee and Peræa, vast numbers dwelt among the Jews, the Greek language had become generally known and current. This appears from Acts 2. 7-11, where Jews, from Greek countries and provinces, witnessing the enthusiasm which had seized the Apostles and their friends, wondered that they expressed their religious thoughts and sentiments in Greek dialects, which they had been accustomed to hear abroad, and not merely, as was usual, in ancient Hebrew. Likewise, from Acts 6. 1-6, where a considerable number of the primitive members of the Christian community at Jerusalem is stated to have been Hellenistic, or Greek-speaking; and also from Acts 22. 40, compared with 22. 2, where the Jews expected St. Paul, who had been accused by Greek Jews, to address them in Greek, but were delighted to hear him speak to them in the language of the country. Whether Our Lord himself spoke Greek, cannot be determined for certain, although it is highly probable, because, in Galilee and Peræa, he was in frequent intercourse with foreigners; and even in Jerusalem an interview with him was sought by Greeks, (John 12. 20,) who undoubtedly spoke no other language. We may also suppose that the conferences between Judas and Pilate, mentioned in John 18. 33-37, and 19. 9-11, were certainly not carried on either in Aramaic or Latin, but in Greek. Mary, in her conversation with Jesus, (John 20. 14, &c.,) seems to have made use of the Greek language, until she recognised him as arisen from the dead, when she instantly returns to the familiar Aramaic, in which, in daily intercourse, she was accustomed to address Our Lord with the word *Rabboni*. The Apostles, too, being Galileans, must be supposed to have been more or less acquainted with Greek, even during the three years of their familiar intercourse with Our Saviour, although it may have been only at a subsequent period that they, in their vocation as messengers of the Gospel, rendered themselves more perfect masters of it, so as to be able to express in writing their thoughts in that language.

The Mishnah prohibits the Jews from writing books in any other language except the Greek. Such a prohibition would not have been given if they had not been accustomed to write in a foreign language. The act, or instrument of divorce, might indifferently be written and signed in Greek or Hebrew; in either language, and with either subscription, it was valid. During the siege of Jerusalem, for the first time some opposition was made to the use of the Greek language, when brides were forbidden to wear a nuptial crown, at the same time that fathers were commanded to prevent their children thenceforward from learning Greek. This circumstance will enable us readily to understand why Josephus, when sent by Titus to address his besieged countrymen, spoke to them, as he says, "in the Hebrew dialect, and in his native tongue."

GREEK VERSIONS. See VERSION.

GREEN. In Psalm 92. 14, the righteous are spoken of as bringing "forth fruit in old age; they shall be fat and flourishing." The Hebrew, instead of flourishing, has "green;" upon which Roberts observes, "Of a very old man who has retained his strength, the Hindoos say, 'He is a green veteran.' 'See that green old man, how strong he is.' 'My friend, if you act in this way, you will never be a green old man.' A man who has been long noted for roguery is called a green rogue; and a well-known utterer of falsehoods, a green liar. 'Ah, my lord,' says the relieved mendicant, 'in your old age you will be fat and flourishing;' or, 'you will be a green old man.'"

GREYHOUND, זָרְזִיר *zarzir*. (Prov. 30. 31.) The Septuagint, the versions of Aquila and Theodotion, the Chaldee, Syriac, Arabic, and Vulgate, express *zarzir* by "cock," of which there is no example in the dialects, while several Hebrew commentators agree with our translators in rendering it "greyhound." The expression זָרְזִיר מִתְנִים *zarzir mathnayim*, "he that is girded about his loins," is supposed by Bochart to be a description of the war-horse; and others understand it of the zebra, striped as it were round the loins; but in this animal the whole body is striped, and besides, his native country is too remote from Palestine to allow us to suppose that he could have been much known to the Hebrews, and his gait moreover is less striking than that of the noble horse. Upon the whole, the rendering of our version seems to be the best.

The greyhound has a long body, a neat and elongated head, full eye, long mouth, sharp and very white teeth, small ears, a straight neck and full breast; the fore and hind legs are long and straight. It is the swiftest of the dog kind, and easily trained for the chase when twelve months old. It courses by sight, and not by scent, as other hounds do; and is supposed to be longer-lived than any other of the dog tribe. It was once held in such estimation in England that it was the peculiar companion of a gentleman, who was anciently known by his horse, his hawk, and his greyhound; and in such repute was it, that Canute enacted a law that it should not even be kept by any one who was under the rank of a gentleman.

GRIND, טָחַן *takkan*. (Isai. 3. 15.) The phrase to "grind the faces of the poor," that is, to oppress them to the extreme, is still a customary one in India. "Ah! my lord, do not thus crush my face; alas! alas! my nose and other features will soon be rubbed away. Is my face to be made quite flat with grinding? My heart is squeezed, my heart is squeezed. That headman has been grinding the faces of all his people." Roberts.

GRINDING OF CORN. See AGRICULTURE.

GRIZZLED, בִּרְדִּים *birudim*. (Gen. 31. 10, 12; Zech. 6. 3, 6.) Sprinkled, spotted, coloured, is in the above passages spoken of rams and horses. The Syriac version gives, in each instance, "spotted with red."

GROVE-WORSHIP. The use of groves as places of primitive worship is at least as ancient as the patriarchal ages; for we are informed that "Abraham planted a grove in Beersheba, and called there on the name of the Lord." (Gen. 21. 33.) The reason and origin of planting sacred groves is variously conjectured; some imagining it was intended to render the service more agreeable to the worshippers by the pleasantness of the shade, whereas others suppose it was to invite the presence of the gods. The one or the other of these reasons in reference to idolatry seems to be intimated in the prophet Hosea: "They burn incense under oaks, and poplars, and elms, because the shadow thereof is good." (ch. 4. 13.) Others conceive that the worship was performed in the midst of groves, because the gloom of such places was adapted to strike a religious awe upon the mind, or else because such dark concealments suited the impure mysteries there practised. Another writer states it was the thought of a people who had not made any advances in architecture, who dwelt in tents or in huts, and who, while they did not feel that these dwellings were unsuitable or inadequate for themselves, preferred to seek intercourse with the Supreme Being amid the vastness of his own creation, and under the shadow of those ancient woods which insensibly inspire us with awe, and fill us

with reverential feelings. Happy when that object is God! as it was to the patriarchs. There is no doubt that men early made this use of groves, but it is not so clear as some suppose that groves were used for religious purposes before altars were known. It is certain, however, that altars were soon placed in the groves; and the next step was probably to build a hut near at hand to contain the implements of sacrifice, the humble original of the gorgeous temples of after days.

Another opinion which has been offered is, that this practice began with the worship of demons or departed spirits. It was an ancient custom to bury the dead under trees, or in woods. "Deborah was buried under an oak, near Bethel," (Gen. 35. 8,) and the bones of Saul and Jonathan were buried under a tree at Jabesh. (1Sam. 31. 13.) There was a notion prevalent among the heathen nations that the souls of the deceased hovered about their graves, and they paid divine honours to the souls of their departed heroes, erected images and altars for their worship in the same groves where they were buried, and from thence it grew into a custom to plant groves and build temples near the tombs of departed heroes. These sacred groves being constantly furnished with images of the heroes or gods that were worshipped in them, a grove and an idol came at length to be used as convertible terms. (2Kings 23. 6.) The use of such groves was, therefore, strictly forbidden to the Israelites. (Deut. 16. 21, 22.) They were also commanded to cut down and burn those of the Canaanites. (Deut. 12. 3.)

The practices and ideas of the patriarchs seem to bear some analogy to those of the Celtic Druids, which may doubtless be regarded as relics of a primeval religion, which the fugitives from Babel carried with them to the several places of their dispersion. In process of time these primitive institutions were most wofully corrupted and lost in the various modifications of idolatry and unbelief. The Hebrew patriarchs, however, exhibit in purity the religion of the earliest ages, and showing what had once been the sole religion of mankind; and thus he who studies the history of religious belief, is supplied with a test which enables him to ascertain the traces of this primitive religion which may have been preserved among different and distant nations.

GUARD. The life-guards of the king were denominated by the Egyptians and Babylonians, **טבחים** *tabbachim*, "executioners;" and by the Hebrews, in the time of David and the later kings, **כריתים** *cherethites*, which is supposed to be synonymous with the former term. Others, according to the Syriac, render it *rumars*, "running footmen." (2Kings 11. 4, 19; 2Sam. 20. 23.) They were likewise called **פלשים** *pelethites*, "the expeditious." The commander of this body of men was called the captain of the guard, and their business was to execute the sentence of death when it had been pronounced by the king. See **EXECUTIONER**.

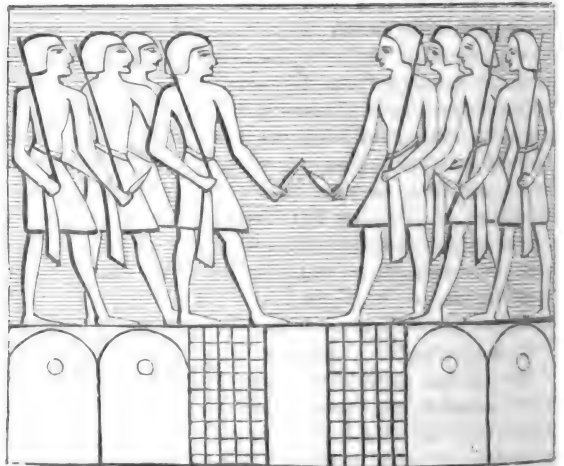
In the reign of Saul, and subsequently to the time of David, they were also called **רצים** *ratsim*, (1Sam. 22. 17; 2Kings 11. 13,) "runners, or state couriers;" for although they were soldiers, and it was their particular duty to guard the palace, they were nevertheless employed to transmit the royal laws and edicts to distant places, and to run before the king's chariot, as a part of his retinue. See **FOOTMAN**.

In Persia the king's runners were a class of persons distinct from his guards. In order that they might be known where they went they bore a peculiar sort of poniard, called *changar*. They had the liberty of compelling any one whom they met to furnish them with a horse, or other animal, to ride on, or to go himself and show the way; hence the origin of the exotic Greek

word *αγγαρεύειν*, *angariare*, (Matt. 5. 41,) "to compel, to press, to accompany any one." The life-guard (otherwise called the prætorian band) of the Maccabees, and subsequently of Herod and his sons, were foreigners. They bore a lance, or long spear, and were denominated in Greek *σπεκουλάτορες*, (Mark 6. 27,) "pikemen or halberdiers;" they acted likewise as executioners.

The Jews had a body of soldiers who guarded the Temple, to prevent any disturbance during the ministrations of the priests and Levites. To this guard Pilate referred when he said to the chief priests and Pharisees, who waited upon him to desire he would make the sepulchre of Our Lord secure, "Ye have a watch, go your way, and make it as secure as ye can." (Matt. 27. 65.) Over these guards one person had the supreme command, who in several other places is called the captain of the temple, (Acts 4. 1,) or officer of the temple guard. Josephus also mentions such an officer, and it should seem that he was a Jew, from the circumstance of his assisting the high-priest in arresting those who were deemed to be seditious, without the intervention of the Roman procurator.

The following illustration exhibits the guard at the gate of an ancient Egyptian encampment.



From the Monuments.

GUEST. "The entertainer at a feast," Professor Paxton observes, "occasionally dismissed his guests with costly presents." Lysimachus of Babylon having entertained Hemerus, the tyrant of the Babylonians and Seleucians, with three hundred other guests, gave every man a silver cup, of four pounds weight. When Alexander made his marriage feast at Susa in Persia, he paid the debts of all his soldiers out of his own exchequer, and presented every one of his guests, who were not fewer than nine thousand, with golden cups. The master of the house among the Romans, used also to give the guests certain presents at their departure, or to send them, after they were gone, to their respective habitations. It is probable that this custom, like many others which prevailed in Greece and Rome, was derived from the nations of Asia; for the sacred writers allude repeatedly to a similar custom, which closed the religious festivals or public entertainments of the Israelites. When David brought up the ark from Obed-Edom, into the place which he had prepared for it, he offered burnt-offerings and peace-offerings before the Lord. And as soon as the solemnity was finished, "he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a flagon of wine." (2Sam. 6. 19.)

GUEST-CHAMBER. See **CHAMBER**.

GUIDE, מְדַלֵּל *allaph*. The necessity of a guide through the barren country that the Israelites were to traverse must be obvious enough, and accordingly we read in Numbers 10. 31, that Moses entreated Hobab, his brother-in-law, saying, "Leave us not, I pray thee; forasmuch as thou knowest how we are to escape in the wilderness, and thou mayest be to us instead of eyes." Roberts observes upon this: "An aged father says to his son, who wishes to go to some other village, 'My son, leave me not in my old age, you are now my eyes.' 'You are on the look out for me, your eyes are sharp.' It is said of a good servant, 'He is eyes to his master.'"

God is a guide; he directs the movements of all his creatures, (Job 38. 22;) and by his word, spirit, and providence, directs his people in their proper course and comforts them under their troubles. (Isai. 49. 10.) A first husband is called the guide of youth. (Prov. 2. 17.)

GUR, the name of a narrow pass near the city of

Jerusalem, where Ahaziah, king of Judah, was mortally wounded by Jehu's soldiers. (2Kings 9. 27.)

GUR-BAAL, the name of a town or district, only mentioned in 2Chronicles 26. 7, as inhabited by Arabians: it is rendered by the Septuagint, Petra in Arabia, the celebrated capital of Arabia Petræa. See **EDOM**.

GUTTER, צִנּוֹר *tsinnor*. This word is in 2Samuel 5. 8 rendered "gutter;" but in Psalm 42. 7, "water-spout." Gesenius supposes it to mean a water-course or water-fall. Dr. Boothroyd gives "secret passage," and in Psalm 42 "water-fall." It seems to refer to some kind of subterraneous passage through which water passed, but whence the water came, whither it went, or the use to which it was applied, cannot be determined, though we know that besiegers have often obtained access to besieged places through aqueducts, drains, and subterraneous passages.

HABAKKUK, חֲבַקּוּק the name of a prophet, of the tribe of Simeon, born, according to the Pseudo-Epiphanius at Bethcazar, who is believed to have prophesied B.C. 612—598, and to have been alive at the time of the destruction of Jerusalem by Nebuchadnezzar. Some commentators are of opinion that he prophesied in Judæa in the reign of Manasseh, (B.C. 698—643,) but Archbishop Usher places him in the reign of Jehoiakim, (B.C. 610—599;) he must therefore have been contemporary with Jeremiah. Several apocryphal predictions and other writings are ascribed to Habakkuk, but without any foundation. His genuine writings are comprised in the three chapters which have been transmitted to us; and the subject of them is the same with that of Jeremiah, namely, the destruction of Judah and Jerusalem by the Chaldeans, for the heinous sins of the Jewish people, and the consolation of the faithful amid all their national calamities. The promise of the Messiah is confirmed; the over-ruling providence of God is asserted; and the concluding prayer, or rather hymn, recounts the wonders which God had wrought for his people, when he led them from Egypt into Canaan, and expresses the most perfect confidence in the fulfilment of his promises. The style of Habakkuk is highly poetical, and he is remarkable for the grandeur of his imagery. Bishop Lowth considers the hymn in the third chapter one of the most perfect specimens of the Hebrew ode. Michaëlis after a close examination pronounces him to be an imitator of former poets, but with some additions of his own, which are characterized by brevity, and by no common degree of sublimity.

HABERGEON. See **ARMS**, **ARMOUR**, **ARMY**.

HABITATION. God is represented to be the habitation of his people; in Him they find the most delightful rest, safety, and comfort. (Psalm 91. 9.) Justice and judgment are the habitation of God's throne, all his acts being founded on justice and judgment. The land of Canaan, the city of Jerusalem, the tabernacle and temple, are spoken of as the habitation of God; there he did or does signally show himself present. (Psalm 132. 5, 13; Eph. 2. 22.) Eternity is represented as his habitation. He "inhabited the praises of Israel," a bold metaphor, implying that Jehovah is the object of, and kindly accepts the praises of his people. (Psalm 22. 3.)

HABITS. See **APPAREL**, **CLOTHES**, **DRESS**, **GARMENTS**.

HACHILAH, the name of a hill near Jeshimon, in the wilderness of Maon, where David concealed himself from Saul. (1Sam. 23. 19; 26. 1.)

HADAD, a Syrian deity, otherwise called Ahad or Achad. Macrobius says that the word signifies *one* or *only*, and that it is therefore applied to the sun. The early Syrian kings were fond of assuming the title Ben-Hadad, son of Hadad, and a similar practice prevailed among other pagan sovereigns. From a knowledge of this practice, we are enabled to reconcile many Scripture names and dates with those of profane history. Newton gives a singular instance in the identity of Esar-haddon and Sardanapalus, Sar or Esar, Haddon or Chaddan, Pal, Pul, or Paal, being component parts of many Babylonish and Assyrian names. Nabo-chadon-osor, is an example in which the word chaddan is joined with the name of the idol Nabo. The Greeks gave their own terminations as well as their own adaptations, and hence Esar-haddon, with the addition of pul, becomes Sarchaddan-pal or Sardanapalus. Merodach-baladan, in like manner is a compound, the name of an idol, Pal, and Chaddan. Pilesar is again Pul and Esar or Sar, and similar instances might be given of many others. Esar or Sar, it may be remarked, signifies prince. Pal or Pul is the same as Baal, and Chaddan or Haddon signifies, according to Bryant, a lord, or very great. Macrobius; Newton's *Chronology*.

HADAD, the son to the king of East Edom, who was carried into Egypt by his father's servants when Joab extirpated the males of Edom. (1Kings 11. 14.) The king of Egypt gave him a house and lands, and married him to the sister of Tahpenes, his queen. By her he had a son named Genubath, who was educated in Pharaoh's house with the king's children. Hadad being informed that David was dead, and that Joab was killed, desired leave to return to his own country; Pharaoh wished to detain him, but at last permitted his return to Edom. Here he began to raise disturbances against Solomon; but the Scriptures do not afford us the particulars. Josephus says, that Hadad did not return to Edom till long after the death of David, when Solomon's affairs began to decline by reason of his impieties. He also observes, that not being able to engage the Edomites to revolt, because of the strong garrisons which Solomon had placed there, Hadad got together such people as were willing, and carried them to Rezon, then in rebellion against Hadadezer, king of Syria. Rezon received Hadad with joy, and assisted him in conquering part of Syria, where he reigned.

HADADEZER, king of Zobah, a country which extended from Libanus to the Orontes, whom David defeated. (2Sam. 8. 3.)

HADAD-RIMMON. See **ADAD-RIMMON**.

HADES. See **GRAVE**; **HELL**.

HADORAM, הָדוֹרָם (Gen. 10. 27; 1Chron. 1. 21.) the name of an Arabian nation descended from Joktan. The Arabic genealogies also acknowledge a great city under that name. Michaëlis, *Supp.* הָדוֹרָם *Hadoram*. The Septuagint reads 'Οδορρα; but in 1Chronicles 1. 21, *Κεδουραμ*.

HADRACH, a district in the vicinity of Damascus, called by the prophet Zechariah, (9. 1,) "the land of Hadrach." According to the Rabbins, there was formerly a great city under that name. Michaëlis, *Supp.*

A Syrian king, who is called Rehob in 2Samuel 8. 3, is by Josephus named *Apaos*, or *Apakos*, which Dr. Blayney thinks was his proper and real name; that of Rehob, or *the charioteer*, having been added characteristically, on account of the number of his chariots. (2Sam. 8. 4.) This prince reigned over that part of Syria which was called Zobah; so that if by the land of Hadrach, or Arach, be meant the kingdom of Zobah, the three capital kingdoms of Syria, Zobah, Damascus, and Hamath, will then be cited for the whole.

HAGAR, הָגָר (Gen. 16. 1; 25. 12,) an Egyptian woman, the handmaid of Sarah, and the mother of Ishmael. In Galatians 4. 24, 25, St. Paul applies this name by allegorical interpretation to the inferior condition of the Jews under the Law, as compared with that of Christians under the Gospel.

The Arabians and Mohammedans speak highly in commendation of Hagar, and maintain that she was Abraham's lawful wife; the mother of Ishmael his eldest son, who, as such, possessed Arabia, which very much exceeds in their estimation, both in extent and riches, the land of Canaan, given to the younger son, Isaac.

HAGARITES, or **IIAGARENES**, the descendants of Ishmael. (1Chron. 5. 10.) They constituted a tribe of Arabians, who are supposed to have settled in the vicinity of Mount Sinai.

HAGGAI, חַגַּי the name of a Hebrew prophet, who is supposed to have been born at Babylon, whence he accompanied Zerubbabel. The captives, immediately upon their return to Judæa, began with ardour to rebuild the Temple; but, after a while, the work was suspended during a period of fourteen years, until after the death of Cambyses. Darius Hystaspes succeeding to the empire, Haggai was inspired to exhort Zerubbabel, prince of Judah, and the high-priest Joshua, to resume the building of the Temple which had been so long interrupted. In consequence of his exhortations, they resumed the work, which was completed in a few years. The further to encourage them to proceed in this undertaking, the prophet assured them from God, that the glory of this latter house should far exceed the glory of the former, a prophecy having a manifest reference to the advent of the Messiah. The Pseudo-Epiphanius affirms that Haggai was buried at Jerusalem, among the priests, whence some have conjectured that he was of the family of Aaron. The times of his predictions are so distinctly marked by himself, that we have more certainty on this point than we have with respect to many of the prophets.

The prophecy respecting the glory of the second Temple was fulfilled by Jesus Christ honouring it with his presence, and there publishing his saving doctrine to the world. (Luke 19. 47; John 18. 20.) The prophet

also foretells the setting up of Messiah's kingdom under the name of Zerubbabel. (ch. 2. 20-23.)

The style of this prophet is plain, but vehement when he reproves; it is also interspersed with passages of much sublimity and pathos, when he treats of the advent of the Messiah, whom he emphatically styles "the desire of all nations."

HAGIOGRAPHIA, or Holy Writings, is the name given to the third division of the Jewish Scriptures, which comprises the Books of Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations of Jeremiah, Ecclesiastes, Esther, Daniel, Ezra, and Nehemiah, (reckoned as one,) and the two Books of Chronicles, also reckoned as one book. This third class or division of the sacred books received its appellation of חֲתוּבִים *chetubim*, or Writings, from the Jews, because they were not orally delivered as the Law of Moses was; but they affirm they were composed by men Divinely inspired, who at the same time had no public mission as prophets; and they conceive that they were dictated not by dreams, visions, or voice, or in other ways, as the oracles of the prophets were, but that they were more immediately revealed to the minds of their authors. See **BIBLE**.

HAI. See **Ar**.

HAIL, HAIL-STONES, בָּרָד *barad*, (Exod. 9. 18, 24;) אֲבֵנֵי הַבָּרָד *abeni ha-barad*, "stones of hail" (Josh. 10. 11.) Hail is composed of congealed drops of rain formed into ice by the power of cold in the upper regions of the atmosphere. "A very grievous hail" was among the plagues of Egypt; and modern travellers testify that the hail there usually falls but slightly, and seldom produces any damage. In the passage in Joshua some commentators are of opinion that the miracle consisted of real stones, from the circumstance that stones only are mentioned in the preceding clause; but this is evidently erroneous, for there are many instances on record of hail-stones of enormous size and weight falling in different countries, so as to do immense injury, and to destroy the lives of animals and men. In Palestine and the neighbouring regions, hail-stones are frequent and severe in the mountainous districts and along the coasts; but in the plains and deserts hail scarcely ever falls. In the elevated region of Northern Persia, the hail-stones are frequently so violent as to destroy the cattle in the fields; and, in Commodore Porter's *Letters from Constantinople and its Environs*, there is an interesting account of a terrific hail-storm which occurred on the Bosphorus, in the summer of 1831, which fully bears out what the prophet Ezekiel says of the wall daubed with untempered mortar being destroyed by great hail-stones. (ch. 13. 11.)

"We had got perhaps a mile and a half on our way, when a cloud rising in the west gave indications of an approaching rain. In a few minutes we discovered something falling from the heavens with a heavy splash, and of a whitish appearance. I could not conceive what it was, but observing some gulls near, I supposed it to be them darting for fish; but soon after discovered that they were large balls of ice falling. Immediately we heard a sound resembling thunder, or ten thousand carriages rolling furiously over the pavement. The whole Bosphorus was in a foam, as though heaven's artillery had been charged upon us and our frail machine. Our fate seemed inevitable; our umbrellas were raised to protect us; the lumps of ice stripped them into ribands. We fortunately had a bullock's hide in the boat, under which we crawled and saved ourselves from further injury. One man of the three oarsmen had his hand literally smashed; another much injured in the shoulder;

Mr. H. received a severe blow in the leg; my right hand was somewhat disabled; and all more or less injured. A smaller kiack accompanied us, containing my two servants. They were both disabled; the kiack was terribly battered. It was the most awful and terrific scene that I ever witnessed, and God forbid that I should be ever exposed to such another. Balls of ice, as large as my two fists, fell into the boat, and some of them came with such violence as certainly to have broken an arm or a leg had they struck us in those parts. One of them struck the blade of an oar and split it. The scene lasted, may be, five minutes; but it was five minutes of the most awful feeling that I ever experienced. When it passed over, we found the surrounding hills covered with masses of ice, I cannot call it hail, the trees stripped of their leaves and limbs, and everything looking desolate. We proceeded on our course, however, and arrived at our destination, drenched and awe-struck. The ruin had not extended so far as Candalie, and it was difficult to make them comprehend the cause of the nervous and agitated condition in which we arrived. The Reis Effendi asked me if I was ever so agitated when in action? I answered No, for then I had something to excite me, and human means only to oppose. He asked the minister [a naval officer,] if he ever was so affected in a gale of wind at sea? He answered No, for then he could exercise his skill to disarm or render harmless the elements. He asked him why he should be affected now? He replied, 'From the awful idea of being crushed to death by the hand of God with stones from heaven, when resistance would be vain, and when it would be impious to be brave.' He clasped his hands, raised his eyes to heaven, and exclaimed, 'God is great!'

"Up to this hour, late in the afternoon, I have not recovered my composure; my nerves are so affected as scarcely to be able to hold my pen, or communicate my ideas. The scene was awful beyond all description. I have witnessed repeated earthquakes; the lightning has played, as it were, about my head, the wind roared, and the waves have at one moment thrown me to the sky, and the next have sunk me to a deep abyss. I have been in action, and seen death and destruction around me in every shape of horror; but I never before had the feeling of awe which seized upon me on this occasion, and still haunts, and I feel will ever haunt me. I returned to the beautiful village of Buyukdere. The sun was out in all its splendour; at a distance all looked smiling and charming; but a nearer approach discovered roofs with workmen repairing the broken tiles, desolated vineyards, and shattered windows. My porter, the boldest of my family who had ventured an instant from the door, had been knocked down by a hail-stone, and had they not dragged him in by the heels, would have been battered to death. Of a flock of geese in front of our house, six were killed, and the rest dreadfully mangled. Two boatmen were killed in the upper part of the village, and I have heard of broken bones in abundance. Many of the thick brick tiles with which my roof is covered, are smashed to atoms, and my house was inundated by the rain that succeeded this visitation. It is impossible to convey an idea of what it was. Imagine to yourself, however, the heavens suddenly froze over, and as suddenly broke to pieces, in irregular masses of from half a pound to a pound in weight, and precipitated to the earth. My own servants weighed several pieces of three quarters of a pound. There were many which fell around the boat in which I was, that appeared to me to be as large as the swell of the large-sized water decanter. You may think this romance. I refer to the bearer of this letter, who was with me and witnessed the scene, for the truth of every word it contains."

Hail, in the Scriptures, is the symbol of the Divine vengeance upon kingdoms and nations, the enemies of God and of his people. And as a hail-storm is generally accompanied by lightning, and seems to be produced by a certain electrical state of the atmosphere, so we find hail and fire, that is, lightning, mentioned together. (Exod. 9. 23; Psalm 105. 32; 148. 8.) In the prophet Isaiah (28. 2) there is a passage relating to the Israelites, which denounces their approaching destruction by Shalmaneser, in which the same images are employed. Hail is also mentioned as a Divine judgment by the prophet Haggai. (2. 17.)

The hail and fire mingled with blood, mentioned in Revelations 8. 7, are supposed to denote the commotions that took place in the Roman empire during the reigns of Jovian, Valentinian, Valens, and Gratian, when the empire suffered great calamities, and many bloody battles took place, from the year 363 to 379. It is a just observation of Sir Isaac Newton, that "in the prophetic language, tempests, winds, or the motions of clouds, are put for wars; thunder, or the voice of a cloud, for the voice of a multitude; and storms of thunder, lightning, hail, and overflowing rain, for a tempest of war, descending from the heavens and clouds politic." In reference to the period supposed to be predicted in Revelations 8. 7, Philostorgius, after mentioning numerous calamities which men were exposed to, adds, "Also there were inundations of rain waters, and in some places flashes of flames, and sometimes whirlwinds of fire, which produced various and intolerable torments. Yea, and hail bigger than a man's fist, or greater than a man could hold in his hand, did fall, in many places weighing as much as eight pounds."

The "great hail" mentioned in Revelations 11. 19, denotes great and heavy judgments on the enemies of true religion; and the grievous storm, in ch. 16. 21, represents something similar, probably still future, and far more severe.

HAIR, שער *sar*. Long hair was in great esteem among the Jews. The hair of Absalom's head was of such extreme length, that, in his flight when defeated in battle, as he was riding with great speed under the trees, it caught hold of one of the boughs; he was thereby lifted off his saddle, and his mule running from beneath him, left him suspended and unable to extricate himself. (2Sam. 18. 9.) The plucking off the hair was a great disgrace among the Jews; and therefore Nehemiah punished in this manner those Jews who had been guilty of irregular marriages, in order to put them to the greater shame. (Nehem. 13. 25.) This kind of punishment was also common in Persia. Baldness was considered a disgrace. (2Sam. 14. 26; 2Kings 2. 23; Isai. 3. 24.) Among the ancient Egyptians, it was customary for a servant to attend every guest as he seated himself, and to anoint his head, (see **APOTHECARY**,) and such probably was the practice among the Jews. (Psalm 23. 5; Eccl. 9. 8; Matt. 6. 17.) From Canticles 5. 11, it would seem that black hair was considered the most beautiful. White hair, or the hoary head, is the symbol of the respect due to age, (Levit. 19. 22;) it is emblematical of authority and honour. Shaving the head, on the contrary, signifies affliction, poverty, and disgrace. Thus, in Isaiah 7. 20, the shaving the head, the hair of the feet, and the beard, by a hired razor, denotes the trouble, slaughter, and destruction to be brought upon the Jews by the Assyrian armies. The hairs of the head are those of the highest order; those of the feet, or the lower parts, are the common people; the beard is the king, the very supreme in dignity and majesty.

A Nazarite was one who, by a special vow, had sepa-

rated himself, or set himself apart for a time, from all worldly connexions, to attend upon the service of God only. (Numb. 6. 2.) Under these circumstances, he was to let the hair of the head grow, (v. 5,) and when the days of his vow were fulfilled, he was then to shave his head at the door of the tabernacle of the congregation, (v. 18,) in a solemn and public manner, to notify that he was no longer in his former state of separation.

The hair was much used in divination among the ancients, and for purposes of religious superstition among the Greeks. We learn from Homer, that it was customary for parents to dedicate the hair of their children to some god; which, when they came to manhood, they cut off and consecrated to the deity. Achilles, at the funeral of Patroclus, cut off his golden locks, which his father had dedicated to the river-god Sperchius, and threw them into the flood. From Virgil's account of the death of Dido, we learn that the topmost lock of hair was dedicated to the infernal gods. If the hair was rounded, and dedicated for purposes of this kind, it will at once account for the prohibition in Leviticus 19. 27.

The practice of cutting off the hair in mourning for the dead, is an Eastern as well as a Grecian custom, and appears to have obtained among the Jews in the time of the prophets. (Jerem. 16. 6.) That it was practised among the Arabs in the seventh century appears from a passage in D'Herbelot. Among the ancient Greeks, it was sometimes laid upon the dead body, sometimes cast upon the funeral pile, sometimes placed upon the grave. The practice seems to have been forbidden by the law of Moses. In Captain Cook's *Voyages*, it is said that cutting off the hair, and throwing it upon the bier, is one of the mourning ceremonies at Otaheite and the Friendly Islands. Herodotus speaks of it as a general practice among all men, except the Egyptians, to cut off their hair, as a token of mourning. He also observes, "The Egyptians only let the hair of their head and beard grow in mourning, being at all other times shaved;" which agrees perfectly with the authority of Moses, (Gen. 41. 14,) and of the paintings and sculptures. So particular, indeed, were they on this point, that to have neglected it was a subject of reproach and ridicule; and whenever they intended to convey the idea of a man of low condition, or a slovenly person, the artists represented him with a beard. With the Egyptians it was customary to shave even the heads of young children, leaving only certain locks at the front, sides, and back.

Eastern females wore their hair, which the prophet calls the "instruments of their pride," very long, and divided into a great number of tresses. Homer represents this also as the taste of the Greeks. All the Grecian and Roman women, without distinction, wore their hair long. On this they lavished all their art, disposing it in various forms, and embellishing it with divers ornaments. In the ancient medals, statues, and basso-relievos, we see these plaited tresses, which the Apostles Peter and Paul condemn, and perceive those expressive and fantastic decorations which the ladies of that period bestowed upon their head-dress. This pride of braided and plaited tresses, this ostentation of jewels, this vain display of finery, the Apostles interdict, as proofs of a little mind, and inconsistent with the modesty and decorum of Christian women. St. Paul, in his First Epistle to Timothy, in the passage where he condemns it, shows us in what the pride of female dress then consisted. "I will," says he, "that women adorn themselves in modest apparel, not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." (1 Tim. 2. 9.) St. Peter, in like manner, ordains that the adorning of the fair sex should not be so much that

outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. (1 Peter 3. 3.) The men in those times universally wore their hair short, as appears from all the books, medals, and statues, that have been transmitted to us. This circumstance, which formed a principal distinction in dress between the sexes, happily illustrates the following passage in St. Paul: "Doth not even nature itself teach you, that if a man have long hair it is a shame to him? But if a woman have long hair, it is a glory to her, for her hair is given her for a covering." (1 Cor. 11. 14, 15.)

In Mr. Emerson's account of the dress of the younger females in the house of the British consul in the Isle of Milo, in the Levant, he describes their hair as being plaited into long triple bands, and then twisted round the head, interlaced with strings of zechins, mahmondias, and other golden coins, or left to flow gracefully behind them. After the hair is plaited and perfumed, the Eastern ladies proceed to dress their heads by tying above the lock into which they collect it, a triangular piece of linen adorned with various figures of needlework. (Isai. 3. 18.) See CAULS; HEAD-DRESSES.

The allusion in Revelations 9. 8, is part of the description of the apocalyptic locusts; it may either denote the greatness, length, and fineness of the hair, the symbol of honour and authority, or else that the hair is tressed up and plaited after the manner of women, as was the way of the Saracens. And therefore those of the sect of Ali, in order to distinguish themselves, had not only a turban made after a particular fashion, but they also twisted their hair after a manner quite different from other Mussulmen. D'Herbelot.

We read in Job 4. 15, "Then a spirit passed before my face; the hair of my flesh stood up." Roberts says, "The same effect is often ascribed in the East to great joy. Thus in Hindoo books, in describing the ecstasy of gods or men, it is often said, 'The hair of their flesh stood erect.' A father says to his long absent child, 'My son, not having seen your lotus face for so long, my hair stands up with joy.'"

HALAH, a province of Assyria, into which Shalmaneser transported part of the ten tribes, (2 Kings 18. 11;) called also Halath, in 2 Kings 17. 6. It is called Calachene by Ptolemy. See CAPTIVITY.

HALHUL, a town in the territory of Judah. (Josh. 15. 58.) St. Jerome mentions a little place called Alula, near Hebron, which may probably be the same.

HALI, a border town of the tribe of Asher. (Josh. 19. 25.)

HALLELUJAH. See ALLELUIAH.

HALLOW, is to render sacred, set apart, consecrate. The English word is from the Saxon, and properly signifies to make holy; hence hallowed persons, things, places, rites, &c.; hence also the name of God is to be hallowed, that is, profoundly revered as holy, in every human heart. (Matt. 6. 9.)

HAM, חם the youngest son of Noah, from whom, according to Genesis 10. 6-20, most of the southern nations were descended. According to Gesenius, the name literally denotes warm or southern. The land of Ham, in its widest sense, refers to Africa, but is differently applied in the Sacred Writings. Egypt is designated the land of Ham by the Psalmist. (78. 51; 105. 23, 27; 106. 22.) "Ham," says Dr. Hales, "signifies

burnt or black, and this name was peculiarly significant of the regions allotted to this family. To the Cushites, or children of his eldest son Cush, were allotted the hot southern regions of Asia, along the coasts of the Persian Gulf, Susiana or Chusistan, &c.; to the sons of Canaan, Palestine and Syria; to the sons of Mizraim, Egypt and Libya in Africa. The Hamites in general, like the Canaanites of old, were a sea-faring race, and sooner arrived at civilization and the luxuries of life than their simpler pastoral and agricultural brethren of the other two families. The first great empires of Assyria and Egypt were founded by them, and the republics of Tyre, Sidon, and Carthage, were early distinguished for their commerce; but they sooner fell to decay, and Egypt which was one of the first became the last and basest of kingdoms, and has been successively in subjection to the posterity of Shem and Japheth, as have also the settlements of the other branches of the Hamites."

Some Oriental traditions allege that Ham had nine sons: (1.) Hind, the probable father of the Hindoos; (2.) Sind, the father of the nations bordering on the Indus; (3.) Zeni, who peopled Zanguebar in Eastern Africa; (4.) Nuba, the father of the Nubians in Africa; (5.) Canaan, and (6.) Cush, the same as those in the Scriptures; (7.) Kopt, the father of the Egyptians; (8.) Barbar, ancestor of the Barbari beyond Nubia, and remotely Barbary; and (9.) Habesh or Abyssinia, which is still so designated by the Turks and Arabs. According to this theory, the posterity of Hind, Sind, and Canaan, and part of that of Cush, remained in Asia, although Africa was the allotted portion of Ham. The Brahmins have likewise a tradition which agrees with this statement. They assert that they are not originally of India, but that their ancestors came into the country through the pass of Hurdwar.

"We now come," says Captain Wilford, in the *Asiatic Researches*, "to the sons of Ham, the Hasyasilas or Habashis, who are mentioned, I am told, in the Puranas, though but seldom; and their name is believed to have the following etymology: Charma having laughed at his father Satyavrata (Noah), who had by accident intoxicated himself with a fermented liquor, was surnamed Hasyasila, or the Laugher, and his descendants were called from him Hasyasilas in Sanscrit, and in the spoken dialects, Hasyas, Hauselis, and even Habashes; for the Arabic word Habesh is supposed by the Hindoos to be a corruption of Hasya. By those descendants of Charma, they understand the African negroes, whom they suppose to have been the first inhabitants of Abyssinia; and they place Abyssinia partly in the Dweepa of Cush, and partly in that of Sancha proper." In Sanscrit geography, the north of India is designated the Continent of Cush, (the eldest son of Ham,) and there are two Cush Dweepas, that of India being Cush Dweepa within, while the one in Africa is called Cush Dweepa without. The latter, according to Captain Wilford, is Abyssinia and Ethiopia; and the Brahmins account plausibly enough for its name, by asserting that the descendants of Cush being obliged to leave their native country, from them called Cush Dweepa within, migrated into Sancha Dweepa, and gave to their new settlement the name of their ancestors. The Sancha Dweepa here mentioned is Egypt, but this is not the only name by which that country was known to the Sanscrit writers. The second son of Ham was Mizraim, and it appears from the Sanscrit authorities, that the name derived from him by which Egypt is distinguished in Scripture is also applied in India to that country.

It has been alleged by various writers that Ham propagated idolatry, and was the inventor of magic and other superstitions, and that the tower of Babel was

chiefly erected by his posterity, who suggested the design; that in consequence of his irreverent conduct to his father, all his posterity were to be slaves,—that the colour of their skin was suddenly rendered black, and that all the negroes are descended from Ham and his son Canaan. It has also been thought that the idol Hammon, otherwise Ammon, worshipped in Egypt and Libya, was Ham. M. Basnage, however, asserts that neither Ham nor his son Mizraim was ever in Egypt, but that the country was colonized by their posterity, and he contends that the supposition of the idol Hammon being intended for Ham is a mistake, originating from a resemblance of names. Jupiter Ammon was the sun, to whom Divine honours were paid in Egypt at a very early period.

HAMAN, a minister of the Persian king Ahasuerus, (Esth. 3. 1,) celebrated for his persecution of the Jews. He is said to have been an Amalekite by nation, and descended from the posterity of Agag. (Esth. 3. 9.)

HAMATH, חמאט a city of Syria, which Calmet supposes to be Emesa on the Orontes, and anciently the capital of a small Syrian kingdom, having Rehab on the south, and Zobah on the north. The approach to it from the south is through a pass in Mount Hermon, called the "entrance of Hamath," and the "entering in of Hamath," which being the passage from the northern extremity of Canaan into Syria, is employed, like Dan, to express the northern boundary of Israel. The kingdom of Hamath appears to have corresponded, particularly in its central and southern parts, with what was called Coele-Syria, or the great plain and valley between Libanus and Anti-Libanus, stretching northward as far as Hamath its capital. In Amos 6. 2 it is called Hamath the Great, and in 2Chronicles 8. 3, Hamath Zobah. The Hamathites appear to have lived on friendly terms with the Israelites. Toi, who was their king in the time of David, sent his son Joram to congratulate that monarch on his victory over the Syrians of Zobah, who seem to have been dangerous neighbours. (2Sam. 8. 9, 10.) Solomon built "store cities" in this territory for the preserving of grain. (2Chron. 8. 4.) Jeroboam II., king of Israel, took this city and Damascus, and "restored the coast of Israel from the entering of Hamath unto the sea of the plain." (2Kings 14. 25, 28.) We find "men from Hamath," brought by the king of Assyria among the foreigners when he settled in the cities of Samaria, "instead of the children of Israel," and these Hamathites worshipped an idol named Ashima. (2Kings 17. 24, 30.) Rabshakeh boasted of Sennacherib's conquest of Hamath in his blasphemous speech at the siege of Jerusalem, during the reign of Hezekiah. (2Kings 18. 34; 19. 13; Isai. 36. 19.) Jehoahaz was deposed from the throne of Judah by Pharaoh-Necho, king of Egypt, who put him "in bands at Riblah in the land of Hamath," which is supposed to be the name of some strong place on the Orontes. (2Kings 23. 33.) There appear to have been several places called Hamath; one we find in the territory of the tribe of Naphtali. (Josh. 19. 35.)

There is no doubt that the modern Hamah stands on the site of the Hamath of Scripture, the Epiphania of the Greeks; it is situated on the Orontes, seventy-six miles north-east of Tripoli, and eighty-one miles south of Aleppo. The population, according to Mr. Consul Moore, is estimated at 44,000. Mr. Robinson says, "The town is pleasantly situated in a narrow valley, opening east and west, through which flows the Orontes, and built partly on the declivity and partly on the plain. Here, as at Damascus, the beauty of the houses is con-



Modern Hamah.

finer to the interior, the outside walls being constructed of mud bricks, and anything but attractive. The most remarkable is that of the Mutzellim overlooking the river. The better sort have gardens attached to them. Indeed we found the vegetation here richer than any place we had seen since we left Damascus. In the middle of the city is a square mound of earth, upon which the castle formerly stood, but of which few traces exist. The stones of which it was constructed have served for materials in the building of the modern houses. There are four bridges over the Orontes, which here is a very pretty stream though not navigable. It supplies the upper town with water by means of buckets fixed to large wheels which empty themselves into stone canals, supported by lofty arches, on a level with the upper part of the town. The largest (I counted ten or twelve) is said to measure seventy feet in diameter. The creaking noise, however, which they incessantly keep up, would make many persons willing to dispense with their utility. The present town of Hamah, not a very ancient one, suffered much from an earthquake in 1157, in common with the other towns of Syria. There are few antiquities. The bazaars are often frequented by the Bedouins from the neighbouring desert, partly to hear what is going on, and partly to purchase articles of dress; though they prefer waiting the arrival of the pedlars from Damascus amongst their tribes. When in a town they wear the keffîé (handkerchief) over their faces and drawn close under the chin, to avoid being known. I saw some of them look quite bewildered from the novelty of the scene. They affect a great contempt for the inhabitants of cities. There are here about a dozen mosques, one of which has a handsome ancient minaret. There are about three hundred Greek families residing here." The industry of the town comprises silk and cotton fabrics; it trades largely with Aleppo in European and colonial merchandize, and, lying on a great caravan route, has considerable commerce with the interior of Asia and Africa.

HAMMER, *מַכֶּבֶת* *makabeth*. (Judges 4. 21.) The pins of the tent of the Bedouin are generally of wood, and are driven into the ground by a mallet, which is probably "the hammer" referred to in the text.

God's word is compared to a hammer, (Jerem. 23.

29;) and Babylon is designated "the hammer of the whole earth," as the Chaldean armies broke in pieces and subdued many nations. (Jerem. 50. 23.)

I. **HAMMON**, a town in the tribe of Asher. (Josh. 19. 28.)

II. Another in the tribe of Naphtali. (1Chron. 6. 76.)

HAMMOTH-DOR, a Levitical city in the tribe of Naphtali, ceded to the family of Gershon. (Josh. 21. 32.)

HAMON-GOG, VALLEY OF, a place mentioned by Ezekiel 39. 11, prophetically, and supposed to refer to the country around the Lake of Gennesareth, as the Targum and other Jewish interpreters explain it. The valley near this lake is called the Valley of the Passengers, because it was the great road by which the merchants and traders from Syria and other Eastern countries went into Egypt. The Ishmaelite merchants to whom Joseph was sold were passing this way towards Egypt. (Gen. 17. 25.)

HANANEEL, a prophet in the reign of Asa, king of Judah, by whom he was imprisoned for his fidelity in reproving the monarch for forming an alliance with Ben-hadad, king of Syria. (2Chron. 16. 7-10.)

HANANEEL, the name of a tower at Jerusalem. (Zech. 14. 10.)

HANANI, the father of the prophet Jehu. (1Kings 16. 7.) Some commentators suppose him to have been the same with Hananeel, the prophet who came to Asa, king of Judah, (2Chron. 16. 7,) on which occasion Asa ordered him to be seized and imprisoned; but this does not appear from Scripture.

I. **HANANIAH**, one of the three young men of the tribe of Judah, and of the royal family, who, being carried captive to Babylon, was selected for instruction in the sciences of the Chaldeans, and to wait in Nebuchadnezzar's palace. His name was changed to Shadrach, and he became celebrated for his refusal to worship the golden image set up by Nebuchadnezzar. (Dan. 1. 11.) See **ABEDNEGO**.

II. A false prophet of Gibeon, who coming to Jerusalem in the fourth year of Zedekiah, king of Judah,

foretold to Jeremiah and all the people, that, within two years, all the vessels of the Lord's house that Nebuchadnezzar had carried to Babylon, would be restored. (Jerem. 28. 1, et seq.)

HAND, *ṭyad*. This word is extensively employed in the Scriptures in a variety of significations, some of which we shall proceed to notice.

To kiss one's hand was considered an act of adoration, as in 1 Kings 19. 18, and in Job 31. 27. Roberts informs us that, in India, "Things which have been sent to the temples to be presented to idols, are, when returned, kissed by the people. Should a priest give cocoa nuts, betel leaves, or cakes, which have been presented to the gods, the person receiving them kisses them. When a devotee has touched the feet of a priest, he kisses his hands."

An Oriental pays his respects to a person of superior station by kissing his hand and putting it to his forehead; but if the superior be of a condescending temper, he will snatch away his hand as soon as the other has touched it; then the inferior puts his own fingers to his lips, and afterwards to his forehead. It is a common practice among the Mohammedans, that when they cannot kiss the hand of a superior, they kiss their own and put it to the forehead.

To give one's hand signifies to grant peace, to swear friendship, to promise entire security, to make an alliance. (2 Kings 10. 15.) A very solemn method of taking an oath in the East is by joining hands, uttering at the same time a curse upon the false swearer. This form of swearing is still preserved in Egypt and its vicinity, for when Bruce was at Shekh Amma, he entreated the protection of the governor in prosecuting his journey, when the great people who were assembled came, and, after joining hands, repeated a kind of prayer of about two minutes long, by which they declared themselves and their children accursed, if ever they lifted up their hands against him; or in case that he or his should fly to them for refuge, if they did not protect him at the risk of their lives, or, as they emphatically expressed it, to the death of the last male child among them. An instance of this form of swearing is given in the history of Jehu, in the above-mentioned passage, in the Second Book of Kings.

"Smite thy hands together." (Ezek. 21. 14.) To smite the hands together in the East amounts to an oath. In the seventeenth verse, the Lord says, in reference to Jerusalem, "I will also smite my hands together, and I will cause my fury to rest; I the Lord have said." By the solemn smiting of hands, it was shown the word had gone forth and would not be recalled.

"When a priest," says Mr. Roberts, "delivers a message to the people, or when he relates anything which he professes to have received from the gods, he smites his hands together and says, 'True.' Does a pandarum, or other kind of religious mendicant, consider himself to be insulted, he smites his hands against the individuals and pronounces his imprecations upon them, crying aloud, 'True, true, it will all come upon you.' Should a person, when speaking of anything which is certain to happen, be doubted by others, he will immediately smite his hands. 'Have you heard that Muttou has been killed by a tiger?' 'No, nor do I believe it.' The relater will then (if true) smite together his hands, which at once confirms the fact. 'These men cannot escape for a great length of time, because the king has smitten his hands;' meaning he has sworn to have them taken."

To "seal up the hand," (Job 37. 7.) is thus explained by Roberts: "Has a man something in his hand which he does not wish to show to another, he says, 'My hand is sealed.' Of a person who is very benevolent, it is

said, 'His hand is sealed for charity only.' 'Please, sir, give me this ——.' 'What! is my hand sealed to give to all?' 'I cannot answer, my mouth is sealed.'"

To stretch out one's hand signifies to chastise, to exercise severity or justice. (Ezek. 25. 7.)

In Psalm 77. 2, for "sore," the margin of our version has "hand;" and the Tamul translation gives, "My hands in the night were spread out, and ceased not." Roberts here observes, "Oh! says the sorrowful mother over her afflicted child, 'all night long were my hands spread out to the gods on thy behalf.' In that position do they sometimes hold their hands for the night together. Some devotees do this with their right hand throughout the whole of their lives, till the arm becomes quite stiff."

To sit on the right hand is a token of high favour. (Psalm 16. 11; 110. 1.) Superior honour is given to the right hand. (Psalm 77. 10.) It is that with which men fight, the "sword arm;" consequently protection or deliverance comes from that. David was in great distress; but he asks, "Has God forgotten to be gracious?" To this his heart replied, No, and he determined to believe in the right hand of the Most High, which had often delivered and defended him in days past, and which could again change all his circumstances. The right hand is that which dispenses gifts; and Roberts says, "No Hindoo would offer a present with his left hand. A miser is said to have two left hands! 'Never, never shall I forget the right hand of that good man; he always relieved my wants.' 'Ah! the ungrateful wretch, how many years have I helped him! he has forgotten my right hand.' 'Yes, poor fellow, he has lost all his property; he cannot now use his right hand.' 'My children, my children,' says the aged father, 'how many years have I supported you? Surely you will never forget the right hand of your father.' In India, the host always places a distinguished guest on his right hand, because that side is considered more honourable than the other. Hence the rank known by the name of right hand caste, is very superior to the left hand caste."

"Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God." (Psalm 123. 2.) Upon this, Roberts remarks, "A man in trouble says, 'I will look at the hand of my friend.' 'I looked at the hand of my mistress, and have been comforted.' A father, on returning from a journey, says, 'My children will look into my hands,' that is, for a present. Of a troublesome person it is said, 'He is always looking at my hands.' A slave of a cruel master says to his god, 'Ah! Swamy, why am I appointed to look at his hands?'"

"The expression," says the Rev. Mr. Jowett, "'Though hand join in hand,' (Prov. 11. 21,) may bear a slight correction conformable to the original Hebrew, and also to the custom actually prevailing in Syria. The original *ṭyad ṭyad*, simply signifies 'hand to hand.' And this is the custom of persons in the East, when they greet each other, or strike hands in token of friendship and agreement. They touch their right hands respectively; and then raise them up to their lips and forehead. This is the universal Eastern courtesy; the English version gives the idea of hand clasped in hand, which is European, rather than Oriental. The sense, therefore, is, 'Though hand meet hand,' intimating that heart assents to heart in the perpetration of wickedness; yet shall not the wicked go unpunished."

The expression in Jeremiah 2. 37, "Thy hands upon thy head," is thus explained by Roberts: "Tamar laid her hand on her head, as a sign of her degradation and sorrow. When people are in great distress they put

their hands on their head, the fingers being clasped on the top of the crown. Should a man who is plunged into wretchedness meet a friend, he immediately puts his hands on his head, to illustrate his circumstances. When a person hears of the death of a relative or friend, he forthwith clasps his hands on his head. When boys have been punished at school, they run home with their hands on their head. Parents are much displeased and alarmed when they see their children with their hands in that position, because they look upon it not merely as a sign of grief, but as an emblem of bad fortune. Thus, of those who had trusted in Egypt and Assyria, it was said, 'Thou shalt be ashamed' of them, and they were to go forth with their hands on their head, in token of their degradation and misery." The hands upon the head is an attitude that may be frequently seen on the paintings in the tombs of Egypt as an act of mourning or sorrow.

Laying on of hands, or imposition of hands, is understood in different ways both in the Old and New Testament. It is often taken for ordination and consecration of priests and ministers, as well among the Jews as Christians. (Numb. 8. 10; Acts 6. 6; 13. 3; 1Tim. 4. 14.) Thus, when Moses constituted Joshua his successor, he laid his hands upon him. (Numb. 27. 18.) Jacob laid his hands on Ephraim and Manasseh, when he gave them his last blessing. (Gen. 48. 14.) The high-priest stretched out his hands to the people, as often as he recited the solemn form of blessing. (Levit. 9. 22.) The Israelites who presented sin offerings at the tabernacle, confessed their sins while they laid their hands upon them. (Levit. 1. 4.) Witnesses laid their hands upon the head of the accused person, as it were to signify that they charged upon him the guilt of his blood, and freed themselves from it. (Deut. 13. 9; 17. 7.) Our Saviour laid his hands upon the children that were presented to him, and blessed them. (Mark 10. 16.) And the Holy Ghost was conferred on those who were baptized, by the laying on of the hands of the Apostles. (Acts 8. 17.)

Hands are the symbols of human action; pure hands are pure actions; unjust hands are deeds of injustice; hands full of blood, actions stained with cruelty. (Job 9. 30; Psalm 90. 17; Isai. 1. 15; 1Tim. 2. 8.) Washing of the hands was the symbol of innocence. (Psalm 26. 6; 73. 13.) Of this Pilate furnishes an example, (Matt. 27. 24,) when, taking water, he washes his hands, and says, "I am innocent of the blood of this just man; see ye to it." It was the custom of the Jews to wash their hands before and after meat. (Mark 7. 3; Luke 11. 38.) A Jewish author writes thus: "He who wishes to eat food, for the sake of which prayer is to be said, let him pour water on his hands, although he is conscious of no impurity in them, and at the same time let him recite the customary benediction on pouring the water on his hands."

Hand in general is the symbol of power and strength. To hold by the right hand is the symbol of protection and favour. (Psalm 18. 35.) The expression in Mark 16. 19, "Sat at the right hand of God," is equivalent to the expression in Mark 14. 62, "Sitting on the right hand of power," meaning that Divine power and authority are communicated to Christ. Marks in the hands or wrists were tokens of servitude; and the heathen were and are accustomed to print marks upon the hands of servants, and on such as devoted themselves to some false deity. Thus in Zechariah 13. 6, "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." The man, when challenged for the scars visible on his hands, would deny them to have proceeded from an idolatrous cause, and pretend

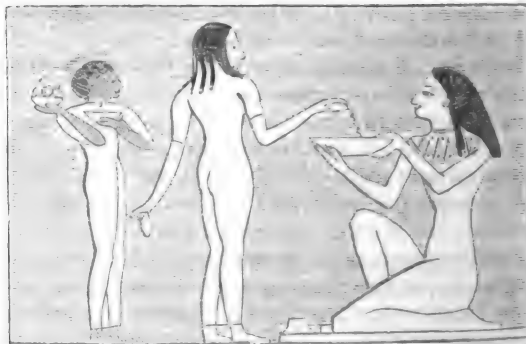
that they were the effects of the wounds he had given himself for the loss of his friends.

HAND-BREADTH, טפח *tophach*, (Exod. 25. 25,) "the breadth of a hand;" a measure of about four inches.

The Psalmist exclaims, "Behold thou hast made my days as a hand-breadth," (39. 5;) they are very short, and their shortness ought to be ever before us. In India, Roberts informs us, it is customary to say, "What are the days of man? only four fingers." "My son has gone, and has only had a life of four fingers." "You have had much pleasure?" "Not so; it has only been the breadth of four fingers." "I am told that the hatred betwixt these people is daily decreasing?" "Yes, that which is left is about four fingers in breadth."

HANDMAID, שפחה *shiphchah*, (Gen. 16. 1,) "a maid-servant."

We find on the paintings in the tombs of Egypt various representations of female domestics employed in waiting on their mistresses, sometimes at the bath, at others at the toilette, and likewise in bringing in refresh-



Egyptian Handmaids.

ments and handing them round to visitors. It appears most probable, that Hagar was given to Sarai as her personal attendant while she was in the house of Pharaoh, and that she was permitted to retain her when she departed. Jewish tradition reports that Hagar was a daughter (by a concubine, as some say) of Pharaoh, who, seeing the wonders wrought on account of Sarai, said, "It is better that my daughter should be a handmaid in this household than a mistress in another," and therefore gave her to Sarai. She was no doubt a female slave, and one of those maid-servants whom Abram had brought from Egypt. These females among the Jews, as they still are in the East, are entirely under the control of the mistress of the family.

There are still traces in the East, of the custom under which a man takes a secondary wife, as recorded in Genesis 16. 1-4, whose children become his undoubted heirs, equally with any other children he may have. In these circumstances, Sarai proposed to Abram as her substitute her own handmaid, a woman of Egypt. Roberts says, in India "it is not uncommon for a man of property to keep a concubine in the same house with his wife; and, strange as it may appear, it is sometimes at the wife's request. Perhaps she has not had any children, or they may have died, and they both wish to have one to perform their funeral ceremonies. By the laws of Menu, should a wife during the first eight years of her marriage have no children, or should the children she has borne be all dead in the tenth year after marriage; or should she have a daughter only in the eleventh year; he may, without her consent, put her away and take a concubine into the house. He must, however, continue to support her."

HAND-MILL. See **AGRICULTURE**; **MILL**.

HANES, חַנַּס (Isai. 30. 4,) a city of Egypt; supposed to be the *Avvōis* of Herodotus, and the same as Tahapanes, mentioned in Jeremiah 2. 16.

HANGING, חַסֵּד *masach*, (Exod. 26. 36,) the curtain before the door of the tent of the congregation. This inner covering was of fine linen, splendidly embroidered with figures of cherubim, and fancy work in scarlet, purple, and light blue. It is described in the same terms as the veil of the Holy of Holies, and was doubtless of the same texture and appearance with the veil, which, according to Josephus, was embroidered with various kinds of flowers, and interwoven with various ornamental figures. See **EMBROIDERY**.

It was the practice in Egypt to have rich hangings in their temples, and in India, at the present time, Roberts says, "Very large hangings are used in the temples, some of which are fastened to the roof, others are used as screens, and others to cover the sacred cars. On them are painted the actions of the gods, as described in the books Ramyanum and the Scanda Purana."

"In Persia, in the houses of the rich, the lower part of the walls is adorned with rich hangings of velvet or damask, tinged with the liveliest colours, suspended on hooks, or taken down at pleasure. A correct idea of their richness and splendour may be formed from the description which the inspired writer has given of the hangings in the royal garden at Shushan, the ancient capital of Persia: 'Where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble.' (Esth. 1. 5.)" Paxton.

HANNAH, the wife of Elkannah, and the mother of the prophet Samuel, whom she consecrated to the service of God. (1Sam. 1. 2.) She dwelt at Ramath or Ramathaim in Ephraim.

HANNATHON, a town in the tribe of Zebulun. (Josh. 19. 14.)

HANUN, the son of Nahash, king of the Amorites. By the advice of evil counsellors, he ill-used the ambassadors whom David had sent to congratulate him on his accession, believing them to be spies. This conduct led to a war, which terminated fatally for Hanun, whose army was utterly discomfited, his capital taken, and his subjects destroyed. (2Sam. 10; 11. 1; 12. 26-30.) Hanun himself is supposed to have perished during the war.

HAPHARAIM, a city belonging to the tribe of Issachar. (Josh. 19. 19.)

HAPHTOROTH, חַפְּטוֹרוֹת from פָּתַר *patar*, "to break loose, to open." When Antiochus Epiphanes conquered the Jews, about B.C. 167, he issued an edict at Antioch, commanding all the inhabitants of his dominions to worship the gods of the king, and to acknowledge no religion but his; and he sent to Jerusalem an old man by the name of Athenæus, to instruct the Jews in the Greek religion, and compel an observance of its rites. He dedicated the Temple to Jupiter Olympius, and on the altar of Jehovah he placed a smaller altar to be used in sacrificing to the heathen god, and he prohibited the public reading of the Law in the synagogues on pain of death. The Jews, in order that they might not be wholly deprived of the word of God, selected from other parts of the Sacred Writings fifty-four portions, which were termed *haphthoroth*; for though the Law was dismissed from their synagogues, and was closed to them by the edict of Antiochus, yet the prophetic writings, not being under the interdict, were left open; and there-

fore they used them in place of the others. It was from this custom of the Jews, that the primitive Christians adopted theirs of reading a lesson every Sabbath out of the Old and New Testaments. The *paraschioth* or sections of the Law, and the *haphthoroth* or sections of the Prophets, (which were substituted for the former,) have been read together since the days of the Asmoneans or Maccabees. Dr. Adam Clarke remarks, that though the Jews are agreed in the sections of the Law that are read every Sabbath, yet they are not agreed in the *haphthoroth*, for it appears that the Dutch and German Jews differ in several instances from the Italian and Portuguese.

HARA, the name of a city or district in Assyria, to which some of the ten tribes were carried captive. (1Chron. 5. 26.)

HARAN, the eldest son of Terah, and brother of Abraham and Nahor, was the father of Lot, Milcah, and Iscah. He is said by Moses to have died before his father, (Gen. 11. 28,) a circumstance, which to us may appear too minute to be recorded; but in those days when life was longer, and subject to fewer diseases than at present, the death of a son before his father was an event of sufficient importance to be distinctly noticed. With the exception of Abel, Haran is the first man mentioned in the sacred history whose father survived him.

HARAN, חַרָּן Sept. *Xap̄pav*, (Gen. 11. 31,) a city in the northern part of Mesopotamia, called Charran. (Acts 7. 2.) It was styled *Kap̄pai* by the Greeks, and Carræ by the Romans. Here Abraham sojourned for a time in his passage to the land of Canaan, and it is said to be the place where Terah, the father of Abraham, died, and was buried. Haran is enumerated among the towns which had been taken by the predecessors of Sennacherib, king of Assyria, (1Kings 19. 12; Isai. 37. 12;) and it is also mentioned by Ezekiel 27. 23, among the places which traded with Tyre. It was favourably situated for commerce, inasmuch as the great road which led from the Euphrates to the countries of the East branched off in two directions, eastward to Nisibis and Assyria, and southward into Babylonia. Its situation is fixed by Major Rennell as being twenty-nine miles from Orfah, and occupying a flat and sandy plain. It is now a poor place, occupied by a few families of Bedouin Arabs, who have been drawn to it on account of the good supply of water it affords; but their residence renders a visit so unpleasant and dangerous that few travellers, and none recently, have been there. It is said to contain the remains of the old city and a castle; and it must have become ruined at a very early period, for it was desolate in the twelfth century, when Benjamin of Tudela travelled through Mesopotamia.

Mr. Ainsworth says, "The name of Haran is still attached in the present day in the same country to the ruins of the city, the Charræ of the Romans. From the records of Holy Writ, we gather (Gen. 11. 31) that Terah and Abraham, with others of the family, went out of Ur to go into the land of Canaan, and they came into Haran and dwelt there. It is evident, that, had the Ur of the Chaldees been identical with the Ur of Babylonian Chaldaea, the Orchoe of Ptolemy and Pliny, the way of the patriarchs did not lie through Haran in Mesopotamia; but even the direction of the journey is preserved in the amplitude of the sacred text, for we are expressly informed, (Gen. 12. 9,) that the patriarch "journeyed, going on still towards the south." Mr. Buckingham has apparently mistaken what Benjamin of Tudela says of Dakia or Rakhah, as belonging to Urfah;

and hence he makes Haran two days' journey from that city, from which it is in reality visible almost at all times, and a ride of only eight hours, or about twenty miles in direct distance."

HARD. "A hard heart" denotes a mind devoid of holy affections; (Ezek. 3. 7;) and "a hard forehead" signifies determined and insolent. The Lord says, "I have made thy forehead hard against their foreheads." (Ezek. 3. 8.) That is, the Israelites are hardened to insensibility, have lost all shame; but I will make you still harder, even bolder in reproving evil than they are in committing it. (Isai. 50. 7.)

HARE, ארנבת *arnebeth*, a small well-known quadruped, the *Lepus timidus* of naturalists, forbidden to the Jews as food, "because he cheweth the cud, but divideth not the hoof." (Levit. 11. 6.)

The Hebrew name of this animal is derived, as Bochart and others suppose, from ארה *arah*, "to crop," and ניב *nib*, "the produce of the ground;" these animals being remarkable for devouring young plants and herbage. It was pronounced unclean by the Levitical law.

The hare in Syria, Dr. Russell says, is distinguished into two species, differing considerably in point of size. The largest is the Turkman hare, and chiefly haunts the plains; the other is the common hare of the desert: both are abundant. The statement that the hare does chew the cud has been disputed by naturalists. Michaëlis, who says that no two sportsmen are agreed in giving the same answer on the subject, considers it one of those doubtful cases, which, as in the case of the camel's foot, the legislator was obliged to decide authoritatively. But the poet Cowper, who domesticated three hares, and studied their habits with great attention, affirms that "they chewed the cud all day till evening." The use of the hare for food is not forbidden in the Koran, and is distinctly allowed by the example of Mohammed himself in the *Mischat-ul-Misabih*; but the Moslem doctors have classed its flesh among meats which, although not legally forbidden, are abominable. Dr. Russell, who does not seem to be aware of this fact, attributes the abstinence of the Turks from the hare merely to dislike. These animals are found in considerable numbers in the deserts of Western Asia.



An Indian Harem

HAREM. This word does not occur in the Scriptures, but the practice to which it relates is frequently mentioned and reprobated.

Notwithstanding the prohibition of Moses with respect to keeping a number of women in the character of wives and concubines, (Deut. 17. 17,) yet the Hebrew monarchs, especially Solomon and his son Rehoboam, paid but little attention to his admonitions, and too readily, as well as wickedly, exposed themselves to the perils which Moses had anticipated as the result of forming such improper connexions. (1Kings 11. 1-3; 2Chron. 11. 21; 13. 21.) The maids of the harem, at the king's pleasure, became his concubines; but the successor to the throne, though he came into possession of the harem, was not at liberty to have any intercourse with the inmates of it. Hence Adonijah, who in his zeal to obtain Abishag, a concubine of David, let fall certain unadvised expressions relative to the kingdom, was punished with death as a seditious person; having given, both by the nature of the request, which was not customary, and by the manner in which it was made, too evident indications of a seditious spirit. (1Kings 2. 13-15.) But though the

king had unlimited power over the harem, yet the queen or wife, who was chiefly in favour, and especially the mother of the king, enjoyed great political influence. (1Kings 11. 3; 2Chron. 21. 6; 22. 3.) Hence it is that we find the mother of the king so frequently and particularly mentioned in the Books of Kings and Chronicles. She evidently held the station of first matron in the kingdom, which in modern times is enjoyed by a queen consort. The similar influence of the reigning sultana, as well as of the mother of the sovereign, in modern Oriental courts, is confirmed by almost every traveller in the East. The king's mother appears to have retained that dignified title, even though she should survive her son; for Maachah, the grandmother of Asa, king of Judah, is in one passage called his mother, and held the dignity of queen, till she was degraded by her descendant on account of her idolatry. (1Kings 15. 2-10, 13.)

The "inner chamber," mentioned in 1Kings 22. 25, is supposed to refer to the harem. Those who have not seen the cells of monks or nuns in foreign countries, may conceive of a long gallery, or other spacious apart-

ment, as a large hall, &c. Agreeably to this, it appears that, in the East also, we must first pass through a long hall or gallery, before we can enter the peculiar abode of any woman of the harem. The Hebrew *בִּיחָד בִּיחָד* *kheder bikheder*, means "chamber within chamber." The harem is held sacred, so that the officers of justice dare not enter without being sure that a man is there contrary to the law; and if they should go in and not find what they look for, the women may punish and even kill them.

It is forbidden by the Mohammedan law that the faces of women should be visible to any but their husbands, fathers, or sons. In Egypt, the interior of the harem is sacred from the intrusion of male visitors, even from the slaves who attend upon it; and in small houses, where there is no separate reception-room, the visitor, while ascending the stairs, gives notice of his approach by calling out "permission," (*destoor*), or some similar ejaculation, thus giving time for any woman who may be in the apartment he purposes to enter, either to veil herself or retire. "Women," says Mr. Lane, "often pay visits to each other's harems, and sometimes spend whole days in gossip, the display of finery, smoking, or story-telling. It is deemed a breach of etiquette for the master of the house to enter the apartment on such occasions, unless his visit be upon some imperative occasion; even then he must give the usual notice of his approach, so that the strange lady may veil and retire."

We find from the monuments that it was not the custom for women in Egypt to veil themselves, as was usual among all other ancient nations, but that, in the reign of the Pharaohs, they exposed their faces, and were permitted to enjoy as much liberty as the ladies of modern Europe. But this custom was changed after the conquest of the country by the Persians; thenceforward the ladies of Egypt were condemned to the concealment and seclusion still common in the East; indeed, were it not for the monuments, we should not have known that there was a time when unrestricted intercourse, and a display of charms, were permitted; and, consequently, we might have been at a loss to discover how it was that "the princes of Pharaoh saw Sarah."

HARETH, a forest of Judah, in which David concealed himself from the pursuit of Saul. (1 Sam. 22. 5.)

HARLOT, *זוֹנָה* *zonah*. (Josh. 2. 1; Prov. 29. 3.) Gesenius says, "Several exponents have very incorrectly attempted to apply other significations to Joshua 2. 1; Joel 3. 3, which, however, have been justly condemned and rejected by Michaëlis." It is contended that this word ought to be derived from *זָן* *zan*, "to nourish," and, consequently, that it should be rendered not "harlot," but "hostess." The Chaldee paraphrase of Onkelos, Josephus, and several Rabbins, agree in the same view; but there are many other authorities against it. The word does not occur anywhere else in a sense which the context will allow to be rendered "hostess." (See Levit. 21. 7, 14; Deut. 21. 18.) The Septuagint, and the Apostles Paul (Heb. 11. 31) and James (2. 25) have given it the common interpretation. In the East, it must be observed that scarcely any women but those of low character remain single, and there are no such persons as hostesses. The places of public entertainment (*caravanserais*) in towns only furnish empty lodging, and cannot be said to have even an host, much less an hostess; and if a stranger be accommodated in a private house, he never sees the lady of the house, or hears or asks anything about her. What the Jews say concerning Rahab is, that she was ten years of age when the Hebrews left Egypt, that she had followed evil courses all the time

that they were in the Wilderness, and that, after the destruction of Jericho, she was married to Joshua himself, and had daughters by him, to whom eight prophets traced their origin, namely, Jeremiah, Hilkiah, Maasia, Hananeel, Shallum, Baruch, Ezekiel, and Huldah the prophetess. This, notwithstanding its incorrectness, is of importance; because it shows that the Jews themselves thought that the faith and repentance of this woman rendered her worthy to be the wife of Joshua and the mother of prophets.

HARMONIES. These are works, having for their object the reconciling of apparent contradictions in the sacred writings.

The design of the harmonies of the Old Testament is to dispose the historical, practical, and prophetic books in chronological order, so that they may mutually explain and authenticate one another. Our learned countryman Dr. Lightfoot, in the year 1647, published a *Chronicle or Harmony of the Old Testament*, on the basis of which the Rev. George Townshend constructed *The Old Testament, arranged in Historical and Chronological order*; but he has deviated from, and materially improved upon, the plan of Lightfoot. The harmonies of the New Testament are of two kinds:—(1.) Harmonies of the entire New Testament, in which not only are the four Gospels chronologically disposed, but the Epistles are also placed in the order of time, and interspersed in the Acts of the Apostles. Mr. Townshend's *New Testament, arranged in Chronological and Historical order*, is the most complete work of this kind in the English language. (2.) Harmonies of the Four Gospels, in which the narratives or memoirs of the four Evangelists are digested in their proper chronological order.

Some of these harmonies are very ancient, and Fabricius and his editor, Professor Harles, have given a list of those which were known to be extant to the year 1795, which amounts to one hundred and seventy-two, but this is by no means complete. A few of these we shall here briefly give.

(1.) Tatian, who wrote about the middle of the second century, composed a digest of the Evangelical history, which was called *το Διατεσσαρων*, that is, the Gospel of the Four, or *Μονοτεσσαρων*, i. e., one narrative composed out of the four. Tatian is the most ancient harmonist on record; for if Theophilus, bishop of Antioch, had before written on that subject (as Jerome intimates) his work is long since lost.

(2.) In the commencement of the third century, Ammonius, an Alexandrian, composed a harmony which was also called *το Διατεσσαρων*, or the Gospel of the Four, of the execution of which Eusebius speaks with approbation. The works of Tatian and Ammonius have long ago perished.

(3.) The diligent ecclesiastical historian Eusebius, who wrote in the former part of the fourth century, composed a very celebrated Harmony of the Gospels; in which he divided the Evangelical history into two canons or tables, which are prefixed to many editions and versions of the New Testament, particularly to Dr. Mill's critical edition of it. The work may be considered simply as indices to the four Gospels, and by no means forms a harmony of the same nature as those which have been written in modern times, and which are designed to bring the several facts recorded by the Evangelists into chronological order, and to reconcile contradictions.

(4.) About the year 330, Juvenius, a Spaniard, wrote the Evangelical history in heroic verse. His method is said to be confused, and his verse is not of a description to ensure that immortality which he promised himself. It has sunk in oblivion.

(5.) The four books of Augustine, bishop of Hippo, *De Consensu Quatuor Evangeliorum*, are too valuable to be omitted. They were written about the year 400. Augustine wrote this work with the express design of vindicating the truth and authority of the Gospels from the cavils of objectors.

(6.) From the middle ages until the close of the fifteenth century, various harmonies were compiled, which are now of little value, and which have long since fallen into disuse. Various harmonies have been published since the Reformation by foreign authors; and among the British divines, those of Dr. Doddridge and Macknight are most generally read, on account of their valuable expositions and commentaries. But, for exhibiting the parallel passages of each Evangelist, perhaps the columnar form of Archbishop Newcome, or of the Rev. Edward Greswell, is preferable; while he who is desirous of perusing one connected and continuous narrative, in which all the shades of circumstances are judiciously interwoven, will find Mr. Townshend's *New Testament, arranged in Historical and Chronological order*, &c., the most useful.

HARNESS, אָסָר *asar*. (Jerem. 46. 4.) The Hebrew word signifies "to yoke, to put to," and refers to the furniture of a horse, in order to render him fit for work on being placed in a war-chariot. The harness of the Egyptian war-chariots was composed of leather, and the hangings were richly decorated, being stained with a great variety of colours, and studded with gold and silver. (See CHARIOT.) The term in our English version is more frequently employed as the translation of שָׂרִי *shereyon*, "a set of defensive armour." (1Kings 22. 34.) See ARMS, ARMOUR.

HAROD, a well or fountain, said to be at the foot of Mount Gilboa, near which Gideon encamped in his war with the Midianites. (Judges 7. 1.)

IIAROSIETH, called Harosheth of the Gentiles, the name of a town which was the residence of Sisera, the general of Jabin, king of Canaan. (Judges 4. 2.)

HARP, כִּנּוּר *kinour*. The harp appears to be one of the most ancient instruments of music, but a consideration of its history is reserved for the article MUSICAL INSTRUMENTS.

Harp or guitars are constantly in the Holy Scriptures referred to as instruments of joy; they are mentioned as used both by Jews and Gentiles, and their employment in the temple worship frequently occurs. In the Book of Job, the patriarch, speaking of the prosperity of the wicked, says, "They take the timbrel and harp, and rejoice at the sound of the organ," (21. 12;) and when complaining of his own condition, he says, "My harp also is turned into mourning, and my organ to the voice of them that weep." (30. 31.) Isaiah speaks of the harp as an instrument of joy. (24. 8.) Divine subjects were accustomed to be brought forward with the accompaniments of the harp, (Psalm 49. 4;) and that the praises of God were so celebrated, there are numerous testimonies in the Psalms. The soothing effect of this instrument was exemplified in calming down the furious spirit of Saul, (1Sam. 16. 17; 23. 24;) and the spirit of prophecy appears to have been excited by instrumental music of this kind. (2Kings 3. 15.) Harpers held the instrument in the hand, or placed it on a pillar, or sat down by a river side. Sometimes they suspended them from trees. (Psalm 137. 1,2.) The harp was used in processions and public triumphs, in the offices of religion, and was sometimes accompanied with dancing.

(Psalm 149. 3.) Euripides and Homer also join the harp and the dance together. They were also used after success in battle. (2Chron. 20. 28.) Isaiah alludes to this custom. (30. 32.) So also in the victory of the Lamb: "I heard the voice of harpers harping with their harps," (Rev. 14. 1,2;) the Church in heaven being represented as composing a grand chorus, in celebration of the triumphs of the Redeemer. The heathen had similar customs, as appears from the classical writers.

The harp is frequently depicted on the monuments of Egypt, as will be seen from the accompanying illustrations.



The Harp-players. From the Monuments

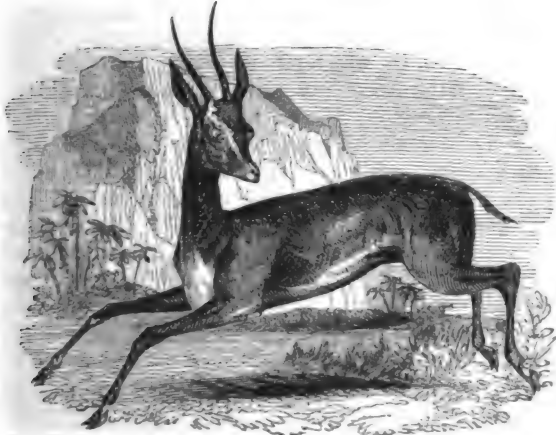
Bochart observes, "It is probable that the Greeks used the harp chiefly on mournful occasions, whereas among the Hebrews playing on the harp was a sign of joy." But on a careful examination of the Greek writers this remark does not appear to be well founded, for the harp appears to have been employed under similar circumstances, both among the Jews and Greeks. Ammonius makes a distinction between *κιθαρίστρας* and *κιθαρῳδος*. The former is one who only plays; the latter, one who both sings and plays. It is the latter term which is used in Revelations 14. 2.

Roberts says, "The people of the East are very fond of the *yāl* or guitar, also of the *kinaru* or harp. When a person is in trouble, his instrument is also considered to be in sorrow. Many stories are told of the fascinating powers of the ancient musicians. There was once a man who neglected all his affairs for the sake of his instrument: at which his wife became much dissatisfied, and asked him in a taunting way, 'Will you ever gain a tusked elephant and a kingdom by your harp?' He was displeased with her, and said, 'I will.' He then went to the king of Kandy, and on his harp asked his majesty for a tusked elephant and a kingdom. The king was so delighted, that he gave him the elephant and the province of Jaffna. The musician then returned

and founded the town of Yāl Pānam, that is, the harp and the songster; or as some render it, the harp town, which we call Jaffna."

HART, **אֵיִל** *ayal*, (Deut. 12. 15; Isai. 35. 6,) the stag or male deer.

Sir John Gardner Wilkinson considers the Hebrew **אֵיִל** *ayal*, rendered "hart" in our version, to be the oryx. He says, "The oryx is a native of Ethiopia; it has long annulated horns, tapering to a sharp point, and nearly straight. It frequently occurs in the sculptures, being among the animals tamed by the Egyptians."



The Hart.

Dr. Shaw thinks that *ayal* is a generic term, including all the species of the deer kind; whether they are distinguished by round horns, as the stag; or by flat ones, as the fallow-deer; or by the smallness of the branches, as the roe. Dr. Mason Good observes, that the hind and roe, the hart and the antelope, were held, and still continue to be, in the highest estimation in all Eastern countries, for the voluptuous beauty of their eyes, the delicate elegance of their form, or their graceful agility of action. The names of these animals were therefore perpetually applied to persons, whether male or female, who were supposed to be possessed of any of their respective qualities. In 2Samuel 2. 18 we are told that "Asahel was as light of foot as a wild roe;" a phraseology perfectly synonymous with the epithet, swift-footed, which Homer has so frequently bestowed upon his hero, Achilles. Thus again: "Her princes are like harts which find no pasture; they are fled without strength before their pursuers." (Lament. 1. 6.) "The Lord Jehovah is my strength; he will make my feet like hinds' feet; he will cause me to tread again on my own hills." (Habak. 3. 19.)

From the passage, "As the hart panteth after the water-brooks, so panteth my heart after thee, O God," (Psalm 42. 1,) Roberts observes, "In the East, where streams are not common, and where the deer are so often chased by their savage co-tenants of the forest and the glade, no wonder that they are often driven from their favourable haunts to the parched ground. After this their thirst becomes excessive, but they dare not return to the water, lest they should again meet the enemy. When the god Ramar and his people went through the thirsty wilderness, it is written, 'As the deer cried for the water, so did they.' And a traveller will often say, 'In going through the desert yesterday, my thirst was so great, I cried like the deer for water.'"

HARVEST, **קָצִיר** *katsir*. (Gen. 8. 22.) This period extends, in Palestine, from the beginning of April to the beginning of June.

The reapers in Palestine and Syria make use of the sickle in cutting down their crops; and, according to the present custom in this country, "fill their hand" with the corn, and those who bind up the sheaves, their "bosom." (Psalm 129. 7; Ruth 2. 5.) When the crop is thin and short, which is generally the case in light soils and with their imperfect cultivation, it is not reaped with the sickle, but plucked up by the root with the hand. By this mode of reaping, they leave the most fruitful fields as naked as if nothing had ever grown on them; and as no hay is made in the East, this is done that they may not lose any of the straw, which is necessary for the sustenance of their cattle. The reapers go out into the fields very early in the morning, and return home soon in the afternoon. The certainty of favourable weather renders unnecessary the haste and the long-continued labour with which the corn is got off the ground in a less steady climate, and in a season when the weather is more variable. They carry provisions along with them, and leathern bottles, or dried gourd bottles, full of water. They are followed by their own children, or by others, who glean with much success; for a great quantity of corn is scattered in the reaping, and in their manner of carrying it. Among the Hebrews, refreshments for the reapers appear to have been provided by the owner of the field. The reapers of Boaz had vinegar and water to cool their thirst, and parched corn for their food; and in the apocryphal story of Bel and the Dragon, we read of a Jewish prophet, named Habakkuk, who had made pottage, and had broke bread in a bowl, which he was taking to the field to give to his reapers. From the monuments in Egypt it would also appear that drink was provided by the master. It was the custom of the Jews to set a confidential servant over the reapers, to see that they executed their work properly, that they had suitable provisions, and to pay them their wages. He is called in Chaldee **רַב** *rab*, master, ruler, or governor of the reapers. Dr. Russell mentions a curious custom, peculiar to the reapers, and which prevails throughout Syria. It bears some resemblance to what, in some English counties, is called a largess. When a traveller happens to pass a field where the reapers are at work, they dispatch one of their number with a handful of corn, which he offers to the traveller, at the same time taking hold of the horse's bridle. The messenger runs as fast as he can, and from the moment of his setting out continues calling with a loud voice, "Sha-bash, Sha-bash," which words are repeated by the whole band. A small present is expected in return for this compliment, and when received, the messenger holding up his hands as a signal, the women join in a general ziralet, by way of thanks.

Harvest, in symbolical language, is put for a time of destruction, according to Archbishop Newcome, (Hosea 6. 11;) but, according to Bishop Horsley, for a time of mercy. "Observe," says he, "that the vintage is always an image of the season of judgment; but the harvest of the ingathering, of the objects of God's final mercy." To reconcile these two opposite views, we have only to attend to the definition of harvest given by Mede:—"The harvest," says Mede, "includes three things—the reaping, the gathering in, and the grinding; from whence it generally has a twofold meaning in parabolic writings, that of slaughter and destruction, equivalent to reaping and grinding; that of restoration and safety, under the image of gathering." Of this there is an example in Jeremiah 51. 33, plainly referring to the judgments of God upon Babylon. So in the oracle concerning Damascus, (Isai. 17. 5,) it is said, "And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth

ears in the valley of Rephaim;" that is, as Bishop Lowth observes, the king of Assyria shall sweep away the whole body of the people, as the reaper strippeth off the whole crop of corn, and the remnant shall be no more in proportion than the scattered ears left to the gleaner. We read in the prophet Joel 3. 13, "Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the vats overflow, for their wickedness is great." These last words explain the figurative language which precedes: "They are ripe for excision." The Chaldee paraphrases this passage thus:—

Draw out the sword against them; the time of their end is come;

Tread upon their mighty men slain, as men tread upon what is in the wine-press;

Shed their blood, because their wickedness is multiplied.

The same comparison is used in Revelations 14. 14-16; where the person referred to as executing vengeance is Jesus Christ himself, though angels assist, to show, as Lowman observes, that the stroke of vengeance on Rome is with all the force of a Divine hand.

The harvest, in agricultural reckoning, is considered to be the end of the season, being the time appointed for gathering in the fruits of the earth. So in Matthew 13. 39, "The harvest is the end of the world, and the reapers are the angels." In Matthew 9. 37, Our Lord seeing multitudes coming to hear him, remarks, "The harvest truly is plenteous; but the labourers are few." This was spoken at the feast of Tabernacles, which was in the time of harvest. Harvest is likewise used in a good sense in Luke 10. 2; John 4. 35. In Jeremiah 8. 20, we read, "The harvest is passed, the summer is ended, and we are not saved." Roberts says, "In India, has a man lost a good situation, it is said, 'His harvest is past.' Is a person amassing much money, it is said, 'He is gathering in his harvest.'"

HASEL, חֶסֶל *huz*. (Gen. 30. 37.) The ancient versions seem to support our translation in rendering this word "hasel," the *Corylus avellana*, though Celsius, Hiller, Dr. Shaw, and Gesenius refer it to the almond-tree.

HATE. To hate, in the Scriptures, is not always to be understood in the strict sense of the term, but frequently signifies merely a less degree of love, as, "If a man have two wives, one beloved and another hated," (Deut. 24. 15;) that is, less beloved. Our Saviour says that he who would follow him must hate father and mother; that is, he must love them less than Christ, less than his own salvation, and not prefer them to God. The Lord says, "I loved Jacob, and I hated Esau," (Mal. 1. 3;) that is, Esau have I deprived of the privileges of his primogeniture, through his own profaneness, and visited him with severe judgment on account of his sins.

HATRED is the aversion of the will to any object considered by us as evil, or to any person or thing we suppose can do us harm. Hatred is ascribed to God, but it is not to be considered as a passion in him as in man; nor can he hate any of the creatures he has made as his creatures. Yet he is said to hate the wicked, (Psalm 5. 5,) and indignation and wrath, tribulation and anguish, will be upon every soul of man that does evil. (Rom. 2. 9.)

HATS. This word only occurs in one place in our version, (Dan. 3. 21;) it is rendered "turbans," in the margin, but it is almost impossible to determine which of the words in the Chaldee our translators have thus rendered "hats or turbans," as the words seem rather to refer to hose or trousers, a tunic, a cloak, and a coat. See **HEAD-DRESSES**.

HAURAN, חֲרָן (Ezek. 47. 16, 18,) a district in the north-eastern part of Canaan, which derived its name from the town or city of Hauran. It is the same with the Auranitis of Josephus, and the Ituræa of St. Luke. (3. 1.) It anciently belonged to the half-tribe of Manasseh, and stood to the east of Batanea, and to the south of Trachonitis. Of these two cantons, Philip, the son of Herod the Great, was tetrarch at the time John the Baptist commenced his ministry. It derived its name of Ituræa from Jetur, the son of Ishmael, (1Chron. 1. 31,) and was also called Auranitis, from the city of Hauran. This region still exhibits vestiges of its former fertility, and is most beautifully wooded and picturesque. Burckhardt, who visited this region in 1810 and 1812, has described its present state, with the various antiquities which still remain.

Mr. Robinson, who made an excursion into this district, accompanied by Colonel Chesney, observes, "The whole of these countries are but little known to Europeans, having been rarely visited by travellers until the discoveries made by M. Seetzen of the ruins of Djerash (Gerasa), and of Ammon (Philadelphia), in the ancient Decapolis. It is true that, in point of historical interest, they are generally inferior to the countries lying west of the Jordan, but, on the other hand, they stand pre-eminent in the multiplicity and splendour of their ancient remains."

HAVEN, חֹף *khoph*, (Gen. 49. 13,) "shore," or "coast." The Arabic version gives "border shore."

The *καλούς λιμένες*, "fair havens," mentioned in Acts 27. 8, Pococke informs us is still called by the inhabitants Kalos limenas; it is a small bay, about two leagues to the east of Matala, in Candia.

I. HAVILAH, חֲוִילָה (Gen. 2. 11,) Sept. *Εὐλάτ*; a country producing gold; perhaps, as Gesenius thinks, a general name for Arabia (and India); but according to the most received hypothesis, the eastern tract of Arabia lying near the head of the Persian Gulf. See **EDEN**.

II. Two districts, the one inhabited by the descendants of Havilah, the son of Cush, and grandson of Ham, (Gen. 10. 7,) the other by the descendants of Shem, (v. 29,) probably that part of Arabia called Yemen. According to the Targum and the Pseudo-Jonathan, the word signifies India.

HAVOTH-JAIR; several small towns, which were taken by Jair, one of the sons of Manasseh, in the land of Gilead. (Numb. 32. 41; Josh. 13. 30.)

HAWK, חֲסִיד *chisid*; *ἁετῆς*; *nisus*. The hawk was pronounced unclean by Moses; it was to be an abomination to the people of Israel; its flesh was not to be eaten, nor its carcass touched with impunity. (Levit. 11. 16.) The reason of this law may probably be found in its dispositions and qualities, being a bird of prey, and consequently gross in its mode of living.

Naz is used as a generic term, by the Arabian writers, to signify both falcon and hawk; and the term is given in both these senses by Meninski. The common sparrow hawk is probably the one here intended, which is spread over the old continent, and has been long noted for the celerity of its flight, and the activity with which it pursues its prey. This bird is somewhat larger than a common pigeon, the male being about twelve inches in length, and the female fifteen. It has a short, hooked, blue bill, slender reddish legs, and rather a long tail. The colour of the eye is a bright orange. The plumage on the wings and upper parts of the body is brown, spotted with a yellowish dun; the lower parts is some are whitish; in others of a russet colour. The head is flat at the top, and above each eye is a strong and bony

projection; a few scattered spots of white form a faint line running backward towards the neck; the top of the head, and all the upper parts of the body, are of a dusky-brown colour; on the back part of the head is a faint line of white; the scapulars are marked with two spots of white on each feather; the greater quill feathers and the tail are dusky, with four bars of a darker hue on each. The female builds in high rocks, lofty ruins, or hollow trees, but will sometimes take up with the old nest of a crow. Four or five is generally the number of eggs which she lays, and they are marked with reddish spots at the larger end.

The *שׁוֹרֵק* *tachmas*; Sept. γλαυξ; Vulg. *noctua*; rendered in our version "night hawk," (Levit. 11. 16.) was, in all probability, a species of owl. Hasselquist describes one as "of the size of a common owl, and being very ravenous in Syria, and in the evenings, if the windows are left open, flying into houses and killing infants, unless they are carefully watched; wherefore the women are much afraid of them."

Upon the passage, "Doth the hawk fly by thy wisdom, and stretch her wings towards the south?" (Job 39. 26.) Roberts remarks that, among the Hindoos, "it is considered an exceedingly fortunate thing to see a hawk or a kite flying in circles from left to right, towards the south. When the south wind blows, these birds may be seen making their way in circles towards that quarter; but when they return, they fly in a direct line."

The hawk was considered by many of the ancients the swiftest of the feathered race. Thus, in Homer, the descent of Apollo from heaven is compared to her flight. Among the Egyptians, the hawk was consecrated to the sun. The custom of consecrating the hawk to Apollo the Greeks derived from the Egyptians, among whom no animal was so sacred as the ibis and the hawk. So great was their veneration for these animals, that if any person killed one of them, with or without design, he was punished with death; while, for the destruction of any other animal, the delinquent was only subjected to an arbitrary fine.

HAY. See GRASS.

HAZAEI, the general of Benhadad, king of Syria, whom he treacherously murdered, and usurped his kingdom. During a reign of more than forty years, Hazael was the vigilant and successful enemy of the Hebrew princes, whose territories he ravaged, and at length he laid siege to Jerusalem, whence he consented to withdraw only on condition of the treasures of the Temple and of the palace being delivered up to him. (2Kings 13. 22, 24.)

HAZERIM, the ancient residence of the Avim before they were driven out by the Caphtorim. (Deut. 2. 23.)

HAZEROTH, an encampment of the Israelites in their journey through the Wilderness. (Numb. 11. 35.)

HAZOR, the name of several towns and villages in the tribes of Judah and Naphtali. (Joshua 15. 23, 25; 19. 36.)

HEAD, שׂוֹרֵק *rosh*. Besides the obvious and natural one, this word in the Scriptures has a variety of significations. It is taken for one that hath rule and pre-eminence over others. Thus, the husband is the head of his wife, because, by God's ordinance, he is to rule over her. (Gen. 3. 16.) The head, as being the governing part of man, always implies rule; and therefore the symbols about the head must show the qualities and extent of the power to rule. The head of a people

signifies their king, or chief governor; the heads of a people, their princes or magistrates.

Christ is the spiritual head of the Church; he communicates life, motion, and strength to every believer. (1Cor. 11. 3.) Christ is also called the head over all things to the Church. (Ephes. 1. 22.) The Apostle in this passage seems to refer to the celebrated statue of Diana, who was the great goddess of the Ephesians. Her image was that of a woman, and her body covered with breasts to denote, as Jerome tells us, "that she was the nurse, supporter, and life of all living creatures," or, as Macrobius informs us, "She represented the earth or nature, by whose nourishment all nature is supported." This, therefore, seems to give a striking turn to the Apostle's expression. The Church of Christ is that body, that *πληρωμα*, or fulness, which he upholds and enriches by his bounty. Diana was esteemed the nurse of all things, and her many breasts denoted her various methods and sources by which she conveyed her nourishment. Such the Apostle tells the Ephesians Christ really was, for He filleth all things. He filleth the Church with a bountiful and rich variety of blessings; hence the Apostle John, who lived long at Ephesus, adopts the same manner of expression: "And of his fulness have we all received, and grace for grace." (John 1. 16.) "The stone which the builders rejected was made the head of the corner." (Psalm 118. 22.) It was the first in the angle, to adorn and crown it, or at the bottom to support it. This, in the New Testament, is applied to Christ, who is the strength and beauty of the Church, to unite the several parts of it, namely, both Jews and Gentiles, together.

We read in 1Samuel 17. 57, "And as David returned from the slaughter of the Philistines, Abner took him, and brought him before Saul, with the head of the Philistine in his hand." "On some occasions," says Professor Paxton, "the victor cut off the head of his enemy, and carried it in triumph on the point of a spear, and presented it, if a person of inferior rank, to his prince, or the commander-in-chief. Barbarossa, the dey of Algiers, returned in triumph from the conquest of the kingdom of Cucco, with the head of the king, who had lost his life in the contest, carried before him on a lance. It was a common practice in Turkey to cut off the heads of enemies slain in battle, and lay them in heaps before the palace of the sultan, or his principal officers. In Persia, Mr. Hanway saw a pyramid of human heads at the entrance of Astrabad. They were the heads of Persians who had rebelled against their sovereign. This barbarous custom may be traced to a very remote antiquity."

When Jehu conspired against Ahab, he commanded the heads of his master's children, seventy in number, to be cut off and brought in baskets to Jezebel, and "laid in two heaps at the entering in of the gate until the morning." (2Kings 10. 8.)

This is not without parallel in the present day; for Mr. Morier relates that, "in Persia it has been known occur, after the combat was over, that prisoners have been put to death in cold blood, in order that the heads, which are immediately despatched to the king, and deposited in heaps at the palace gate, might make a more considerable show."

Pananti, in his *Narrative of a Residence in Algiers*, says, "Arrived at the palace of the pacha, inhabited by the dey, the first objects that struck our eyes were six bleeding heads, ranged along before the entrance, and as if this dreadful sight were not sufficient of itself to harrow up the soul, it was still further aggravated by the necessity of stepping over them in order to pass into the court. They were the heads of some turbulent agas, who had dared to murmur against the dey." Another

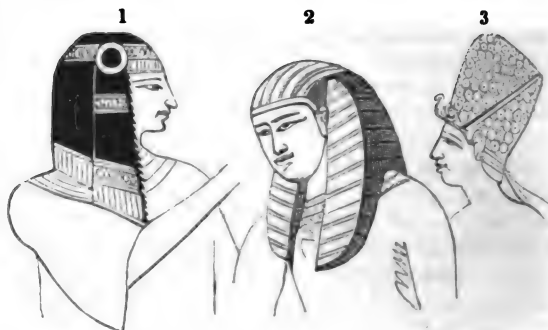
traveller observes, "The pacha of Diarbeck has sent to Constantinople a circumstantial report of his expedition against the rebels of Mardin. This report has been accompanied by a thousand heads, severed from the vanquished. These sanguinary trophies have been exposed, as usual, at the gate of the seraglio. The Tartar who brought them has obtained a pelisse of honour; presents have also been sent to the pacha."

A pyramid of heads, of a certain number of feet in diameter, is sometimes exacted in Persia; and so indifferent are the executioners to the miseries of others, that they will select a head of a peculiar appearance and long beard to grace the summit of it. Sir John Malcolm says, that "when Timour stormed Ispahan, it was impossible to count the slain, but an account was taken of seventy thousand heads which were heaped in pyramids as monuments of savage revenge." Dodwell, in his *Tour through Greece*, also remarks, "Three weeks before our arrival at Cattaro, they (the Montenegrines) had some skirmishes with the Turks, and had brought home several of their heads, which were added to the heap before the bishop's house." See HAIR.

HEAD-BANDS, קשרים *kishurim*, (Isai. 3. 20,) properly "girdles," or "bands." They were not used as an ornament for the head, but for the waist. Ancient girdles were often studded with gold, and enriched with precious stones. The head ornaments must be referred to the articles called "round tires like the moon." See HEAD-DRESSES.

HEAD-DRESSES. The monuments and paintings in the tombs of Egypt supply us with numerous forms of head-dresses; and there is no doubt that many of these were the prevailing costume at the period when the Israelites sojourned there. Numerous specimens may be seen in the British Museum, of which we shall first notice the royal head-dress of the kings, (Egyptian Saloon; No. 21,) called *Cleft*, composed of a close-fitting cap, with long lappets, pendant on the shoulders and neck. It will be found represented on the inner case of the coffin in the article EGYPT, (p. 419,) as worn by Amenoph III. Another form called *Otf* is the crown of Osiris and other deities, and composed of a conical cap, flanked by two ostrich feathers, with a disk in front,

placed on the horns of a goat. It may be seen on the figure of Osiris in the Egyptian room, (case B, division 2.) Several other varieties occur, as the *Tosh*, or royal military cap, worn by Rameses II. (Sesostris), (case U, division 4,) and the *Teshr*, a high, round cap, worn by Neith, (case A, division 2.) Beside these we copy from the monuments the three following figures, of which No. 1 represents the head-dress of the young princes employed as fan-bearers in the sacred processions; No. 2



Egyptian Royal Head-dresses.

is the Osirian head-dress, in which, by way of flattery, the kings are sometimes depicted; and No. 3 is another regal cap, with the sacred asp in front. Something similar to several of these forms may be seen in the affixed head-dresses of the females of priestly families.

The שביסים *shebesim*, (Isai. 3. 18,) rendered in our version "cauls," or as in the margin "networks," were most probably some kind of reticulated head-dresses, and so it is understood in the Talmud. According to others, the word signifies "little suns," from the Arabic word *sun*, a kind of spangle worn on the hair, which explanation seems to be supported by the word following in the Hebrew, שחרונים *saharonim*, "little moons." A kind of reticulated cap appears to have been worn by the Egyptian ladies, as may be seen in the first plate in Rosellini. The ostrich feather and the lotus frequently form a portion of this head-dress, and likewise the sacred asp in front of the cap and on the lappets, which is doubtless an idolatrous symbol: in other cases, the hair is simply bound with a fillet composed of the leaves of the lotus flower, or sometimes by a jewelled band. The following specimens of various Egyptian female



Head dresses of Egyptian Ladies.

head-dresses appear to give the form of the reticulated cap mentioned by the prophet Isaiah, and also the wig generally worn by persons of high rank, both male and female. No. 1 of our wood-cut has a strong general resemblance to a wig of human hair in the British Museum, found in a tomb behind the small temple of Isis at Thebes. From the upper part, which is curled, depend long and tightly-platted locks; the colour is

black, with an auburn tinge. Wigs of this description appear on the heads of the female musicians in the fresco paintings found in the tombs.

The head-dress of the Jewish women in ancient times consisted of: 1, the band for tying up the hair; 2, the net cap for holding up the hair; 3, the crescent or tiara; 4, drops appended to the tiara; 5, head-piece of the tiara; of none of which are we likely to obtain any

better idea than by consulting the above Egyptian specimens. The ladies of Persia generally wore an embroidered cap with a jewel hanging on the forehead, a fashion still common in the East. Among the ruins of Persepolis are found numerous sculptures, which give the shape of various coverings for the head used by men. We copy a few of these, which bear no resemblance to the modern turban; but as they are believed to have been executed about the age of the prophet Daniel, they may give some idea of the kind of covering worn by Shadrach and his companions, rendered "hats" in our authorized version.



Ancient Persian Head-dresses.

Among the Jews, the צנף *tsaniph*, or turban, was common to both men and women, (Job 29. 14; Isai. 3. 23;) and to the high-priest, (Zech. 3. 5;) though in the latter, differing in some particulars. Josephus thus describes the turban, or mitre of the common priest, and then adds what was peculiar to that of the high-priest. "Upon his head he (the ordinary priest) wears a cap, not brought in a conical form, nor including the entire head, but still including more than the half of it. It is called a mitre, but its make is such that it resembles a crown. It is made of thick swathes, but the contexture of it is linen, and it is folded round many times, and

sewed together, besides which a piece of fine linen covers the whole cap from the upper part, and reaches down to the forehead, and conceals the seams of the swathes, which would otherwise appear unseemly. This adheres closely to the head, that it may not fall off during the sacred service." A little further on he adds, "The high-priest's tiara, or mitre, was like that of the other priests, only it had another of purple or violet colour above, and a crown of gold of three rows about that, and terminating above in a golden cap, about the size of the joint of the little finger." This is supposed to differ, in some respects, from a turban, inasmuch as there is no sewing nor seam in a turban, but may either be supposed to denote the construction of a stiff cap, formed by bands of linen wound over and sewed one on another, and the whole made to present a smooth and even appearance. The predominance of the conical form in the Egyptian mitres may be seen by a reference to the sculptures and monuments. It is not likely that the mitre of the Jewish high-priest was exactly similar to these, as they were too much overlaid with idolatrous indications to remain unaltered; but there seems reason to suppose that it was something of the same kind, with the same arrangement of parts. The Egyptian symbols, denoting the idolatrous appropriation, were displaced by the plate of gold which the Law directed to be tied with a blue lace in front of the mitre, bearing the words קדש ליהוה *kadesh la-Adonai*, "holiness to Jehovah." The modern turban consists of a cap, and a sash of fine linen or silk wound round the bottom of it. Dr. Shaw says, "The Moors and Turks, with some of the principal Arabs, wear upon the head a small hemispherical cap of scarlet cloth. The turban, as they call a long narrow web of linen, silk, or muslin, is folded round the bottom of these caps, and very properly distinguishes, by the number and fashion of their folds, the several orders and degrees of soldiers, and sometimes of citizens, one from another."



Various Forms of the Modern Turban

The above exhibit various specimens of the modern Eastern turban as worn by the men, which is too well known to need particular description. In some cases it is composed of white linen or cotton, in others it is formed of a rich cashmere shawl, with a silk tassel to the cap, on the crown of the head.

The word קרן *keren*, rendered "horn," occurs frequently in the Scriptures, as a symbol of power and exaltation; but in Hannah's song of thanksgiving, (1 Sam. ch. 2,) it probably refers to a very peculiar kind of head-dress still in use in the neighbourhood of Palestine, but now called Tantoura. Colonel Light thus describes it: "The females of both Maronites and Druses appear in a coarse blue jacket and petticoat, without stockings, their hair platted, hanging down in long tails behind. On their heads they wore a tin or silver conical tube,

about twelve inches long, and perhaps twice the size of a common post horn; over which was thrown a piece of white linen, that completely enveloped their body, and gives them a most singular and ghost-like appearance." Macmichael says, "A married woman has it affixed on the right side of the head, a widow on the left, and a virgin is pointed out by its being placed on the very crown."

Mr. Munro, in his *Summer Rambles in Syria*, speaking of the females in a Maronite village in Mount Lebanon, observes, "But the most remarkable peculiarities of their dress, are the immense silver ear-rings, hanging forward upon the neck, and the tantoura, or horn, which supports the veil. This latter ornament varies in form, material, and position, according to the dignity, taste, and circumstances of the wearer. They are of gold.

silver gilt, or silver, and sometimes of wood. The former are either plain or figured in low relief, and occa-



The Tantoura.

sionally set with jewels; but the length and position of them is that upon which the traveller looks with the greatest interest, as illustrating and explaining a familiar expression of Scripture. The young, the rich, and the vain, wear the tantoura of great length, standing straight up from the top of the forehead; whereas the humble, the poor, and the aged, place it upon the side of the head, much shorter, and spreading at the end like a trumpet. I do not mean to say that these distinctions are universal, but I was told that they are very general, and thus the 'exalted horn' still remains a mark of power and confidence, as it was in the days of Israel's glory." (Psalm 75. 4.)

Dr. Hogg, in his *Visit to Damascus*, remarks, "We stopped for the night at the village of Barook, chiefly inhabited by Druses, many of whom are said to have adopted the creed of their Maronite neighbours. Our tent was placed close to the house of the principal vendor of small wares, round which our arrival soon attracted a crowd, but far superior in appearance and civility to the inhabitants of any district we had previously seen. Most of the men wore clean white turbans, and the women were wrapped in blue veils, beneath which a tantour, that invariable article of Druse luxury, which is worn day and night, made a conspicuous figure. This we had now an opportunity of examining, for our host, accompanied by his wife, came to our tent, attracted by the novelty of tea, which they both drank, when well sweetened, with apparent satisfaction. The lady in return satisfied our curiosity by taking off her tantour, which was of silver, rudely inclosed with flowers, stars, and other devices. This strange ornament, placed on a cushion, is securely fixed to the upper part of the forehead by two silk cords, which, after surrounding the head, hang behind nearly to the ground, terminating in

large tassels, which among the better classes are capped with silver."

The lively author of *Three Weeks in Palestine* says, "The horn is fixed upon a cushion, fastened upon the head with such cumbrous machinery, that it is sometimes not taken off for a month together—a most inconvenient nightcap, one would suppose, for any lady. In another district this ornament assumes a different form, resembling two large ones firmly joined together, or a devil upon two sticks, in the game once so fashionable in England. This is put on, so as to stick out horizontally over the left ear, and upon it the drapery of the veil is arranged."

In Africa, the horn is still a symbol of power, among a people who are known to retain many ancient Jewish customs; for Bruce represents the head-dress of the governors of the provinces of Abyssinia, as consisting of a large broad fillet bound upon their forehead, and tied behind their head. In the middle of this was a horn, or a conical piece of silver gilt, about four inches long, much in the shape of our common candle extinguisher. This is called kiorn or horn, and is only worn in reviews, or parades after victory. The crooked manner in which they hold the neck when this ornament is on the forehead, for fear it should fall forward, seems to agree with what the Psalmist calls "speaking with a stiff neck," for it perfectly shows the manner of speaking with a stiff neck, when you hold the horn on high, or erect, like the horn of a unicorn. (Psalm 75. 4.)

To raise the horn, in Scripture, signifies to clothe one with authority; to lower it, to cut it off or take it away, to deprive one of power, or to treat him with disrespect; and Roberts states that, in India, "A man of lofty bearing is said to carry his horn very high. To him who is proudly interfering with the affairs of another, it will be said, 'Why show your kombu (horn) here?' 'What! are you a horn for me?' 'See that fellow, what a fine horn he has; he will make the people run.' 'Truly, my lord, you have a great horn.' 'Chinun has lost his money, aye, and his hornship too.'"

Against Jehoiakin and his queen, it was denounced that they were to have their head-dress "brought down; they were to be humbled on account of their sins," (Jerem. 13. 18;) and in India, "Of a proud man who treats another with contempt it is said, 'Ah! his turban will soon fall.' 'Yes, imperious upstart! thy head-dress will soon come down.' 'Have you heard of the proud wife of Kandan?' 'No.' 'Her head ornaments have fallen; she is humbled.' 'Ah! says the bereaved father, over the dead body of his son, 'my crown is fallen! my crown is fallen.' When men quarrel, it is common for the one to say to the other, 'I will beat thee till thy turban fall.' When they fight, the great object of the combatants is to pull off each other's turban or head-dress, because it shows that the individual is then disgraced and humbled. For the turban to fall off



Head-dresses of Arabian and Turkish Females.

the head by accident, is considered to be a very bad omen."

Of modern female head-dresses in the East, perhaps the best idea may be gathered from the foregoing illustrations, and a description given by Lady Mary Wortley Montague of the fashions of her day in Turkey: she gives the following account of an Eastern head-dress which she wore. "The head-dress is composed of a cap called Talpock, which in winter is of fine velvet embroidered with pearls or diamonds, and in summer, of a light shining silver stuff. This is fixed on one side of the head, hanging a little way down with a gold tassel, and bound on either side with a circle of diamonds, (as I have seen several,) or a rich embroidered handkerchief. On the other side of the head, the hair is laid flat; and here the ladies are at liberty to show their fancies, some putting flowers, others a plume of heron feathers, and, in short, what they please; but the most general fashion is a large bouquet of jewels, made like natural flowers; that is, the buds of pearls, the roses of different coloured rubies, the jessamines of diamonds, the jonquils of topazes, and so well set and enamelled, 'tis hard to imagine anything of that kind so beautiful. The hair hangs its full length behind, divided into tresses, braided with pearl or riband, which is always in great quantity. I never saw in my life so many fine heads of hair. In one lady's I have counted a hundred and ten of the tresses, all natural."

Figures 1 and 2 in our wood-cut have the double veil covering the head and falling down behind and before, and represent a head-dress worn by the Arab females, and already described. (See DRESS.) Nos. 3 and 4 have the embroidered talpock. See APPAREL; CLOTHES; DRESS.

HEALING. See DISEASES.

HEALTH. In Psalm 42. 11, we read, "Hope thou in God, for I shall yet praise him who is the health of my countenance and my God." Ainsworth reads here, "salvation of my face," for "health of my countenance;" and Roberts thus illustrates this phraseology: "'O Siva, are you not the salvation of my face?' says the prostrate devotee. 'To whom shall I make known my distress? are you not the salvation of my face?' 'Alas! alas! the salvation of my face has departed.' 'The blossoming on my face is now withered and gone,' says the widow, lamenting over the corpse of her husband."

HEAP, גִּדִּישׁ *gadish*, (Job 21. 32,) marginal reading, "heap." The ancient Arabs raised a heap of stones over the body of the dead, which was guarded. Among the Hebrews great heaps of stones were raised over those whose death was either infamous, or attended with some very remarkable circumstances. Such were the heaps raised over the grave of Achan, (Josh. 7. 26,) over that of the king of Ai, (8. 29,) and over that of Absalom, (2Sam. 18. 17;) all which were sepulchral monuments to perpetuate the place of their interment. In 1820, Mr. Rae Wilson observed on the plain of Zebulun, not far from Cana, piles of stones covering over or marking the place of graves. Similar cairns, also the remains of remote antiquity, exist both in England and Scotland. See PILLAR; STONE.

Modern travellers abundantly testify to the literal truth of Scripture prophecy in relation to the sites of numerous ancient cities, particularly where such are doomed to become desolate "heaps." (Isai. 17. 1; Jerem. 49. 2; Micah 1. 6.) Of this the accounts already given of Ammon, Babylon, &c., are sufficient

instances. Burckhardt, speaking of various places throughout Idumea, mentions "the ruins of a large town, of which nothing remains but broken walls and heaps of stones;" or "the ruins of an ancient city, consisting of large heaps of hewn blocks of siliceous stone;" summing up with "Most of the cities of Idumea are thus most desolate." Scripture does not merely say that this or that place shall, at a future time, be desolate, but it says how it shall be desolate, and how its desolation shall be distinguished from the desolation of other places; and when we see sceptical or unconscious witnesses describing the minute fulfilment of the prediction, we are furnished with a chain of evidence peculiarly striking, which must carry conviction to every unprejudiced mind.

HEART, לֵב *libab*. (Psalm 12. 2.) A number of phrases are formed with this word in Scripture. It is used sometimes for the soul, comprehending all its feelings and faculties; and hence are derived many modes of expression. We read of an evil heart, a broken heart, a clean heart, a liberal heart, an honest and good heart. To "turn the heart of the fathers to the children, and the heart of the children to their fathers," (Mal. 4. 6,) signifies to cause them to be perfectly reconciled. To want heart, sometimes denotes to want wisdom and resolution; as, "Ephraim is like a silly dove, without heart." (Hosea 7. 11.) It sometimes denotes the will, as, "The prophets prophecy out of their own heart," (Ezek. 13. 2,) that is, according to their own imagination, without any authority from God. To walk in the ways of one's heart is to prefer worldly pleasures to God. (Eccl. 11. 9.)

The heart is said to be dilated by joy, contracted by sadness, broken by sorrow, to grow fat and be hardened by prosperity. The heart melts under discouragement, is desolate in affliction, and fluctuating in doubt. To speak to any one's heart is to comfort him. The heart of man is naturally depraved and inclined to evil, (Jerem. 17. 9,) and "slow to believe all that the prophets have spoken." (Luke 24. 25.) A Divine power is requisite for its renovation. (Deut. 30. 6; Jerem. 31. 33; Ezek. 18. 31; John 3. 1-11.) When thus renewed the effects are seen in the temper, conversation, and conduct at large.

"I have you in my heart," is an expression employed by St. Paul in the Epistle to the Philippians. (1. 7.) This phrase seems to intimate, not only that the Apostle cherished for the Philippians the most sincere and ardent affection, but that they were ever in his recollection, and that he was thus animated to promote, in every possible way, their spiritual benefit and prosperity. If not strictly similar, the following instance may be considered as nearly approaching to this phraseology. "The old man followed us, with his women, to a distance from the village, and at parting recommended me to his relations. 'He is your brother,' he said to his son, 'and there,' opening his son's waistcoat, and putting his hand upon his bosom, 'there let him be placed.' A way of recommendation much in use in the Arabian desert likewise." Burckhardt.

HEARTH. The Hebrew word עֲנֹת *ugoth*; Sept. *εγρυφιας*, refers to cakes baked in the ashes. (Gen. 18. 6.) These cakes serve in the East at the present day for ordinary food, especially upon journeys and in haste. By the hearth, we are to understand, according to the present usage in the East, that a fire is kindled upon the ground or hearth; when the ground is sufficiently heated, the fire is removed and the dough placed, and being covered with the hot ashes and embers is soon baked,

although not so rapidly as by some other processes. Professor Paxton says, "A fire is made in the middle of the room, and when the bread is ready for baking, a corner of the hearth is swept, the bread is laid upon it and covered with ashes and embers; in a quarter of an hour they turn it. Sometimes they use convex plates of iron, which are most common in Persia, and among the nomadic tribes, as being the easiest way of baking and done with the least expense, for the bread is extremely thin and soon prepared." See BAKER; BREAD; OVEN.

HEATH, עֵרֶר *oror*, and עֹרִיז *orior*. (Jerem. 17. 6; 48. 6.) The Septuagint, Vulgate, and Chaldee in this place read "tamarisk." It is most probably the *Tamarix articulata* that is referred to, which from its spare and neglected form appearing above the sand of the



Tamarix articulata.

desert, might suitably be taken for an emblem of desolation and solitude. It is known to others by the name of *Tamarix Orientalis*, and is used by the Egyptians for fuel. Forskal gathered this plant in the deserts of Arabia. The banks of the Tigris are to a considerable extent lined with its shrubs.

HEATHEN, גִּיּוֹם *goim*. (Psalm 2. 1.) This word is used in the Old Testament, and by the later and more modern Jews, for the most part of other nations who are not Jews, and that with a contemptuous and odious secondary meaning. (See GENTILES.) Other nations had also similar names for foreigners, and for such as were not of their religious faith. Thus the Greeks and Romans styled them Barbarians, that is, properly, inhabitants of the desert. The Arabs called them Adschem, by which they meant especially their neighbours the Persians, and also all foreigners in general. The Mohammedans call all people of the earth, who do not believe in the pretended Divine mission of Mohammed, by a corrupted pronunciation Giaour, which signifies unbelievers and infidels.

For many ages before Christ, the nations at large were destitute of the true religion, and gave themselves up to the grossest ignorance, the most absurd idolatry, and the greatest crimes. Even the most learned among the heathen were in general inconsistent, and complied with, or promoted the vain customs they found among their countrymen. It was however Divinely foretold, that in Abraham's seed all nations should be blessed; that the heathen should be gathered to the Saviour and become his people. (Gen. 22. 18; Psalm 2. 8; Isai. 42.

6,7.) In order that these promises might be accomplished, great numbers of Jews after the Chaldean captivity were left scattered among the heathen; the Old Testament Scriptures were translated into Greek, the most prevailing language of the heathen, and an expectation of the appearance of the Messiah in the flesh was spread far and wide among them. When Our Saviour came, he preached chiefly in Galilee, where there were multitudes of Gentiles; and he assured the Greeks that vast numbers of the heathen should be brought into the Church. (Matt. 4. 23; John 12. 32.)

HEAVEN, שָׁמַיִם *shamaim*. (Gen. 1. 1; 2. 1.) The Hebrew representation of heaven is that of a solid arch, (see FIRMAMENT,) resting on pillars, (Job 26. 11,) having foundations, (2Sam. 28. 17,) and a gate or sluice, (Gen. 28. 17,) which when opened sends down rain. (Gen. 7. 11.) In other passages, heaven is compared to the covering of a tent which the Creator spreads out over the globe. (Psalm 104. 2; Isai. 40. 22; 44. 24.)

The Jews held the notion that there were several heavens. (1.) The lower heaven; that is, the aerial heaven, including the clouds and atmosphere. (2.) The middle heaven; being the place of the stars. (3.) The third heaven, otherwise the supreme heaven, or heaven of heavens; being the habitation of God and his angels.

That there is a state of future happiness, both reason and Scripture indicate; and a general notion of happiness after death has obtained among the heathen, who have only had the light of nature to guide them. If we examine the human mind, it is also evident that there is a natural desire after happiness in all men, and which, it is equally evident, is not attained in this life. It is no less observable that, in the present state, there are apparent anomalies in the distribution of good and ill, which cannot be solved without supposing a future state. Revelation however puts it beyond all doubt. God hath promised it. (1John 2. 25; James 1. 12.) He hath also given us some intimation of its glory. (1Peter 3. 4,22.) It is declared that Christ hath taken possession of it for us. (John 14. 2,3.)

Heaven we are assured is a place of inexpressible felicity. The names given to it are proofs of this: it is called "paradise," (Luke 23. 43;) "a building and mansion of God," (2Cor. 5. 1; John 14. 2;) "a city," (Heb. 11. 10,16;) "a better country," (Heb. 11. 16;) "an inheritance," (Acts 20. 32;) "a kingdom," (Matt. 25. 23;) "a crown." (2Tim. 4. 8.) The felicity of heaven will consist in freedom from all evil, both of soul and body, (Rev. 7. 17;) in the enjoyment of God as the chief good; in the company of angels and saints; in perfect holiness, and extensive knowledge. (1Cor. 13. 10-12.)

All the views presented to us of this eternal residence of good men, in the Scriptures, are pure and noble, and form a striking contrast to the low hopes, and the gross and sensual conceptions of a future state, which distinguish the Pagan and Mohammedan systems. The Christian heaven may be described to be a state of eternal communion with God, and consecration to hallowed, devotional, and active services; from which will result an uninterrupted increase of knowledge, holiness, and joy, to the glorified assembly of the redeemed. However inadequate may be our conceptions as to this and some other circumstances, this we may be assured of, that the happiness of heaven will be perfect and eternal. That it will be progressive, and that the saints shall always be increasing in their knowledge and joy, is almost equally clear. Some, indeed, have supposed that

this indicates an imperfection in the felicity of the saints, for any addition to be made; but when we reflect that such a procedure is perfectly analogous to the dealings of God with us here, the difficulty vanishes; and that it corresponds with the language of Scripture may safely be concluded.

Heaven and earth is an expression for the whole creation. (Gen. 1. 1.) In prophetic language, the term often signifies the political state or condition of persons of different ranks in this world. The heaven of the political world is the sovereignty thereof, whose host and stars are the powers that rule, namely, kings, princes, counsellors, and magistrates. The earth is the peasantry, plebeians, or common race of men, who possess no power, but are ruled by superiors. Of such a heaven and earth we may understand mention to be made in Haggai 2. 6; 7. 21, 22, and referred to in Hebrews 12. 26. Such modes of speaking were used in the Oriental poetry and philosophy, which made a heaven and earth in everything, that is, a superior and inferior in every part of nature; and we learn from Maimonides, quoted by Mede, that the Arabians in his time, when they would express that a man was fallen into some great calamity, said, "His heaven has fallen to the earth;" meaning his superiority or prosperity is much diminished. "To look for new heavens and a new earth," (2 Peter 3. 13,) may mean to look for a new order of the present world.

I. **HEBER** or **EBER**, עֶבֶר the father of Peleg, and the son of Salah, who was the grandson of Shem. From him some commentators have supposed that Abraham and his descendants derived the appellation of Hebrews; but others have suggested, with greater probability, that Abraham and his family were thus called, because they came from the other side of the Euphrates into Canaan, Heber signifying one that passes, or a pilgrim.

II. A descendant of Hobab, the brother-in-law of Moses: he was the husband of Jael, who killed Sisera. (Judges 4. 17.)

HEBREW OF THE HEBREWS, an appellation which St. Paul applies to himself, (Phil. 3. 5,) concerning the meaning of which there has been some difference of opinion. It appears to refer to the immediate descendants of Abraham by Isaac and Jacob, whom God having delivered from their oppressive bondage in Egypt, chose for himself to be his peculiar people, and their direct issue, without any intermixture of Gentile blood or language. These are opposed to the Hellenistic Jews, or those who lived among the Greeks, whose language they spoke, and who are called Hellenists. (Acts 6. 1; 9. 29; 11. 20.) Many of the latter were descended from parents, one of whom only was a Jew. Of this description was Timothy. (Acts 16. 1.) Those who were born in Judæa, spake the language of their forefathers, and were thoroughly instructed in the learning and literature of the Jews, were reckoned more honourable than the Hellenists; and to mark the excellence of their lineage, they were called Hebrews. A Hebrew, therefore, was more honourable than an Israelite; as that name indicated only that a person was a member of the commonwealth of Israel, which a Jew might be, though born and educated in a foreign country. St. Paul, indeed, was born at Tarsus in Cilicia; yet being a Hebrew of the Hebrews, who received his education at Jerusalem, spoke the language used there, and understood the Hebrew in which the ancient oracles of God were written, he was a Jew of the most honourable class; and therefore, when cautioning the Philippians

against Judaizing teachers and unbelieving Jews, he enumerates this privilege among those of which (if salvation were to be obtained by them) he might have confidence in the flesh. (Phil. 3. 4, 5.)

HEBREW BIBLE. See **BIBLE**.

HEBREW LANGUAGE. This is one of the branches of an extensive lingual family, which, besides Palestine, originally comprehended Syria, Phœnicia, Mesopotamia, Babylon, Arabia, and Ethiopia, extending even to Carthage and other places along the Mediterranean. It is confessedly one of the oldest of the Oriental, or Semitic dialects, and is deserving of particular regard, not only as containing the most ancient written documents in existence, some of which are upwards of three thousand years old, but as being the depository of Divine revelations to mankind. Proofs that the Hebrew was the primitive language, have been drawn from the names of individuals, nations, and places; from the names of the heathen gods; from the traces of it in all languages; and from its great purity and simplicity. Its principal characteristics, which apply, however, more or less to the kindred Semitic dialects, are stated by Gesenius to be the following. (1.) It is replete with gutturals, which appear to have been pronounced with considerable force, but which our organs cannot enunciate. (2.) The roots from which other words are derived generally consist of two syllables, and are more frequently verbs than nouns. (3.) The verb has only two temporal forms, the past and the future. (4.) The oblique cases of the pronouns are always affixed to the verb, the noun, or the particle with which they stand connected. (5.) The genders are only two, masculine and feminine. (6.) The only way of distinguishing the cases is by prepositions, only the genitive is formed by a noun being placed in combination with another noun by which it is governed. (7.) The comparative and superlative have distinct or separate forms. (8.) The language exhibits few compounds, except in proper names. (9.) The syntax is extremely simple, and the diction is in the highest degree unperiodical.

The Hebrew language is found in its greatest purity in the writings of Moses. It was in a very flourishing state in the time of David and Solomon; but towards the reign of Hezekiah, it began to decline, was subjected to an intermixture of foreign words, principally Aramæan, and gradually deteriorated till the Captivity, during which it became, in a great measure, forgotten, the Jews adopting the Eastern Aramæan in Babylon; so that on their return to their native land they spoke a mixed dialect, composed principally of the dialects just mentioned, and otherwise made up of Syriacisms, or Western Aramæan materials. Some knowledge, however, of the ancient language continued to exist among the learned of the nation; but they no longer spoke it in purity, and mixed it up with a number of Persian, Greek, and Latin words, and thus formed the Talmudic dialect, which exhibits the language as preserved in the Talmud. The rabbinical Hebrew, which is that of a still later age, contains a further mixture from the different languages with which the Rabbins were conversant.

It is remarkable, though the Hebrew language ceased to be a vernacular tongue from the Babylonish captivity, it should still continue a national language, for such it still is, inasmuch as the holy books of the Jews are, to the present day, everywhere read in Hebrew, as also their religious services; it is their literary and sacred language, as the Latin was that of the Christian church in the dark ages. The old Hebrew character is of Phœnician origin, and was retained by the Samaritans; hence

it is now called the Samaritan character. The beauty of the Chaldee character gives much greater scope for the skill of the penman, than the less elegant and more uncouth form of the Samaritan. In support of the antiquity of this character, a curious fact has been adduced. In Judæa, some ancient Jewish shekels have been dug up with this inscription, ירושלים קדושה "Jerusalem the Holy." On the other side, or obverse, ישראל שקל "Shekel of Israel." On one side is represented the pot of manna, and on the other, a representation of Aaron's rod that budded. The inscription goes to prove that it could not be the coin either of the Israelites of the ten tribes, or of the Samaritans, for neither of them would have put the name of Jerusalem upon their coin, or even have called it the Holy City; they must, therefore, have been the coin of the ten tribes before the Captivity. See COIN.

In no department of sacred learning have the wild vagaries of a playful imagination, or the stubborn hardness of preconceived opinions and favourite theological theories, produced greater confusion, and thrown more formidable obstacles in the way of the student, than that of Hebrew philology. The fact, that some of the documents comprised in the sacred volume are upwards of three thousand years old, and were penned several centuries before the Greeks became acquainted with the use of letters; and that a period of not fewer than twelve centuries intervened between the composition of the earliest and the most recent of its records, together with the wide difference which is known to exist between the forms and structure of the Oriental languages and those of Western Europe; present considerations which are of themselves sufficiently startling, and calculated to make a beginner despair of ever acquiring a satisfactory knowledge of the language in which it is written; but when, in addition to these facts, we reflect on the various conflicting systems of Hebrew grammar and lexicography, the contradicting hypotheses of divines eminent for their erudition and piety, and the circumstance that few years elapse without some production, containing views differing from all former ones in reference to this subject, being obtruded on the attention of the public, it cannot be matter of surprise, that numbers, even of those whose sacred engagements would naturally lead them to cultivate the study of Hebrew, are induced to abandon it as unprofitable and vain.

Such as have never particularly directed their attention to the subject, can scarcely form an idea of the widely-diversified views that have been entertained respecting the methods by which to determine the true meaning of the words constituting the ancient Hebrew. It will, therefore, not be uninteresting to give a brief sketch of the different schools of Hebrew interpretation.

1. *The Rabbinical.* This school, which properly belongs to the Jews, derives its acquaintance with the Hebrew from the tradition of the synagogue, from the Chaldee Targums, from the Talmud, from the Arabic, which was the language of some of the most learned Rabbins, and from conjectural interpretations. In this school, at one of its earlier periods, Jerome acquired his knowledge of the language; and on the revival of learning, our first Christian Hebraists in the West were also educated in it, having had none but Rabbins for their teachers. In consequence of this, the Jewish system of interpretation was introduced into the Christian church by Reuchlin, Sebastian Munster, Sanctus Pagninus, and the elder Buxtorf; and its principles still continue to exert a powerful and extensive influence, through the medium of the grammatical and lexicographical works of the latter, and the tone which they gave to many parts

of the Biblical translations executed immediately after the Reformation.

2. *The Cabbalistic, or Hieroglyphic system,* long in vogue among the Jews, consists in attaching certain mystical and hieroglyphical powers to the different letters of the Hebrew alphabet, and determining the signification of the words according to the position occupied by each letter. This absurd hypothesis was ably refuted by the learned C. B. Michaëlis, in a dissertation printed at Halle, 1709, 4to, and has scarcely had any abettors; but it has recently been revived by a French academician, whose work on the subject exhibits a perfect anomaly in modern literature. See CABBALA.

3. *The Forsterian school* was founded about the middle of the sixteenth century, by John Forster, a scholar of Reuchlin's, and professor in Tübingen and Wittenberg. This author entirely rejected the authority of the Rabbins, and not being aware of the use to be made of the versions and cognate dialects, laid it down as an incontrovertible principle of Hebrew philology, that a perfect knowledge of the language is to be derived from the sacred text alone, by consulting the connexion, comparing the parallel passages, and transposing and changing the Hebrew letters, especially such as are similar in figure. His system was either wholly adopted and extended, or in part followed, by Bohl, Gusset, Driessen, Stock, and others, whose lexicons all proceed on this self-interpreting principle; but its insufficiency has been shown by J. D. Michaëlis, in his *Investigation of the means to be employed in order to attain to a knowledge of the Dead Language of the Hebrews*; and by Bauer, in *Hermeneut. Vet. Test.*

4. *The Avenarian school* proceeds on the principle that the Hebrew, being the primitive language, from which all others have been derived, may be explained by aid of the Greek, Latin, German, English, &c. Its founder, John Avenarius, professor at Wittenberg, has had but few followers; but among them we may reckon the eccentric Hermann Van der Hardt, who attempted to derive the Hebrew from the Greek, which he regarded as the most ancient of all tongues.

5. *The Hutchinsonian school* was founded by John Hutchinson, originally steward to the Duke of Somerset, and afterwards Master of the Horse to George I., who maintained that the Hebrew Scriptures contain the true principles of philosophy and natural history; and that, as natural objects are the representatives of such as are spiritual and invisible, the Hebrew words are to be explained in reference to these sublime objects. His principles pervade the Lexicons of Bates and Parkhurst; but though they have been embraced by several learned men in England, they are now generally abandoned, and have never been adopted by any of the continental philologists. The disciples of this school are strong antipunctists.

6. *The Cocceian, or polydynamic hypothesis,* according to which the Hebrew words are to be interpreted in any way consistent with their etymological import, or, as it has been expressed, in any sense of which they are capable. Its author, John Cocceius, a learned Dutch divine, regarded everything in the Old Testament as typical of Christ, or of his Church and her enemies; and the length to which he carried his views on this subject considerably influenced the interpretations given in his Hebrew Lexicon. This system has been recently followed by M. Von Meyer, of Frankfort, in his *Improved Version of the Holy Scriptures, with short notes.*

7. *The Schultensian school,* by which, to a certain extent, a new epoch was formed in Hebrew philology. Albert Schultens was professor of the Oriental languages at Leyden, and he was enabled, by his profound know-

ledge of Arabic, to throw light on many obscure passages of Scripture, especially on the Book of Job; but carrying his theory so far as to maintain that the only sure method of fixing the primitive significations of the Hebrew words, is to determine what are the radical ideas attaching to the same words, or words made up of the same letters in Arabic, and then to transfer the meaning from the latter to the former, a wide door was opened for speculation and fanciful interpretation; and the greater number of the derivations proposed by this celebrated philologist and his admirers, have been rejected as altogether untenable by the first Hebrew scholars both in England and on the continent. The great faults of the system consisted in the disproportionate use of the Arabic, to the neglect of the other cognate dialects, especially the Syriac, which, being the most closely related, ought to have the first place allotted to it; another fault is the want of due attention to the context, an inordinate fondness for emphases, and far-fetched etymological hypotheses and combinations.

8. The last school of Hebrew philology is that of *Haller*, so called from the German university of that name, whence most of the continental Hebrew scholars have received their education, and by whom its distinguishing principles have been originated and brought to their present advanced state of maturity. Its foundation was laid by J. H. and C. B. Michaëlis, and the superstructure has been carried up by J. D. Michaëlis, Simon, Eichhorn, Dindorf, Schnurrer, Rosenmüller, and Gesenius. The great object of this school is to combine all the different methods by which it is possible to arrive at a correct and indubitable knowledge of the Hebrew language, as contained in the Scriptures of the Old Testament; allotting to each of the subsidiary means its relative value and authority, and proceeding in the application of the whole according to sound and well matured principles of interpretation. The first of these means is the study of the language itself, as contained in the books of the Old Testament, and it cannot admit of a doubt that this must ever form the grand basis of Scripture interpretation. Difficulties may be encountered at the commencement; but when, as we proceed, we find, from the subject matter, from the design of the speaker or writer, and from other adjuncts, that the sense we have been taught to affix to the words must be the true one, we feel ourselves possessed of a key, which, as far as it goes, we may safely and confidently apply to unlock the sacred writings. When, however, the signification of a word cannot be determined by the simple study of the original Hebrew, recourse must then be had to the ancient versions, the authors of most of which, living near the time when the language was spoken in its purity, and being necessarily familiar with Oriental scenes and customs, must be regarded as having furnished us with the most important and valuable of all the subsidiary means by which to ascertain the sense of words or phrases of rare occurrence, or connexions which throw no light on the meaning. Yet, in the use of these versions, care must be taken not to employ them exclusively, nor merely to consult one or two of them to the neglect of the rest. It must also be ascertained that their text is critically correct, in so far as the passage to be consulted is concerned; and the Biblical student must not be satisfied with simply guessing at their meaning, or supposing that they either confirm or denote what he may have been led to regard as the sense of the original, but must be practically acquainted with the established usage obtaining in each version, and the particular character of their different renderings.

The Rabbinical lexicons and commentaries furnish the next source of Hebrew interpretation. Not that this

source is to be admitted as a *principium cognoscendi*, or an infallible criterion by which to judge of the true signification of Hebrew words; but, considering that the Rabbins of the tenth, eleventh, and twelfth centuries, whose works alone are here taken into account, possessed a knowledge of the Arabic as their vernacular language, or in which, at least, they were well versed; that they were familiar with the traditional interpretation of the synagogue as contained in the Talmud, and other ancient Jewish writings, or transmitted through the medium of oral communication; and that they were mostly men of great learning, who rose superior to the trammels of tradition, and did not scruple to give their own views respecting the meaning of certain words and phrases in opposition to the voice of antiquity; it must be conceded that no small degree of philological aid may reasonably be expected from their writings.

The last means consists in a proper use of the cognate dialects. These are the Chaldee, Syriac, Arabic, Ethiopic, Samaritan, Phœnician, and the Talmudical Hebrew. All these dialects possess, to a great extent, in common with the Hebrew, the same radical words, the same derivations, the same mode of derivation, the same forms, the same grammatical structure, the same phrases, or modes of expression, and the same, or nearly the same, signification of words. They chiefly differ in regard to accentuation and use of the vowels, the transmutation of consonants of the same class, the extent of signification in which certain words are used, and the peculiar appropriation of certain words, significations, and modes of speech, which are exhibited in one dialect to the exclusion of the rest. These languages, when judiciously applied to the illustration of the Hebrew Scriptures, are useful in many ways: they confirm the precise signification of words, both radicals and derivatives, already ascertained and adopted from other sources; and they afford many roots or primitives, the derivatives only of which occur in the Hebrew Bible. They are of eminent service in helping to a knowledge of such words as occur but once, or at least but seldom, in the sacred writings, and they throw much light on the meaning of phrases, or idiomatical combinations of words; such combinations being natural to them all as branches of the same stock, or to some of them in common, in consequence of certain more remote affinities.

Such, then, is the nature of the language in which the sacred records were penned before the eloquence of Greece was cradled, and which refer to modes of thinking, private manners, and public institutions, with which we at this period, and in this state of society, can have but little acquaintance, and which are composed in a language requiring from the student, by its antiquity, its simplicity, and the extraordinary fact of its being now confined to the pages of but one book, a more than common exercise of habits of patient investigation.

To ensure the purity of these sacred records, the Jews, even at this day, bestow an excess of care on the copies designed for the use of the synagogue. It is a constant rule with them, that whatever is considered as corrupt shall never be used, but shall be burnt or otherwise destroyed. A book of the Law, wanting but one letter, or with an error in a single letter, written with anything but ink, or written on parchment made of the hide of an unclean animal, or a parchment not purposely prepared for that use, or prepared by any but an Israelite, or on skins of parchment tied by unclean strings, shall be holden to be corrupt; that no word shall be written without a line being first drawn on the parchment; no word written by heart, or without having been first pronounced orally by the writer; that before he writes the

name of God, he shall wash his pen; that no letter shall be joined to another; and that if the blank parchment cannot be seen all around each letter; the roll shall be corrupt. There are likewise settled rules for the length and breadth of each sheet of parchment, and for the space to be left between each letter, each word, and each section.

Those who have not seen the rolls in synagogues can have no conception of the exquisite beauty, correctness, and equality of the writing. There are manuscripts, the characters of which are far superior to any Hebrew typography for beauty and regularity.

HEBREW POETRY. That a collection of writings substantiating their claims to the most remote antiquity, and containing subjects of the most inspiring and devotional kind, should exhibit specimens of a lyric character, is what we might naturally be prepared to expect, and such we find to be the case. From the manner in which Josephus, Origen, and Jerome, have spoken of Hebrew poetry, it should seem that, in their time, its beauty and rules were well known. Josephus repeatedly affirms that the songs composed by Moses are in heroic verse, and that David composed several sorts of verses and songs, odes and hymns, in honour of God: some of which were in trimeters, or verses of three metrical feet, and others in pentameters, or verses of five metrical feet. Origen and Eusebius are said to have espoused the same notion. Among many examples which might be gathered out of the Pentateuch, of early Hebrew poetry, we may particularly mention the song of Moses at the Red Sea, (Exod. ch. 15,) the prophecy of Balaam, (Numb. 24. 18-24,) and likewise the song of Deborah and Barak in the Book of Judges, ch. 5.

Among modern writers, this subject has been investigated with much elegance and ability by Bishop Lowth. In the third of his admired *Lectures on Hebrew Poetry*, he has collected much valuable information concerning the disputed question as to the nature of Hebrew metre; but many of his arguments are successfully controverted by Bishop Jebb in his *Sacred Literature*; to which work, and to Bishop Lowth's *Lectures*, the reader is necessarily referred, for a more extended examination of the question than the limits of this work will allow.

According to Bishop Lowth, there are four principal characteristics of Hebrew poetry; namely, (1,) the acrostical or alphabetical commencement of lines or stanzas; (2,) the admission of foreign words and certain particles, which seldom occur in prose compositions, and which thus form a distinct poetical dialect; (3,) its sententious, figurative, and sublime expressions; and (4,) parallelism, the nature of which is fully exhibited in the *Lectures on Hebrew Poetry*. But the existence of the first three of these characteristics has been disproved by Bishop Jebb; who observes that the grand characteristic of Hebrew poetry does not appear to belong peculiarly to the original language of the Old Testament, as contradistinguished from that of the New. "It is not the acrostical or regularly alphabetical commencement of lines or stanzas; for this occurs but in twelve poems of the Old Testament: it is not the introduction of foreign words, and of what grammarians call the paragogic or redundant particles; for these licences, though frequent, are by no means universal, in the poetical books of Scripture, and they are occasionally admitted in passages merely historical and prosaic: it is not the rhyming termination of lines; for no trace of this artifice is discoverable in the alphabetical psalms, the lines or stanzas of which are defined with infallible precision; and every attempt to force it on the text has been accompanied by the most licentious mutilations of Scripture: and finally,

this grand characteristic is not the adoption of metre, properly so called, and analogous to the metre of the heathen classics; for the efforts of the learned to discover such metre in any one poem of the Hebrews, have signally failed; and while we are morally certain that, even though it were known and employed by the Jews, while their language was a living one, it is quite beyond recovery in the dead and unpronounceable state of that language, there are also strong reasons for believing that, even in the most flourishing state of their literature, the Hebrew poets never used this decoration.

"Again, it is most certain that the proper characteristic of Hebrew poetry is grandeur and sublimity. In these qualities, indeed, a large portion of the poetical Scriptures are not only distinguished but unrivalled; but there are also many compositions in the Old Testament indisputably poetical, which, in thought and expression, do not rise above the ordinary tone of just and clear conceptions, calmly yet pointedly delivered."

The great and peculiar feature of Hebrew poetry is what Bishop Lowth terms *Parallelism*, that is, a certain equality, resemblance, or relationship between the members of each period; so that in two lines, or members, of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure. Such is the general strain of the Hebrew poetry; instances of which occur in almost every part of the Old Testament, particularly in the 96th Psalm. It is in a great measure owing to this form of composition, that, in our admirable authorized version, which proceeds strictly word for word after the original, the form and order of the original sentences are preserved; by this artificial structure, this regular alternation and correspondence of parts, the ear is made sensible of a departure from the common style and tone of prose.

The origin of this form of poetical composition among the Hebrews, Bishop Lowth has satisfactorily deduced from the manner in which they were accustomed to sing, or chant, their sacred hymns. They were accompanied with music, and were alternately sung by opposite choirs; sometimes one choir performed the hymn itself, while the other sung a particular distich, which was regularly interposed at stated intervals. In this manner we learn that Moses, with the Israelites, chanted the ode at the Red Sea, (Exod. 15. 20, 21;) and the same order is observable in some of the Psalms which are composed in this form. On some occasions, however, the musical performance was differently conducted, one of the choirs singing a single verse to the other, while the other constantly added a verse, in some respect correspondent. Of this the following distich is an example:—

Sing praises to Jehovah, for he is good,
Because his mercy endureth for ever.—(Psalm 136. 1.)

Which Ezra informs us (3. 10, 11) was sung by the priests and Levites in alternate choirs, "after the ordinance of David, king of Israel," as indeed may be collected from the 136th Psalm itself, in which the latter verse sung by the latter choir forms a perpetual epode. Of the same nature is the song of the women concerning Saul and David, (1 Sam. 18. 7;) and in the very same manner does Isaiah describe the Seraphim as chanting the praises of Jehovah: "They cried one to another," that is, alternately,—

Holy, holy, holy Jehovah, God of hosts!
The whole earth is filled with his glory!—(Isai. 6. 3.)

But the fullest example, perhaps, of this style of composition is to be found in the 24th Psalm, composed on the occasion of bringing up the ark to Mount Zion; the mode of performing which is particularly illustrated by

Bishop Lowth, and must undoubtedly have produced a noble and impressive effect.

Poets, like other men, could only draw comparisons from objects with which they were conversant; hence we have in Scripture many allusions to the phenomena of nature, as extant in the countries where the writers resided: storms, tempests, earthquakes, thunder and lightning, &c. Thus the shepherd king describes the Lord as his shepherd, who leads him in security beside the still waters and into green pastures. There are but few descriptions of the sea, or its inhabitants, although the writer ranges through earth and heaven with surprising knowledge and skill. Poets who dwelt in tents have little reference to extensive architecture. But to understand their language, it is necessary to acquire as intimate a knowledge as possible of the things they knew; and even when they treat of things spiritual or celestial, because they are signified by means of terrestrial objects or incidents; and the just understanding of one may lead to a just understanding of the other. Divine inspiration itself even condescends to speak to men in the language of men, or the instruction it intends to convey would continue a perfect blank.

The various kinds or species of Hebrew poetry may be thus enumerated: (1.) Short traditional poems, containing anecdotes of families, for the purpose of handing them down to posterity. (2.) Historico-religious poems, as Psalms 135 and 136, and poems of a mythic form. (Gen. 3. 11.) (3.) Odes. These are subdivided into: (i.) Hymns; songs of praise and thanksgiving for Divine worship. (ii.) Common odes, in which other important subjects were expressed in sublime imagery, and composed in a high state of ecstasy; and (iii.) War songs, which often ascend to the ode. (4.) Elegies, lamentations, pastoral lays. (5.) Songs of a middle species, which do not reach the strain of the ode. (6.) Didactic poems.

The Hebrews have no separate denomination for these various kinds of poems. The general name of Psalms, under which term all kinds of poetry seem to be included, is *mizmor*, which is derived from *zamar*, "to cut in pieces," and thus signifies a discourse divided into small parts. *shir* has a less extensive signification. The word *tiphillah*, is a supplicatory psalm; *mashal*, a figurative and sententious sublime song, in which truths are clothed in allegories, as in Proverbs 1; 8; 9; also, short moral maxims expressed in sententious figures.

The following passage from one of Balaam's prophecies, ranks among the most exquisite specimens of Hebrew poetry, and exhibits a prophetic poem complete in all its parts. It abounds in lofty imagery, copied immediately from nature; and is chiefly conspicuous for the glowing elegance of the style, and the form and diversity of the figures. The translation is that of Dr. Hales.

How goodly are thy tents, O Jacob,
And thy tabernacles, O Israel!
As streams do they spread forth,
As gardens by the river side;
As sandal-trees which the Lord hath planted,
As cedar-trees beside the waters.
There shall come forth a man of his seed,
And shall rule over many nations;
And his king shall be higher than Gog,
And his kingdom shall be exalted.
(God brought him forth out of Egypt;
He is to him as the strength of a unicorn.)
He shall devour the nations his enemies,
And shall break their bones,
And pierce them through with arrows.
He lieth down as a lion,
He coucheth as a lioness;

Who shall rouse him?
Blessed is he that blesseth thee,
And cursed is he that curseth thee.—(Numb. 24. 5-9.)

The prophet Isaiah has composed an ode on the fall of Babylon, which, for elegance of composition, sublimity of sentiment, boldness of colouring, beauty and force of expression, cannot be surpassed among all the monuments of genius which antiquity has transmitted to modern times. A chorus of Jews is first introduced, expressing their astonishment at the sudden downfall of Babylon, and their exultation at the unexpected revolution in their affairs by the destruction of their tyrants:

How hath the oppressor ceased! the golden city ceased! Jehovah hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke; he that ruled the nations in anger, is persecuted and none hindereth.—(Isai. 14. 4.)

The oppressed kingdoms and their rulers, denoted in the prophetic style by "the fir-trees and cedars of Lebanon," are now represented as shouting with joy, and the earth with its inhabitants triumphing over the fall of the tyrant:

The whole earth is at rest and is quiet; they break forth into singing. Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down no feller is come up against us.

The scene is then changed and a new set of personages introduced. The regions of the dead are laid open, and hades represented as rousing up the shades of the departed monarchs. They rise up from their thrones to meet the king of Babylon, and insult him on his being reduced to the same humble and calamitous condition with themselves. This is the boldest figure that has ever been attempted in poetical composition, and is executed with astonishing conciseness and sublimity. Conceive the idea of an immense subterraneous vault, a vast gloomy cavern, all around the sides of which there are cells in the manner of the Jewish sepulchres, to receive the dead bodies; here the deceased monarchs lie in distinguished state, suitable to their former rank, each on his couch, with his arms beside him, and his chiefs around him. These illustrious shades rise at once from their couches, and advance from the entrance of the cavern to meet the king of Babylon, and to deride him on his fall:

Hell from beneath is moved for thee, to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations; all they shall speak and say unto thee, Art thou also become weak as we? Art thou made like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee!

The Jewish people are again brought forward uttering an exclamation, in the form of a funeral dirge, over the fallen tyrant:

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, who didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will also sit upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit.

Strangers are next introduced, who discover the corpse of the king of Babylon, cast out and disfigured among the common slain. They bitterly reproach him for his desolating ambition, which brought him to such an ignominious end, and denounce vengeance on his race and posterity:

Is this the man that made the earth to tremble, that did shake kingdoms! that made the world as a wilderness, and destroyed

the cities thereof! All the kings of the nations, even all of them lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the remnant of those that are slain, thrust through with a sword, that go down to the stones of the pit, as a carcass trodden under foot. Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people: the seed of evil-doers shall never be renowned. Prepare slaughter for his children, for the iniquity of their fathers, that they do not rise nor possess the land, nor fill the face of the world with cities.

At last the Lord himself is introduced, denouncing the doom of Babylon, the extirpation of the royal family, the utter destruction of the city, its total desolation from age to age; and confirming the irreversible decree by the awful solemnity of an oath:

I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the name and remnant, and son and nephew, saith the Lord. I will make it a possession for the bittern and pools of water; and I will sweep it with the besom of destruction, saith the Lord of Hosts. The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. It shall become a heap of ruins, a dwelling-place for dragons, an astonishment and a hissing. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch his tent there, nor the shepherds make their folds there. But the wild beasts of the desert shall lurk in its ruins; the houses shall be full of doleful creatures; there shall the owls dwell and the satyrs dance, and the wild beasts of the island shall cry in their desolate domes, and dragons in their pleasant places.

To the preceding kinds of Hebrew poetry, we may add, the Acrostic or Alphabetical poems. Bishop Lowth considered this form of poetry as one of the leading characteristics of the productions of the Hebrew muse; but it may more properly be viewed as a subordinate species, the form of which the Bishop thus defines:—"The acrostic or alphabetical poem consists of twenty-two lines, or of twenty-two systems of lines, or periods, or stanzas, according to the number of the letters of the Hebrew alphabet; and every line or every stanza begins with each letter in its order, as it stands in the alphabet; that is, the first line, or first stanza, begins with *N aleph*, the second with *ב beth*, and so on. This was certainly intended for the assistance of the memory, and was chiefly employed in subjects of common use, as maxims of morality, and forms of devotion; which being expressed in detached sentences, or aphorisms, (the form in which the sages of the most ancient times delivered their instructions,) the inconvenience arising from the subject, the want of connexion in the parts, and of a regular train of thought carried through the whole, was remedied by this artificial contrivance in the form. There are still extant in the books of the Old Testament twelve of these poems: three of them perfectly alphabetical. (Psalms 111; 112; Lament. 3.) Of these three it is to be remarked, that not only every single line is distinguished by its initial letter, but that the whole poem is laid out into stanzas; two (Psalms 111; 112) of these poems each into ten stanzas, all of two lines, except the two last stanzas in each, which are of three lines; in these, the sense and the construction manifestly point out the division into stanzas, and mark the limit of every stanza. The third (Lament. 3) of these perfectly alphabetical poems consists of twenty-two stanzas of three lines; but in this the initial letter of every stanza is also the initial letter of every line of that stanza, so that both the lines and the stanzas are infallibly limited. And in all the three poems, the pauses of the sentences coincide with the pauses of the lines and stanzas. It is also further to be observed of these three poems, that the lines so determined by the initial letters in the same poem, are remarkably equal to one another in length, in the number of words nearly, and, probably, in the number of syllables; and that the lines

of the same stanza have a remarkable congruity one with another in the matter and the form, in the sense and the construction. Of the other nine poems less perfectly alphabetical, in which the stanzas only are marked with initial letters, (Psalms 25; 34; 37; 119; 145; Prov. 31. 10-31; Lament. 1; 2; 4,) six consist of stanzas of two lines, two of stanzas of three lines, and one of stanzas of four lines: not taking into the account, at present, some irregularities which in all probability are to be imputed to the mistakes of transcribers. And these stanzas likewise naturally divide themselves into three distinct lines, the sense and the construction plainly pointing out their limits; and the lines have the same congruity one with another, in matter and form, as was above observed in regard to the poems more perfectly alphabetical.

"Another thing to be observed of the three poems perfectly alphabetical is, that in two of them (Psalm 111; 112) the lines are shorter than those of the third (Lament. 3) by about one-third part, or almost half; and of the other nine poems, the stanzas only of which are alphabetical, that three consist of the longer lines, (Lament.; 1 2; 4,) and the six others of the shorter."

HEBREWS. See JEWS.

HEBREWS, EPISTLE TO THE. The initiatory formula usual in the other Apostolical letters being wanting in this epistle, (notwithstanding the superscription terms it the Epistle to the Hebrews,) it has been questioned whether it was really an epistle sent to a particular community, or only a discourse or dissertation intended for general readers. Michaelis determines that it is an epistle, and remarks that not only the second person plural, *ye*, incessantly occurs in it, which alone, indeed, would be no proof, but also that the author alludes to special circumstances in this writing, in chapters 5. 11, 12; 6. 9; 10. 32-34; and, above all, in chapter 13. 23, which contains the promise of a visit, and various salutations; all which circumstances, taken together, show that it really is an Apostolical epistle.

Though the authorship of this epistle has been disputed both in ancient and modern times, its antiquity has never been questioned. It is generally allowed that there are references to it, although the author is not mentioned, in the works that remain of Clement of Rome, Ignatius, Polycarp, and Justin Martyr; and that it contains, as was first noticed by Chrysostom and Theodoret, internal evidence of having been written before the destruction of Jerusalem. The earliest writer now extant, who quotes this epistle as the work of St. Paul, is Clement of Alexandria, towards the end of the second century; but as he ascribes it to St. Paul repeatedly, and without hesitation, we may conclude that in his time no doubt had been entertained on the subject, or at least that the common tradition of the Church attributed it to St. Paul. Clement is followed by Origen, by Dionysius and Alexander, by Ambrose, Athanasius, Hilary of Poitiers, Jerome, Chrysostom, and Cyril, all of whom consider this epistle as written by St. Paul. It is also ascribed to him in the ancient Syriac version, supposed to have been made at the end of the first century. Eusebius says, "Of St. Paul there are fourteen epistles manifest and well known, but yet there are some who reject that to the Hebrews, urging for their opinion that it is contradicted by the Church of the Romans as not being that of St. Paul." In Dr. Lardner we find the following remark:—"It is evident that this epistle was generally received in ancient times by those Christians who used the Greek language, and lived in the eastern parts of the

Roman empire." And in another place he says, "It was received as an epistle of St. Paul by many Latin writers in the fourth, fifth, and sixth centuries."

Who the Hebrews were to whom this letter was addressed, learned men are by no means agreed. Sir Isaac Newton was of opinion that by "the Hebrews," in this epistle, we are to understand those Jewish believers who had left Jerusalem a short time before its destruction, and were now dispersed throughout Asia Minor; but of this we have no authentic record. Others, again, have imagined that it was addressed to the Hebrew Christians in Spain, Galatia, or Macedonia, or at Corinth or Rome, or to those who resided in Palestine. Clement of Alexandria, Jerome, Euthalius, Chrysostom, Theodoret, Theophylact, and other Fathers, were of opinion that the Epistle to the Hebrews was sent to the converted Jews living in Judæa, who in the Apostle's days were called Hebrews, to distinguish them from the Jews in the Gentile countries, who were called Hellenists, or Grecians. (Acts 6. 1; 9. 29; 11. 20.) The opinion of these learned Fathers is adopted by Beza, Louis Cappel, Carpov, and others. Michaëlis considers it as written for the use of the Jewish Christians at Jerusalem and in Palestine; and Professor Stuart, that it was directed to the Hebrews in Palestine, and probably to the church at Cæsarea.

That it was written, notwithstanding its general title, to the Christians of one certain place or country, is evident from the following passages: "I beseech you the rather to do this, that I may be restored to you the sooner." (Heb. 13. 19.) "Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you." (Heb. 13. 23.)

On the subject of the language in which this epistle was written, there have been two principal opinions: one, that it was undoubtedly written in Hebrew, and translated into Greek by Luke or Barnabas; and the other, that it was written in Greek. The former opinion is entertained by some of the Fathers, and by Michaëlis and others amongst the moderns. The latter opinion, that it was originally composed in Greek, is held by Fabricius, Beausobre, Cappel, Bishop Tomline, Dr. Hales, Professor Stuart, and many others.

The moderns who, upon grounds of internal evidence, contend against the Pauline origin of this epistle, rest principally upon the two following arguments: the omission of the writer's name, and the superior eloquence of the style in which it is written. It is indeed certain that all the acknowledged epistles of St. Paul begin with a salutation in his own name, and that, in the Epistle to the Hebrews, there is nothing of that kind; but this omission can scarcely be considered as conclusive against positive testimony. St. Paul might have reasons for departing, upon this occasion, from his usual mode of salutation, which we at this distant period cannot discover. Some have imagined that he omitted his name because he knew that it would not have much weight with the Hebrew Christians, to whom he was in general obnoxious, on account of his zeal in converting the Gentiles, and in maintaining that the observance of the Mosaic law was not essential to salvation; it is, however, clear that the persons, to whom this epistle was addressed, knew from whom it came, as the writer refers to some acts of kindness which he had received from them, and also expresses a hope of seeing them soon. As to the other argument, in reference to the style, it must be acknowledged that there does not appear to be such superiority in the style of this epistle as should lead to the conclusion that it was not written by St. Paul. Those who have thought differently have mentioned Barnabas, St. Luke, and Clement, as authors or translators of this epistle. But the writings

of St. Paul, like those of other authors, may not all have the same precise degree of merit; and if, upon a careful perusal and comparison, it should be thought that the Epistle to the Hebrews is written with greater elegance than the acknowledged compositions of this Apostle, it should also be remembered that the apparent design and contents of this epistle suggest the idea of more studied composition. And yet, there is nothing in it which amounts to a marked difference of style; on the other hand, there is the same concise, abrupt, and elliptical mode of expression, and it contains many phrases and sentiments which are found in no parts of Scripture except in the epistles of St. Paul. We may further observe, that the manner in which Timothy is mentioned in this epistle, makes it highly probable that it was written by St. Paul. It was certainly written by a person who had suffered imprisonment in the cause of Christianity; and this is known to have been the case with St. Paul, but of no other person to whom this epistle has been attributed.

It is a singular circumstance, that no book of the New Testament has been so frequently quoted by Clement as the Epistle to the Hebrews. Professor Stuart has arranged his quotations under four different classes:—(1,) Passages in which the exact words, or nearly so, of the epistle are cited; (2,) Passages containing the same sentiment, with more or less contraction of the expression, or an exchange of the original word for a synonymous one; (3,) Passages which are a paraphrastic imitation of the Epistle to the Hebrews; or in which the style or phraseology of this epistle is more or less exhibited; and, (4,) Passages similar to texts in the Old Testament, but which Clement probably quoted from the Epistle to the Hebrews. These different classes of quotations Professor Stuart has elucidated with many valuable observations, for which the reader is necessarily referred to his *Commentary on this Epistle*.

The non-recognising of this epistle as St. Paul's production "by all the Latins," according to Jerome, and the circumstance of its being "of doubtful authority with some," in the Latin church, according to Augustine, are thus accounted for by Professor Hug:—"The Western church was kept actively employed by the Montanists. In vindication of their tenet, that those guilty of grievous transgressions should be irrevocably cut off from the Church, they relied especially on Hebrews 6. 4, 5, as we learn from Tertullian and Jerome; on which account the ministers of the Latin church made cautious and sparing use of this epistle. Not long, probably, after the death of Irenæus, the presbyter Caius assumed the tone of clamorous opposition against this epistle, in a work which he published against the Montanists; and from that time this opinion was adopted by the greater part of the Latin church. Even the Montanists themselves receded from their original position on this subject, and, in their polemical works, received this epistle only as far as its authority was acknowledged by their opponents, namely, as a production of an Apostolical teacher, Barnabas or Clement, &c. About forty years after the attack of Caius, arose the Novatians, who, as we learn from Jerome, Augustine, Epiphanius, Theodoret, and others, also used the passage, Hebrews 6. 4, 5, as the principal defence of their tenets. While the Greeks were calm spectators of the contest, and evaded the argument from Hebrews (ch. 6) by their interpretations, the Latin churches were led, by the pressure of circumstances, to deny the authority of the book whose contents they were unable to refute. But the Latin churches had no ecclesiastical tradition, no authority of earlier churches to which they could appeal: the whole controversy proceeded on the ground of internal evidence. It was for

this reason that Jerome and Augustine could not adopt the opinion of the church to which they belonged; because they were convinced of the contrary by the testimony of the ancients; and their influence tended to give, at a subsequent day, a different turn to the opinion of the Latin church."

Upon the whole, we conclude, with Professor Stuart, and almost every modern commentator and Biblical critic, that the weight of evidence, both external and internal, preponderates so greatly in favour of St. Paul, that we cannot but consider the Epistle to the Hebrews as written by that Apostle; and that, instead of containing "far-fetched analogies, and inaccurate reasonings," (as the opponents of Our Saviour's divinity and atonement affirm,) its composition is more highly wrought, and its language more finished, than any of St. Paul's other epistles; and that it affords a finished model of didactic writing.

"They of Italy salute you," is the only expression in the epistle which can assist us in determining from whence it was written; and the only inference to be drawn from these words seems to be, that St. Paul, when he wrote this epistle, was at a place where there were some Italian converts. This inference is not incompatible with the common opinion that this epistle was written from Rome, and therefore we consider it as written from that city. It is supposed to have been composed towards the end of St. Paul's first imprisonment at Rome, or immediately after it, because the Apostle expresses an intention of visiting the Hebrews shortly. Most critics and commentators, therefore, place it between A.D. 61 and 64.

The general design of the Epistle to the Hebrews, according to the well-expressed digest of it by Bishop Tomline, was to confirm the Jewish Christians in the faith and practice of the Gospel, which they might be in danger of deserting, either through the persuasion or persecution of the unbelieving Jews, who were both numerous and powerful in Judæa. "We may naturally suppose," says that learned prelate, "that the zealous adherents to the Law would insist on the majesty and glory which attended its first promulgation, on the distinguished character of their legislator Moses, and on the Divine authority of the ancient Scriptures; and they might likewise urge the humiliation and death of Christ as an argument against the truth of his religion. To obviate the impression which any reasoning of this sort might make upon the converts to Christianity, the Apostle begins his epistle with declaring to the Hebrews that the same God who had formerly, upon a variety of occasions, spoken to their fathers by means of his prophets, had now sent his only Son for the purpose of revealing his will." St. Paul then describes, in most sublime language, the dignity of the person of Christ, (ch. 1,) and thence infers the duty of obeying his commands, the Divine authority of which was established by the performance of miracles and gifts of the Holy Ghost. In the second chapter he shows the superiority of Christ to Moses, and in the third he warns the Hebrews against the sin of unbelief. In the fourth, fifth, sixth, and seventh chapters inclusive, he exhorts to steadfastness in the profession of the Gospel, and gives an animated description of Christ as our High-Priest. The eighth contains an argument to prove that the Levitical priesthood and the old covenant were established by the priesthood of Christ, and by the new covenant; in the ninth and tenth he points out the inefficacy of the ceremonies and sacrifices of the Law, and the sufficiency of the atonement made by the sacrifice of Christ; in the eleventh, the nature, value, and effects of faith are fully explained; and in the two last chapters he gives a variety of exhort-

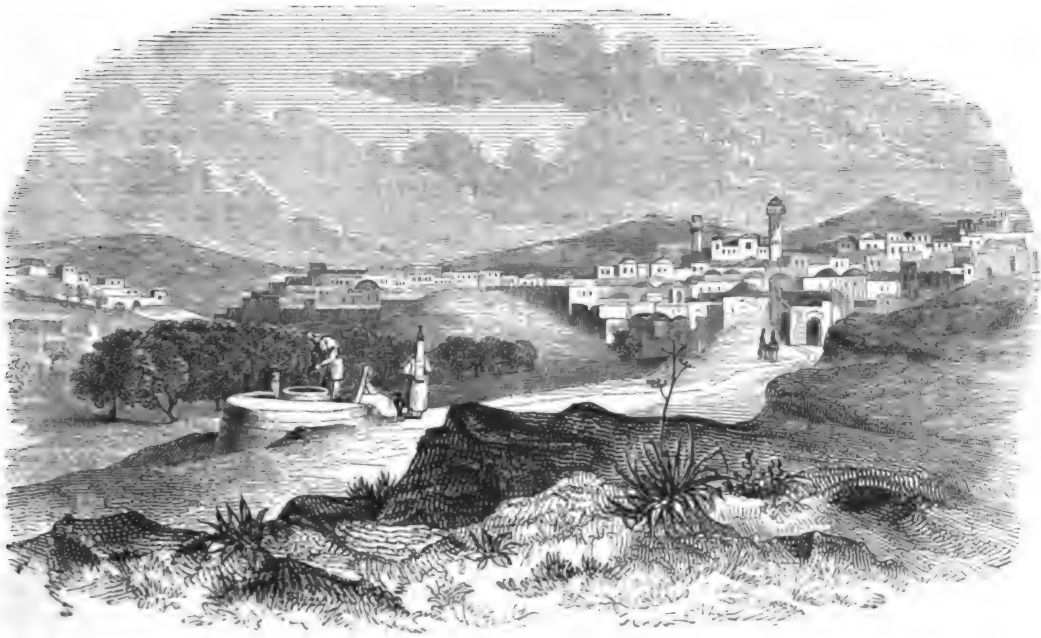
ations and admonitions; all calculated to encourage the Hebrews to bear with patience and constancy any trials to which they might be exposed. The Apostle concludes with the valedictory benediction usual in St. Paul's epistles: "Grace be with you all. Amen." The most important articles of our faith are explained, and the most material objections to the Gospel are answered with great force, in this celebrated epistle. The arguments used in it, as being addressed to persons who had been educated in the Jewish religion, are principally taken from the ancient Scriptures; and the connexion between former revelations and the Gospel of Christ, is pointed out in the most perspicuous and satisfactory manner.

"The Epistle to the Hebrews," Dr. Hales observes, "is a masterly supplement to the Epistles to the Romans and Galatians, and also a luminous commentary on them, showing that all the legal dispensation was originally designed to be superseded by the new and better covenant of the Christian dispensation, in a connected chain of argument, evincing the profoundest knowledge of both. The natural excellence of this Epistle, as connecting the Old Testament and the New, in the most convincing and instructive manner, and elucidating both more fully than any other epistle, or perhaps than all of them, places its Divine inspiration beyond all doubt. We here find the great doctrines which are set forth in other parts of the New Testament, stated, proved, and applied to practical purposes, in the most impressive manner."

HEBRON, an ancient and celebrated city in the territory of Judah, allotted to Caleb for an inheritance. It was situated on an eminence, about twenty miles south of Jerusalem, and the same distance north of Beersheba. Hebron was built seven years before Zoar, or, according to the Septuagint, Tanais, the capital of Lower Egypt. Here the patriarch Abraham purchased the cave of Machpelah, in which were buried Sarah, Abraham, his son Isaac, his grandson Jacob, with their wives, Rebekah and Leah. In the vicinity of Hebron, Abraham abode after parting with Lot; and here he received the visit of the angels, and entertained them, as recorded in Genesis (ch. 18). Joshua first took Hebron, and killed its king, (Josh. 10. 3; 23. 37;) but afterwards Caleb again conquered it, assisted by the troops of his tribe and the valour of Othniel. It was appointed for a dwelling of the priests, and a city of refuge. David, after the death of Saul, settled the seat of his kingdom in Hebron for a while; and here Absalom began his rebellion. During the captivity of Babylon, the Edomites having invaded the south of Judah, took Hebron; wherefore, in Josephus, it is sometimes made a part of Edom. Here Zacharias and Elisabeth resided, and here John the Baptist was born.

Mr. Carne describes Hebron in 1823 as being "a large town, containing about four hundred Arab families, with a Turkish mosque erected over the supposed burial-place of the patriarchs." This was, more properly, a splendid church, erected over the graves of the patriarchs by the Empress Helena, which has since been converted into a Mohammedan mosque, into which no Christian or Jew is permitted to enter.

Professor Robinson states, in his *Journal*, "From Bir Seba (the ancient Beersheba) to Hebron, we travelled twelve hours and a half; here equivalent to about thirty miles. The general course was north-east by east. After an hour and a half, we came out upon a wide open plain, covered with grass, but now parched with drought. Fields of wheat and barley were seen all around, and before us were hills, the beginning of the mountains of Judah. The hills and pastures around Dhorieriyeh were



Hebron.

covered with mingled flocks of sheep and goats, and herds of neat cattle, horses, asses, and camels, in the true patriarchal style of ancient days. We took other camels and proceeded to Hebron. Here the 'pool,' over which David hung up the assassins of Ishbosheth, still remains, and fixes the site of the ancient city. The cave of Machpelah cannot well have been within the city; and therefore the present mosque cannot cover its site. We could not but notice the fertility of the surrounding valleys, full of fields of grain, and of vineyards, yielding the largest and finest clusters of all Palestine; and likewise the rich pasturage of the hills, over which were scattered numerous flocks and herds. Yet, to a careless observer, the country, in general, can only appear sterile; for the limestone rocks everywhere come out upon the surface, and are strewn over it in large masses to such a degree, that a more stony or rocky region is rarely to be seen."

"Hebron," Mr. Stephens remarks, "is now a small Arab town. The present inhabitants are the wildest, most lawless, and desperate people in the Holy Land; and it is a singular fact, that they sustain now the same mutinous character with the rebels of ancient days, who armed with David against Saul, and with Absalom against David; in the late desperate revolution against Mohammed Ali, they were foremost in the strife, the first to draw the sword, and the last to return it to its scabbard."

"A petty Turk now wields the sceptre of the son of Jesse, and a small remnant of a despised and persecuted people still hover round the graves of their fathers; and though degraded and trampled under foot, from the very dust in which they lie are still looking to the restoration of their temporal kingdom."

"Accompanied by my Jewish friend, I visited the few spots which tradition marks as connected with Bible history. Passing through the bazaars at the extreme end, and descending a few steps, we entered a vault containing a large monument, intended in memory of Abner, the greatest captain of his age, the favoured and, for a long time, trusted officer of David, who, as the Jews told me, was killed in battle near Hebron, and his body brought here and buried. The great mosque, the walls of which, the Jews say, are built with the ruins of the temple of Solomon,

according to the belief of the Mussulmans, and the better authority of the Jews, covers the site of the cave of Machpelah, which Abraham bought from Ephron the Hittite; and within its sacred precincts are the supposed tombs of Abraham, Isaac, and Jacob. The doors were guarded with jealous care by the bigoted Mussulmans; and when, with my Jewish companion, I stopped for a moment to look up at the long marble staircase leading to the tomb of Abraham, a Turk came out from the bazaars, and, with furious gesticulations, gathered a crowd around us; and a Jew and a Christian were driven with contempt from the sepulchre of the patriarch whom they both revered. A special firman from the pacha, or perhaps a large bribe to the governor, might have procured me a private admission; but death or the Koran would have been the penalty required by the bigoted people of Hebron."

"On a rising ground, a little beyond the mosque, is a large fountain, or reservoir, supported by marble pillars, where my companion told me that Sarah had washed the clothes of Abraham and Isaac."

"To one travelling along that dreary road as a geologist, every step opens a new page in the great book of nature; carrying him back to the time when all was chaos, and darkness covered the face of the earth; the impressions it conveys are, of a confused mass of matter settling into 'form and substance,' the earth covered with a mighty deluge, the waters retiring, and leaving bare the mountains above him, and a rolling river at his feet; and, by the regular operation of natural causes, the river contracting and disappearing, and for thousands of years leaving its channel-bed dry."

"And again, he who, in the wonders around him, seeks the evidences of events recorded in the sacred volume, here finds them in the abundant tokens that the shower of fire and brimstone, which descended upon the guilty cities of Sodom and Gomorrah, stopped the course of the Jordan, and formed it into a pestilential lake, and left the dry bed of a river in the desolate valley in which he is journeying. This valley is part of the once populous land of Idumea; in the days of Solomon, the great travelled highway by which he received the gold of Ophir for the Temple; and by which, in the days of imperial Rome, the wealth of India was brought to her doors."

HEDGE, **חֹסֶה** *sach*, fence, hedge. (Job 1. 10; Prov. 15. 19.) Oriental gardens were either open plantations or inclosures, defended by walls or hedges. Rauwolf mentions about Tripoli many gardens and vineyards, inclosed principally with hedges, and separated by shady walks. Some fences in the Holy Land, in later times, are not less beautiful than our own fences of white-thorn, and perfectly correspond to the description of the ancient Jewish prophets, who inform us that the hedges, in their times, consisted of thorns, and that the spikes of these thorny plants were exceedingly sharp. Doubdan found a very fruitful vineyard full of olives, fig-trees, and vines, about eight miles south-west from Bethlehem, inclosed with a hedge; and that part of it adjoining the road, strongly fenced with thorns and rose-bushes, intermingled with pomegranate trees of surpassing beauty and fragrance. A hedge composed of rose-bushes and wild pomegranate shrubs, then in full flower, mingled with other thorny plants, adorned in the varied livery of spring, must have made at once a strong and beautiful fence. The wild pomegranate-tree, the species probably used in making a fence, is much more prickly than the other variety; and when mingled with other thorny bushes, of which they have several kinds in Palestine, some whose prickles are very long and sharp, must form a hedge very difficult to penetrate.

These facts illustrate the beauty and force of several passages in the sacred volume; thus, in the Proverbs of Solomon, "The way of the slothful man is as a hedge of thorns;" it is obstructed with difficulties, which the sloth and indolence of his temper represent as galling or insuperable; but, which a moderate share of resolution and perseverance would easily remove or surmount. Hasselquist says that he saw the plantain-tree, the vine, the peach, the mulberry-tree, severally made use of in Egypt to hedge about a garden. Travellers who have visited Palestine in the month of March, take much notice of the prickly pear. It grows in Syria to the size of a large shrub. A few of these planted together constitute an impervious hedge, universally adopted in the plain of the coast, in which and in Galilee it chiefly grows. The leaf is studded with thorns, and is of an oval shape, about ten inches long, six wide, and three-fourths of an inch thick; the stem and branches are formed by the amalgamation of a number of succulent leaves, that grow together the year after their first appearance, when each is laden with fifteen or twenty gaudy yellow blossoms, which are rapidly matured into a fruit of the size and shape of a hen's egg, which becomes ripe towards the end of July.

Troubles and hindrances, in the language of Scripture, are called "hedges," as they stop our way and prevent our doing and obtaining what we please. (Job 19. 8; Lament. 3. 7; Hosea 2. 6.)

In India, Roberts observes, "it is said of a man who cannot be injured, 'Why attempt to hurt him? is there not a hedge about him?' 'You cannot get at the fellow, he has a strong hedge about him.' 'Yes, yes; the modeliar has become his hedge.'"

HE-GOAT, **חֵזֶה** *atud*. This word occurs several times in the Scriptures, and in the Book of Daniel it is employed symbolically; but in reference to the passage in Jeremiah 50. 8, where it is said, "Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks," Campbell remarks, "From this passage, it appears that it was customary with the ancient Israelites to have he-goats among their flocks of sheep, and that in travelling the goats went foremost. The same judicious custom

exists in South Africa to this day. The goat possesses much more fortitude than the sheep, and is more forward in advancing through difficulties, especially in crossing rivers; and the sheep, who are not fond of such exploits, implicitly follow them. While travelling in Africa, I was obliged to have a small flock of sheep, to secure food when game was scarce; and as instigators to bold and rapid travelling, I was necessitated to have always a few goats in the flock. They always took the lead, especially in crossing rivers, one of which, the Great Orange River, was about a quarter of a mile across, and there the goats behaved nobly. Had they been rational creatures, I should have returned them public thanks. The goats always taking the lead among the sheep, seem as if sensible of possessing superior mental powers."

HEIFER, **פָּרָה** *parah*, (Numb. 19. 2.) or rather **פָּרָה אֲדֻמָּה** *parah adumamah*, "the red heifer," a young cow used in sacrifice at the Temple. Moses and Aaron were instructed to deliver the Divine command to the children of Israel, that they should procure a "red heifer without spot," that is, one that was entirely red, without one spot of any other colour, "free from blemish, and on which the yoke had never yet come," that is, which had never yet been employed in ploughing the ground, or in any other work. The animal was to be delivered to the priest, who was to lead her forth out of the camp, and there to slay her; the priest was then to take of the blood with his finger, and sprinkle it seven times before the tabernacle; and afterwards to burn the carcass; then to take cedar wood and hyssop, and scarlet wood, and cast them into the flames. The ashes were to be gathered up, and preserved in a secure and clean place, for the use of the congregation, by the sprinkling of which ashes in water it became a water of separation. Spencer and some other writers think that the selection of this victim was in opposition to the superstitions of Egypt. The Egyptians never sacrificed cows, which were sacred to Isis; the Israelites generally offered males in sacrifice, but on this occasion they were directed to choose a heifer; it was also to be red, which is the only occasion on which any direction is given in this respect, a circumstance to which the priests of Egypt gave much attention*. Red hair was held in abhorrence by them, as they believed Typhon, the Satan of their religious system, to be of that colour, and to whom, according to Plutarch, they offered red bulls in sacrifice.

It is thought that a red heifer, under this law, was sacrificed every year, and the ashes distributed to all the towns and cities of Israel. But the Rabbins differ on this point, which is thus stated by Maimonides:—"Nine red heifers have been sacrificed between the delivering of this precept and the desolation of the second temple. Our master, Moses, sacrificed the first; Ezra offered up the second; and seven more were slain during the period which elapsed from the time of Ezra to the destruction of the (second) temple; the tenth, King Messiah himself shall sacrifice; by his speedy manifestation he shall cause great joy. Amen: may he come quickly."

With regard to not putting under yoke animals offered in sacrifice, it may be observed, this was a custom among the Egyptians, Greeks, and Romans, as they considered animals that had been made to serve other purposes were unworthy to be offered to the gods.

* Sir William Ouseley has with considerable ability discussed this subject, and shown that almost all over the East idols were painted or smeared with red.

HEIR, a person who succeeds by right of inheritance to an estate or property of any kind. The principles of heirship in the East, however, differ materially from those among us. Thus the slave-master in the East, when he has no son to inherit his wealth, and even when the fortune he has to bequeath is very considerable, frequently gives his daughter to one of his slaves. The wealthy people of Barbary, when they have no children, purchase young slaves, educate them in their own faith, and sometimes adopt them for their own children. This custom, so strange and unnatural, according to our modes of thinking, may be traced to a very remote antiquity: it seems to have prevailed as early as the days of Abraham, who says of one of his slaves, "One born in mine house is mine heir," (Gen. 15. 3); although Lot, his brother's son, resided in his neighbourhood, and he had besides many relatives in Mesopotamia. In the courts of Eastern monarchs, it is well known that slaves frequently rise to the highest honours of the state. The greatest men in the Turkish empire are often originally slaves. When Maillet was in Egypt, there was a eunuch who had raised three of his slaves to the same office with himself. This confirms the truth of Scripture, which records the extraordinary advancement of Joseph in the house of Pharaoh, and of Daniel under the monarch of Babylon. These sudden elevations from the lowest stations in society, from the abject condition of a slave, or the horrors of a dungeon, to the highest and most honourable offices of state, are quite consistent with the established manners and customs of the East.

Children in those countries do not always wait till their parents are dead, before they receive their portions. (See Luke ch. 15.) Hence, when Christ is called "heir of all things," it does not imply the death of any former possessor; and when saints are called heirs of the promise, of righteousness, of the kingdom, of the world, of God, "joint heirs" with Christ, (Rom. 8. 17,) it implies merely participants in such or such advantages; but no decease of any party in possession would be understood by those to whom these passages were addressed, though with us there is no actual heirship till the parent or proprietor be dead. See **ADOPTION**; **BIRTHRIGHT**; **FIRST-BORN**.

HELAM, the name of a place at which the Syrians assembled under Hadadezer, (2Sam. 10. 16,) supposed to be the same as Alamatha, mentioned by Ptolemy.

HELBAH, a city of the tribe of Asher; the ancient inhabitants of which were allowed to remain. (Judges 1. 31.)

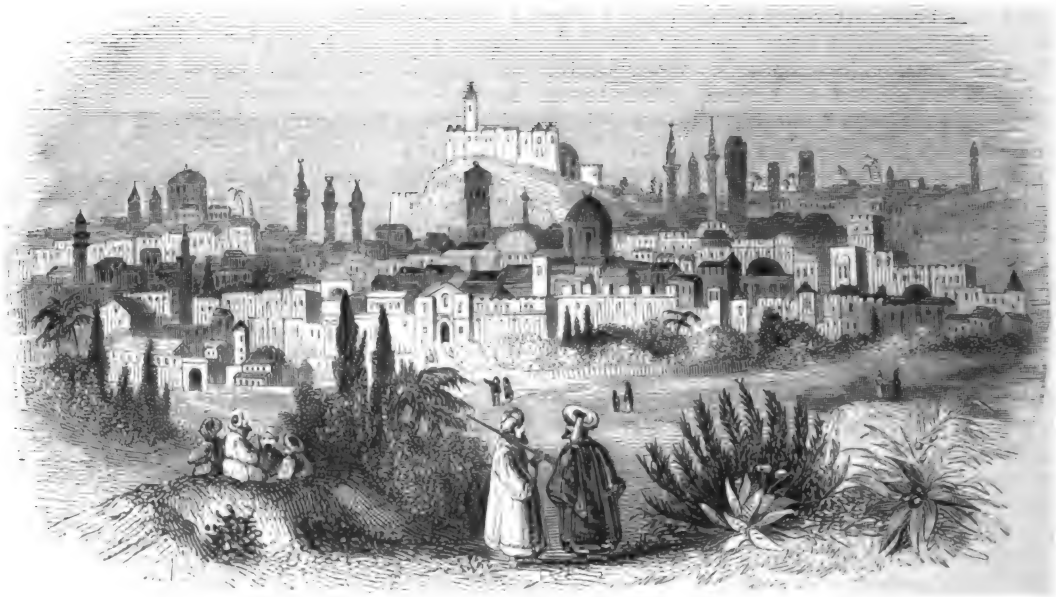
HELBON, **חלבון** a city of Syria near Damascus, mentioned by the prophet Ezekiel (27. 18) as celebrated for its wine, supposed to be the same as Aleppo, the Eastern name of which is still Haleb. Helbon is the **Χαλυβων** of the Greeks. In the Second Book of Maccabees 13. 4, it is mentioned under the name of **Berosa**, which had been given to it by Seleucus Nicator, who greatly embellished the city. Aleppo is called by the natives Haleb es Shabha, and is situated in the north of Syria, 126 miles north-east of Damascus. It communicates with Europe by way of Scanderoun and Latakia, with Egypt by Damascus and El Arish, with Asia Minor by Tarsus, and with Armenia by Diabekir. It probably first rose to importance on the destruction of Palmyra, to which it succeeded. Like its rival and predecessor, it was admirably situated for the purposes of trade, as long as the communication with the East, by the Desert, was the only one known. The produc-

tions of Persia and India were brought hither by caravans from Bagdad and Bussorah, to be hence sent to all parts of Europe. Owing to these commercial advantages, which it enjoyed uninterruptedly for many centuries, it gradually became one of the most important cities of the Ottoman dominions. It claimed to be considered the metropolis of Syria, and was only inferior to Constantinople and Cairo in magnitude, population, and opulence. But the discovery of a maritime passage to the sources of its wealth was the first blow to its prosperity, which has been gradually declining till the present day. It has now dwindled into a place of comparative insignificance, locally as well as politically. Nothing can be more melancholy than the sight of the ravages of an earthquake, which in 1822 laid the greater part of the city in ruins. Large fissures appear in the walls, and huge stones, hanging as it were by a thread, seem to threaten the passenger with destruction.

Aleppo occupies an elevation in the middle of an open plain, encompassed at the distance of a few miles by low hills, and comprises, including its extensive suburbs and the intermediate valleys, a circuit of seven miles. The city itself is not above three miles and a half in circumference. The walls are of hewn stone, about thirty feet high, and near twenty thick. They bear no marks of high antiquity, but are supposed from the massive style of the architecture to be of Saracenic construction. There was originally a broad deep fosse, but it is at present in most places filled up with rubbish, or converted into garden grounds. The rubbish appears to be chiefly the materials of houses thrown down by the earthquake, and subsequently to that event, either carried out of the city and removed to a little distance, or thrown over the walls as a more expeditious way of getting rid of it. In some places, particularly to the south side, the hillocks thus formed have risen to the height of the walls themselves, and form a passage into the city independent of the gates. The appearance of the city from without is much disfigured by this accumulation of filth, and its safety endangered in case of a sudden attack; but in these parts apathy and inaction are the characteristics, alike of the governors and the governed.

Aleppo has nine gates; two to the south, two to the east, two to the north, and three to the west. The houses are all built of freestone, found in the neighbouring quarries, which is of a whitish red colour, soft when first cut, but indurating after being exposed some time to the air. They are not less remarkable for their elegance than for their solidity. "Those," Mr. Robinson observes, "belonging to the better classes, are built round a paved court, with a garden in the rear, and seldom rise above two stories in height. The rooms are generally lofty; the ceilings highly decorated with arabesques; the windows large and ornamented with painted glass.

"The roof of every house is flat, and to defend it from the injuries of the weather, it is covered with a strong plaster. It is surrounded with a wall breast high, which forms the partition with the contiguous houses, and prevents one from falling into the street on one side, and into the court on the other. Sometimes, instead of the parapet wall, a thin balustrade or lattice-work forms the only separation. Hither the inhabitants repair to enjoy the refreshing breezes of the evening; and here, during the summer heats, they lay down their mattresses, and pass the night, without tent or covering of any kind. As Aleppo is built upon rather level ground, one may easily, by climbing over the partition walls, pass along the tops of the houses from one end of the city to the other, without coming down into the streets. These



Helbon : the modern Aleppo.

private dwellings, in the construction of which individuals enriched by trade have displayed so much taste and refinement, uniting all the comforts of the West, with the luxuries of the East, contribute little to the embellishment of the city. High walls, pierced by a few small windows guarded with lattices, are all that present themselves towards the streets, which they make to appear gloomy, and more narrow than they really are. The latter are well paved and remarkably clean, having moreover, for the accommodation of foot-passengers, a pathway raised on each side, half a foot above the horse-way. There are several large khans or okallas in the town, in which the merchants, particularly foreigners, usually reside. In general, they are very handsome buildings, being built of hewn stone, with a double row of arcades opening into an interior court; the upper ones serving for counting-houses, and the lower ones for stores for merchandize. A large fountain in the centre supplies water to the beasts of burden, which are loaded and unloaded in the open space. During my stay here, after an interrupted communication of several months, owing to the war between the Sultan and the Pacha of Bagdad, a caravan of from twelve to fifteen hundred camels arrived from the latter place. They occupied several days in discharging their cargoes, a great portion of which was damaged in fording the Euphrates, owing to the swollen state of the river.

"The mosques of Aleppo, though numerous, are not remarkable for their architectural beauties. Indeed, most of them have suffered, if not completely in ruins, from the effects of earthquakes, to which the town has been so often exposed. The Djameé Zacharié, and that called El Halawé, form exceptions. The former was originally a Christian church, and is held in great sanctity by Mussulmen. Besides these, there are ten or twelve more modest edifices dedicated to Christian worship, to which are attached the episcopal residences of each sect. The convent of the Terra Santa is situated in the Khan el Schebene, and that of the Capucines, in the Janabié, and of the Lazarists, in the Bendequié. The city is supplied with good water from two springs, which rise near Heylan, a village about eight miles to the northward. From hence it is conveyed by an aqueduct, partly on a level with the ground, (in some places covered, but mostly open,) and partly subterraneous, refreshed by air shafts; it is then distributed to the

public fountains, baths, seraglios, and as many of the private houses as choose to be at the expense, by means of earthen and leaden pipes. This aqueduct is supposed to have been coeval with the city, but is said to have been repaired by the mother of Constantine, and subsequently by Al Melek el Daher, the son of Saladin. It is cleansed annually in the month of May. The water of the wells is brackish, and a singular disease, by some attributed to the water, attacks the inhabitants of this city, at least once in their lives. It is called habel es sine, 'ulcer of one year,' from its being one year from the time the part is first attacked till it heals. It generally leaves a scar for life. The Koeik (the Chalus of the ancients) in the summer months is a slender stream, gliding with a slow and silent current westward of the city, but at this season it swells to a formidable river. It rises near Aintab, at the foot of Mount Taurus to the north. When within a quarter of a mile of the western gates, it takes a sudden turn to the eastward, and passing under a bridge near that gate, after a course of a third of a mile, turns off towards the hills, and runs south through a cultivated valley, till it loses itself finally in a morass, about six leagues below Aleppo.

"The town is divided into quarters or districts, each quarter inhabited by a distinct population. The principal one, called El Medina (*the city*), is where the Europeans and chief Turks reside. El Djedaide is inhabited almost exclusively by the Christians of all sects. The Jews are restricted to a quarter called Babrita. The Turkmans, Kurds, and Arabs, live in the faubourgs to the east of the city. Subsequent to the last great earthquake in 1822, a new faubourg, lying to the south of the town, has risen into importance. The houses here, being only intended for a temporary asylum, were built of wood, with walls of lath and plaster; but from fear to return into the city grown into a habit, (which the people here with difficulty break through,) they are become permanent dwellings, throughout the year, whilst the larger ones remain almost tenantless.

"Nearly at the north-east corner of the city is the castle (El Kalaat), seated on a high mount of a circular figure, and encompassed by a broad deep fosse half a mile in circumference. It is approached by an inclined bridge of seven arches, and entered by a double gate. The walls are flanked with towers at intervals. The interior space is covered with ruins. In one of the sub-

terraneous chambers, no doubt the ancient armoury of the citadel, we found several thousand small arrows, tied up in bundles. They are about thirty inches long, and apparently were dipped in poison. We likewise observed helmets and pieces of armour. Burckhardt says that coats of mail are not uncommon in some parts of Arabia. The late Wahaby chief, Ibn Saoud, constantly wore one under his shirt. Such coats are of antique workmanship, and belonged probably to the European knights of the Crusades. The panoramic view of the citadel, embracing the town and faubourgs, is very fine; but that towards the desert extremely dreary. The air of Aleppo is keen, but deemed very wholesome; epidemic diseases are extremely rare.

"The total population of Aleppo does not exceed 70,000 souls. The inhabitants are represented of a mild and peaceful character, except when excited by religious disputes. The European dress is sometimes seen in the streets of Aleppo, but it is confined to the men. The women all wear the Syrian costume, with some slight difference in the shape of the turban; the plaits of which are stiff, being sewn firmly together, and covered with a rich profusion of pearls and other ornaments, more or less rich, according to the rank and station of the wearer.

"The language spoken here by the natives is the vulgar Arabic, though their pronunciation of it is marked by some local peculiarities. Burckhardt, in preparing himself for his mission into the interior of Africa, studied here. The language commonly used by the Europeans or Franks, is the Italian.

"The 'gardens' of Aleppo, situated to the south-east of the city, however beautiful they may appear to the eyes of the natives, are not in reality what is conveyed by that word to the European ear. They consist merely of slips of cultivated soil lying on the banks of a small rivulet, to which they owe all their fertility, and inclosed by hedges or low stone walls. These inclosures are planted with fruit-trees, promiscuously, with some vegetables growing between them, but seldom flowers. They are pleasant places of retreat during the heat of the day, or at night to listen to the nightingale's (bulbul) plaintive song; but I felt much disappointed at their actual appearance, and the absence of all taste in their arrangement. On some rising grounds, to the east and south-east of the town, where the soil is remarkably strong and arid, is a rather extensive plantation of pistachio-trees. The fistuk, or pistachio, delights in a dry soil. Formerly this country was famous for the growth of this tree, but they have greatly declined of late years. To the west and south-west of the town, the slopes of the hills which border both sides of the river are laid out into vineyards, olive plantations, and fig gardens. These several places are the only agreeable spots in the immediate neighbourhood of Aleppo. On every side arid plains and barren mountains meet the eye. Even the cemeteries that here encompass the city all around, are without the usual embellishments of cypress-groves, and other funereal trees, so common to the Eastern cities; and as it is never allowed to displace a Mussulman's bones, however long he may have been interred, the number of grave-stones has increased prodigiously, and much valuable land is sacrificed in consequence."

HELEPH, a town on the borders of Naphtali. (Josh. 19. 33.)

HELIOPOLIS. See ON.

HELKATH, a city of the tribe of Asher, assigned to the Levites of the family of Gershom. (Josh. 19. 25.)

HELKATH-HAZZURIM, "the Field of Strong Men," the name of a spot near the city of Gibeon, so called from the combat between twelve men of Ishbo-sheth's army, and twelve chosen from the army of David. (2Sam. 2. 16.)

HELL. Four distinct words in the Hebrew and Greek Scriptures are indifferently rendered in our common version "hell," Sheol, Hades, Tartaros, and Gehenna. The two first signify, like the Hindoo Patalon, or Patala, the Egyptian Amenti, and the Latin Pluto, Orcus, and Infernus, the world of departed souls in general; without any distinction, in ordinary cases, between the good and the bad, the happy or the miserable. But the two last terms are more specific in their character, and strictly signify (as our English word Hell does now in the language of theology) the place of Divine punishment after death. As all religions have supposed a state of existence after this life, so all have their hell, or place of torment, in which the wicked are to be punished. Ancient and modern heathens, Jews and Mohammedans, we find, believe in a future state of retribution; it is not, therefore, a sentiment peculiar to Christianity. Neither sheol nor hades usually denote hell in the strict sense of the word, but the regions of the dead in general, including both Paradise and Gehenna, the world of bliss and the world of woe. To denote the latter, the New Testament writers make use of the Greek word Gehenna, which is compounded of two Hebrew words, signifying "the valley of Hinnom," a place near Jerusalem, also called Tophet. (2Kings 23. 10.) (See HINNOM, VALLEY OF.) This place coming at length to be considered as an emblem of hell, or the place of torment, reserved for the punishment of the wicked in a future state, the name Tophet was gradually used in this sense, and at length came to be confined to it. In this sense, also, the word Gehenna, a synonymous term, is always to be understood in the New Testament, where it occurs twelve times; chiefly in addressing the Jews, to whom the analogical sense was easily intelligible. (Matt. 5. 22, 29; Mark 9. 43; Luke 12. 5.)

Of the nature of this punishment we may form some idea from the expressions made use of in Scripture. It is called a place of torment, (Luke 16, 23;) the bottomless pit, (Rev. 20. 3-6;) a prison, (1Peter 3. 19;) darkness, (Matt. 8. 12;) fire, (Matt. 13. 42, 50;) the worm that never dies, (Mark 9. 44, 48;) the second death, (Rev. 21. 8;) the wrath of God. (Rom. 2. 5.)

According to several passages, it seems there will be different degrees of punishment in hell. (Matt. 12. 32; Luke 12. 47; Rom. 2. 12; Heb. 10. 28, 29.) As to its duration, it has been alleged it cannot be eternal, because there is no proportion between temporary crimes and eternal punishments; that the word everlasting is not to be taken in its utmost extent, and that it signifies no more than a long time, or a time whose precise boundary is unknown. But in answer to this, it is observed, that the same word is used, and that sometimes in the very same place, to express the duration of the happiness of the righteous, and the duration of the misery of the wicked; and that there is no reason to believe that the inspired writers would employ the same word to express two ideas not standing in the same connexion. See ETERNAL PUNISHMENT.

HELLENISTS, Ἑλληνισται. (Acts 6. 1.) This is a term occurring in the Greek text of the New Testament, and which, in our version, is rendered "Grecians." The persons spoken of were Greek or Grecian Jews, and they are thus distinguished from the Jews called

Hebrews; that is, such who spoke the Hebrew tongue of that time, which was a kind of Chaldaico-Syriac.

The Hellenists, or Grecian Jews, were those who lived in Egypt, and other parts, where the Greek tongue prevailed. These Hellenists first settled in Egypt about six hundred years before Christ. Their number was increased by the colonies of Jews planted there by Alexander the Great, B.C. 336, and still later by Ptolemy Lagus. Under the reign of Augustus, they amounted to nearly a million. The mixture of the Jewish and Egyptian national characters, and the influence of the Greek language and philosophy, which were adopted by these Jews, laid the foundation of a new epoch of Greco-Jewish literature, which, from its prevailing character, received the name of the Hellenistic. In it, the systems of Pythagoras and Plato were strangely combined with those Oriental phantasies which had been reduced to a system in Egypt, and with which the mystical doctrines of the Gnostics were imbued. The most noted of the Jewish Hellenistic philosophers was Philo of Alexandria, and to the learned labours of the Alexandrian Jews we are indebted for the Greek translation of the Old Testament, called the Septuagint. The Hellenists, (Acts 6. 1; 19. 17,) are properly distinguished from the Hellenes, or Greeks, mentioned in John 12. 20, who were Greeks by birth and nation, and yet proselytes to the Jewish religion.

In modern times, the term Hellenists was given to those writers who maintained the classical purity of the New Testament Greek; their opponents were called Hebraists.

HELM, *πηδαλιον*, the rudder of a ship. (James 3. 4.)

HELMET. See ARMS, ARMOUR.

HELP-MEET, *עֵזֶר* *izer*, (Gen. 2. 18, 20,) a helper.

In illustration of the term "help-meet," Roberts observes, "This is the polite way of speaking of a wife in the East, though it must be confessed that they associate with this term too much the idea of a servant. Does an aged person advise a young friend to get married, he will not say, 'Seek for a wife,' but 'Try to procure a thunive, a help-meet.' A man who repines at his single state says, 'I have not any female help in my house.' A widower says, 'Ah! my children, I have now no female help.' A man wishing to say something to his wife, will address her as follows: 'My help-meet, hear what I am going to say.' It is worthy of observation that the margin has for *נָגַד* *nagad*, 'as before him,' and this gives a proper view of her condition, for she literally has to stand before her husband to serve him on all occasions, and especially when he takes his food; she being then his servant. Say to a woman, 'Leave thy husband;' she will reply, 'No, no; I will stand before him.'"

HEMAN, a prophet, or seer, of the tribe of Levi, who was constituted by David one of the chiefs of the sacred singers. (Psalm 88. 1.) Asaph, Heman, and Jeduthun, are termed prophets, (2Chron. 29. 30; 35. 15,) which appellation is supposed to refer rather to their genius as sacred poets and musicians, than to their possessing the spirit of prophecy.

HEMLOCK, *רֹשֶׁת* *rash*, *רֹשֶׁת* *rosh*. (Deut. 29. 18; 32. 32; Hosea 10. 4; Amos 6. 12.) These words denote some poisonous plant which grows in the field, and bears grapes or berries. In the first two passages our translators have rendered the word "gall," in the two latter instances "hemlock." See GALL.

Hemlock (*Conium maculatum*) is a common umbelli-

ferous plant, growing five or six feet high, remarkable for the dark shining colour of its lower leaves, its spotted stem, and the peculiar and disagreeable odour that it emits. In warm climates, as Spain or Palestine, the leaves and seeds of the plant are found to contain a virulent poison, but in this country it is less powerful.

HEN, *opvis*. (Matt. 23. 37; Luke 13. 34.)

"It does not appear," says Michaëlis, "that the Israelites were accustomed to the breeding of poultry; for in the history of the patriarchs, where so much is said on rural economy, not a word do we find concerning poultry, not even in the laws relating to offerings. Nay, great as is the number of other animals mentioned in it, the Hebrew Bible does not so much as furnish a name for them; unless, perhaps, in a book written about the commencement of the Babylonian captivity, and even then, through the mistakes of transcribers, it is rendered almost undiscoverable. I entertain a suspicion, of which, however, I cannot here enter fully into the grounds, that in Jeremiah 17. 11 we should read and translate*, 'the hen hatches and clucks with the chickens of eggs not her own.' Sometimes the hen steals the eggs of a bird of a different species, hatches them, and clucks with the chickens as if they were her own; but if they are not of the gallinaceous kind, but ducks or such like, they soon forsake their supposititious mother. To a hen of this thievish cast, the miser who accumulates wealth by unjust means may be compared. His riches take wings and flee away. This explanation, however, is not incontrovertible, and if here the prophet had not our domestic poultry in view, in no passage of the Old Testament is mention made of them, nor do we find them among the Jews until after their subjection by the Romans."

In the passage, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not," Our Saviour employs a beautiful metaphor. When the hen sees a bird of prey coming, she makes a noise to assemble her chickens, that she may cover them with her wings from the danger. The Roman eagle was about to fall upon the Jewish state; Our Lord expresses a desire to guard them from threatened calamities; they disregarded his invitations and warnings, and fell a prey to their adversaries.

Roberts says, "In the East, hawks, kites, and other birds of prey, are continually on the wing; hence it is difficult to rear chickens, because at every moment they are in danger of being pounced on and carried off. Hence the eye of the mother is continually looking up to watch the foes, and no sooner does she see them skimming along, than she gives a scream, and the brood, for protection, run under her wings."

HENA, *הֶנָּה* *Sept. Ava*, (2Kings 18. 34; Isai. 37. 13,) the name of a town in Mesopotamia, perhaps, according to the Arabian geographers, Anah, a town situated on an island of the Euphrates; it was one of the places which Sennacherib boasted of overthrowing.

HERALD, *כֹּרֵז* *karoz*. (Dan. 3. 4.) The laws and edicts of kings, in ancient days, were proclaimed publicly by criers, (Jerem. 34. 8, 9,) a class of persons who occur in the Book of Daniel under the term

* Our version gives, "As the partridge sitteth on eggs, and hatcheth them not," (the margin reads, "gathereth young which she hath not brought forth,") "so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

"kuroz." These made known the edicts in distant provinces, towns, and cities. The message thus to be communicated in any town or city was publicly announced, when the messenger had arrived, in the gate of the city, or in some other public place. At Jerusalem it was announced in the Temple, where there were always a great many persons present. It was for the same reason, on account of the concourse of people there assembled, that the prophets were accustomed to utter their prophecies in the Temple, which were the edicts of God, the Supreme King. Jahn.

HERBS, **דְּרָקִים** *yerek*. (Deut. 11. 10.) In this passage the word refers to vegetables of every description, raised in what we term the kitchen garden. In Genesis 1. 30, it refers to all green herbs; and in Exodus 10. 15, to verdure or foliage generally. The various kinds of herbs most common in Palestine and the adjacent countries, will be treated of under the head of Natural History of the Holy Land.

HERBS, BITTER. See **BITTER HERBS**.

HERD. See **CATTLE**.

HERDMAN, **רֹעֶה** *notid*. (Amos 1. 1.) Besides its ordinary meaning, this word among the Hebrews also denoted a possessor of cattle. The occupation was considered honourable among the Hebrews; we have many instances recorded in the Scriptures where persons were taken from such pursuits to occupy the highest stations. The prophet Amos designates himself a herdman, and a gatherer of sycamore fruit. (ch. 7. 14.) See **CATTLE**.

In illustration of Genesis 13. 7, "And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle," Roberts observes, "How often have I been reminded of the strife of the herdmen of the Scriptures, by seeing, on a distant plain, a number of shepherds or husbandmen struggling together, respecting some of the same causes which produced strife in the patriarchal age. The fields are not, as in England, inclosed by fences; there is simply a ridge, which divides one from another. Hence the cattle belonging to one person find no difficulty in straggling into the field of another, and the shepherds themselves have so little principle, that they gladly take advantage of it. Nothing is more common than for a man, when the sun has gone down, thus to injure his neighbour. The time when most disputes take place, is when the paddy, or rice, has been newly cut, as the grass left among the stubble is then long and green. The herdmen at that time become very tenacious, and wo to the ox, if within reach of stick or stone, until he shall get into his own field. Then the men of the other party start up, on seeing their cattle beaten, and begin to swear, and declare how often the others have done the same thing. They now approach each other, vociferating the most opprobrious epithets: the hands swiftly move about in every direction: one pretends to take up a stone, or spits on the ground in token of contempt; and then comes the contest. The long hair is soon dishevelled, and the weaker fall beneath their antagonists. Then begins the beating, biting, and scratching, till, in their cruel rage, they have nearly destroyed some of the party. The next business is with the magistrate: all are clamorous for justice; and great must be his patience, and great his discernment, to find out the truth.

"Another common cause of strife is that which took place between the herdmen of Gerar and those of Isaac. Water is at all times very precious in the East, but especially in the dry season, as the tanks are then nearly exhausted, and what remains is scarcely fit for use. At

that time recourse must be had to the wells, which are often made at the expense and labour of five, ten, or twenty people. Here, then, is the cause of contention. One man has numerous herds: he gets there first, and almost exhausts the well; the others come, and seeing what is done, begin the affray. But the most common cause of quarrel is, when the owners of the well have to irrigate their lands from the same source. To prevent these contests, they have generally each an appointed time for watering their lands; or it may be, that those who get there first shall have the privilege; but where there is so little integrity, it is no wonder there should be so much strife."

Parsons, in his *Travels from Aleppo to Bagdad*, (1808,) describes the movement of an Arab horde, which affords a tolerably correct picture of the habits of patriarchal times in reference to herdmen and cattle. "It was entertaining enough to see the horde of Arabs decamp, as nothing could be more regular. First went the sheep and goatherds, each with their flocks in divisions, according as the chief of each family directed; then followed the camels and asses, loaded with the tents, furniture, and kitchen utensils; these were followed by the old men, women, boys, and girls, on foot. The children that cannot walk are carried on the backs of the young women, or the boys and girls; and the smallest of the lambs and kids are carried under the arms of the children. To each tent belong many dogs, among which are some greyhounds; some tents have from ten to fourteen dogs, and from twenty to thirty men, women, and children belonging to it. The procession is closed by the chief of the tribe, whom they call emir and father, mounted on the very best horse, and surrounded by the heads of each family, all on horses, with many servants on foot. Between each family is a division or space of one hundred yards, or more, when they migrate; and such great regularity is observed, that neither camels, asses, sheep, nor dogs mix, but each keeps to the division to which it belongs, without the least trouble. They had been here eight days, and were going four hours' journey to the north-west, to another spring of water. This tribe consisted of about eight hundred and fifty men, women, and children. Their flocks of sheep and goats were about five thousand, besides a great number of camels, horses, and asses. Horses and greyhounds they breed and train up for sale; they neither kill nor sell their ewe lambs. At set times a chapter in the Koran is read by the chief of each family, either in or near each tent, the whole family being gathered round, and very attentive."

A French traveller also remarks, "Their wandering life, without ambition, brings to the mind of the traveller that of the ancient patriarchs. Nothing is more interesting than their manner of changing their abode. Numerous flocks, which precede the caravan, express, by their bleating, their joy at returning to their old pastures. In this manner the Arabs journey, and find their homes, their hearths, and their country, in every place."

HERES, the name of a mount near Aijalon. (Judges 1. 35.)

HERESY, a term derived from *αἵρεσις*, which, in its primary signification, implies a choice, whether of good or of evil, and seems to have been principally applied to what we might call moral choice, or the adoption of one opinion in preference to another. Philosophy was, in Greece, the great object which divided the opinions and judgments of men; and hence the term heresy, being most frequently applied to the adoption of

this or that particular dogma, came by an easy transition to signify the sect or school in which that dogma was maintained. Thus, though the heresy of the Academy, or of Epicurus, would sound strange to our ears, and though the expression was not common with the early Greek writers, yet, in later times, it became familiar; and we find Cicero speaking of the heresy to which Cato belonged, when he described him as a perfect Stoic. The Hellenistic Jews made use of the same term to express the leading sects which divided their countrymen. Thus Josephus speaks of the three heresies of the Pharisees, Sadducees, and Essenes; and, since he was himself a Pharisee, he could only have used the term as equivalent to sect or party. St. Luke also, in the Acts of the Apostles, (5. 17; 15. 5,) speaks of the heresy of the Pharisees and Sadducees; and we learn also, (ch. 24. 5, 14,) that the belief of the Christians was called by the Jews the heresy of the Nazarenes*. With this opprobrious addition, the term was undoubtedly used as one of insult and contempt; and the Jews were more likely than the Greeks to speak reproachfully of those who differed from them, particularly in matters of religion. The three Jewish sects above mentioned were of long standing, and none of them were considered to be at variance with the national creed; but the Christians differed from all of them, and in every sense of the word, whether ancient or modern; they formed a distinct heresy.

The Apostles would probably use the term with a mixture of Jewish and Gentile feelings; but there was one obvious reason why they should employ it in a new sense, and why at length it should acquire a significance invariably expressive of reproach. The Jews, as we have seen, allowed of three, or perhaps more, heresies among their countrymen. In Greece, opinions were much more divided; and twelve different sects have been enumerated, which, by divisions and subdivisions, might be multiplied into many more. The shades of difference between these diverging sects were often extremely small; and there were many bonds of union, which kept them together as members of the same family, or links of the same chain; in addition to which, we must remember, that these differences were not always connected with religion. Persons might dispute concerning the *summum bonum*, and yet they might worship, or at least profess to worship, the same God. But the doctrine of the Gospel was distinct, uncompromising, and of such a nature that a person must believe the whole of it, and to the very letter, or he could not be admitted to be a Christian. "There is one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism." (Eph. 4. 4, 5.) Which words, if rightly understood, evidently mean that the faith of the Gospel is one and undivided. Hence arose the distinction between orthodox and heterodox. He who believed the Gospel as the Apostles preached it, was orthodox; he who did not so believe it, was heterodox. He embraced an opinion—whether his own or that of another is of little importance, but he made it his own choice, and in the strict sense of the term he was a heretic. It was no longer necessary to qualify the term by the addition of the sect or party which he had chosen; he was not a true Christian, and therefore he was a heretic. It was in this sense that the term was applied by the early Fathers. If a man admitted a part, or even the whole of Christianity, and added to it something of his own, or if he rejected the whole of it, he was equally designated a heretic. By degrees the term came to be restricted to those who professed Christianity, but professed it erroneously; and in

* Our translators, in all but the last of these instances, employ the term "sect."

later times, the doctrine of the Trinity, as defined by the Council of Nice, was almost the only test which decided the orthodoxy or heresy of a Christian. Differences upon minor points were then described by the milder term of schism; and the distinction seems to have been made, that unity of faith might be maintained, though schism existed; but if the unity of faith was violated, then such person was a heretic: a distinction which appears hardly to have been observed in the Apostolic age.

HERMAS, a disciple mentioned in Romans 16. 14. He is thought by some to have been the same as Hermas, whose alleged works are still extant; but this rests on doubtful authority.

"A book entitled *The Shepherd*, (Ὁ Ποιμην,) ascribed to Hermas, who is mentioned by St. Paul in his Epistle to the Romans, became generally known about the middle of the second century. It was received by many as the genuine production of the Apostolical Hermas, and was publicly read in the Oriental churches. By Origen, Eusebius, and Jerome, it was regarded as spurious, or at least of doubtful authenticity. Some suppose it to have been the work of a certain Hermas, brother of Pius I., bishop of Rome; and to have been written by him about the year 140.—It is a moral fiction, well meant, but weakly conceived. An angel, in the form of a shepherd, is represented as appearing to the author, and instructing him in various points of Christian duty, by visions and similitudes. A great part of the book consists of an imitation or accommodation of the Apocalypse. It contains some erroneous and strange doctrines; such as, that every man is attended by a good and a bad angel, the former of whom entices him to holiness and virtue, and the latter tempts him to sin; and that marriage is not dissolved by adultery and divorce. It is uncertain whether the writer of this treatise intended to impose upon the Church by these pretended revelations, with a view to establish his peculiar opinions, or was himself deceived by the influence of an overheated imagination. Perhaps we may not be wrong in supposing that the author ought not to lie under either of these imputations, but that the work was professedly published as a fiction or allegory, designed for the conveyance of supposed truth; resembling, in this respect, the *Pilgrim's Progress*, which has been written, with happier effect, in later times." Riddle's *Manual of Christian Antiquities*.

HERMOGENES; one who at first was the companion of St. Paul, but who, it appears, afterwards deserted him. (2Tim. 1. 15.)

HERMON, a mountain, or rather one of a chain of mountains which bounded the kingdom of Bashan on the east of the Jordan, celebrated for its height, and for its summit being, like Lebanon, covered with snow. Moses informs us that Hermon was called Sirion by the Sidonians, and Shenir by the Amorites. (Deut. 3. 9.) Mount Hermon is placed in the Scriptures as the northern boundary of the Promised Land beyond the Jordan. It belonged to Og, king of Bashan, and the Hivites dwelt "from Baal-Hermon unto the entering in of Hamath." (Judges 3. 3.) There was another mountain of the same name not far from Mount Tabor, and west of the Jordan. It forms part of a range of hills which extend for several miles from east to west. This range is of no considerable elevation, but it requires notice, as it is commonly regarded as the "Mount Hermon" mentioned by the Psalmist: "The north and the south, thou hast created them; Tabor and Hermon shall rejoice in thy name. As the dew of Hermon, and as

the dew that descended upon the mountains of Zion." (Psalm 42. 6; 89. 12; 133. 3.) It is called the Little Hermon, to distinguish it from that snow-capped range of Anti-Lebanon, to which the name of Hermon has also been applied. Bishop Pococke thinks it probable that Hermon was the name of the highest summit, and

that a lower part had the name of Sion. This obviates the geographical difficulty which some interpreters have imagined to exist in Psalm 133. 3, where Mount Sion is mentioned in connexion with Hermon, and is generally understood to be Mount Sion in Jerusalem, which was more than thirty miles distant.



Little Mount Hermon.

HEROD, surnamed **THE GREAT**, who became king of the Jews, was the second son of Antipater, the Idumæan, and was born B.C. 71. Antipater took part in the civil wars of Hyrcanus II. and his brother and nephew Aristobulus and Antigonus, and becoming in effect master of the country, made his son Herod governor of Galilee, where, though young, he distinguished himself by subduing numerous bands of robbers. A few years after, Herod took part in the civil war which followed the death of Julius Cæsar, and gaining the favour of the victorious party, he and his brother Phasael were appointed tetrarchs of Judæa. Aristobulus had been put to death by the Romans, but his son Antigonus being supported by the people, dethroned Hyrcanus, slew Antipater and Phasael, and drove Herod into exile. Herod repaired to Rome, where the kingdom of Judæa was bestowed upon him; he returned, subdued the country by force, put to death Antigonus, and to reconcile the Jews to his sway, married Mariamne, the granddaughter of Hyrcanus. He, however, for a while refused to bestow the high-priesthood upon her young brother Aristobulus, and when at length he did so, finding that the youth was regarded as the rightful sovereign, he contrived to have him drowned, as if by accident, while bathing. The mother of the young prince appealed for justice to Antony, who summoned Herod before him at Laodicea; Herod expecting punishment, committed his wife Mariamne to the care of his uncle Joseph, with strict orders to put her to death in case he should be condemned. Joseph imprudently revealed the matter, and when Herod returned, for his bribes had prevailed with Antony to declare him innocent, his wife overwhelmed him with reproaches for his barbarity. Fired with rage and jealousy, he had Joseph put to death; but becoming convinced of her innocence, he, after a while, sought a reconciliation with Mariamne.

In the war between Antony and Octavius, Herod raised forces for the former, and, on his defeat, repaired to Rhodes to meet Octavius, to whom he made his submission, which was favourably received. He returned to Judæa, but he had, before he departed, given an order

for the death of Mariamne in case of his ill success, and this, as on the former occasion, had been betrayed to her. She, therefore, no longer attempted to conceal her abhorrence of him, but vehemently reproached him with the murder of almost every member of her family; and the passion which this excited in him was augmented by the machinations of Cypros and Salome, his mother and sister, who, stung by the reproaches of Mariamne concerning the meanness of their birth, determined to effect her ruin. Upon the occasion of a violent quarrel between the queen and Herod, a slave was suborned to accuse her of having endeavoured to induce him to poison her husband, and on this groundless charge Mariamne was put to death upon the scaffold. (B.C. 28.)

The death of Mariamne occasioned the most vehement remorse to Herod; he lost his reason, and his dissolution being hourly expected, Alexandra, the mother of his murdered wife, attempted to gain possession of the fortifications of Jerusalem and the Temple, but her designs were detected, and she was put to death. Herod finally recovered; and the sufferings which he had endured served only to increase the natural cruelty and ferocity of his temper. He became more tyrannical than ever, and, on the slightest suspicions, would order his best friends to be executed.

As the ancient royal family was now extinct, Herod ventured openly to introduce innovations upon the Jewish customs. He built a theatre and an amphitheatre at Jerusalem, and in the year 22 B.C. he instituted games, which were celebrated every fifth year with great magnificence in honour of Octavianus. These games, especially the combats between men and wild beasts, caused much dissatisfaction among the Jews. They also viewed with peculiar displeasure the military trophies which were suspended in the theatre, as they took them for idolatrous images; but when Herod, in their presence, removed the armour, and they saw nothing beneath but plain pieces of wood, their disgust for once was turned into laughter; but yet it was by no means entirely overcome. On the contrary, ten Jews, among whom was one blind man, formed a conspiracy,

and assembled with daggers concealed under their garments, for the purpose of assassinating Herod when he entered the theatre. But their design was discovered, and Herod put the conspirators to death with the most cruel tortures. The person who had informed against them was torn in pieces, on the first opportunity, by some who had waited for that purpose; and Herod then put these offenders to the rack, and executed them and their families.

Herod expended vast sums in fortifying and improving Cæsarea and other cities of his dominions, and did everything in his power to extend the commerce of his subjects; but his efforts were little appreciated by them, as their national feelings were everywhere outraged by his affectation of foreign customs, and his encouragement of Grecian idolatry. To acquire popularity among the Jews, and to exhibit an attachment to their religion, he undertook the vast enterprise of rebuilding the Temple of Jerusalem, which he finished in a noble style. Two years were spent in collecting materials; and then the old Temple was taken down by degrees as fast as its parts could be replaced by the new buildings. The main body of the edifice was completed in nine years and a half, but the whole was not finished till long after the death of Herod. The year after the commencement of the building of the Temple, (B.C. 13,) Herod went to Rome, where two of his sons by Mariamne were receiving their education. He was treated with great favour by Augustus, and, on his return, brought the youths back with him to Jerusalem. He then married the eldest, Alexander, to Glaphyra, a daughter of Archelaus, king of Cappadocia; and his youngest son, Aristobulus, he gave in marriage to Berenice, the daughter of his sister Salome. These young men, after a while, were accused of conspiring against their father's person and government, and were tried, convicted, and executed. (B.C. 5.) Antipater, his eldest son, by another wife, was the chief accuser of his brothers, but was himself soon after convicted of attempting to poison his father, who, however, only confined him till the case could be submitted to the Roman emperor.

In the thirty-third year of the reign of Herod, Our Saviour was born. This event was followed, according to the Gospel of St. Matthew, by the massacre of the children at Bethlehem; which, however, excited but little attention among the other and far greater cruelties of Herod, especially as Bethlehem was a small village, with but few inhabitants. Consequently Josephus passes over this circumstance in silence.

Herod, at the same time, sent to Augustus a letter from Acme, a servant of the Empress Julia, in which he attempted to fix on Salome, the sister of Herod, the guilt of being engaged in a plot against the life of her brother. At this period Herod was taken sick, and as he was then sixty-nine years old, he made his will, in which he appointed his youngest son Antipas his successor, for he had become suspicious of his two elder sons, Archelaus and Philip, in consequence of the slanders of Antipater. As the disease of Herod grew more violent, and the probability of his recovery diminished, the Jews began to take courage; and Judas, the son of Sariph, and Matthias, the son of Margaloth, two celebrated teachers, instigated their disciples to tear down the golden eagle which Herod had placed over the eastern gate of the Temple. The two teachers were seized, with forty of their most zealous disciples; some of whom were committed to the flames, and others executed in different ways by the orders of Herod. Herod likewise deprived Matthias of the high-priesthood, on account of the part which he had taken in this transaction, and raised to that office Joazar, the brother of Matthias's wife.

The disease of Herod was a fever, and he was subject to frequent convulsions, yet still he had a voracious appetite for food. The warm-baths of Calirrhoe, which had been recommended to him by his physicians, were ineffectual; and an oil-bath, which was then ordered, threw him into a fainting fit, and had nearly proved fatal. He now gave up all hopes of recovery, and after having distributed presents among his attendants and soldiers, he returned from Calirrhoe to Jericho. The agonies of his disorder, the reproaches of his conscience, and the disturbances in his family, made him more cruel than ever. He knew that the Jews could have no reason to lament his death, and he therefore called around him the principal men of the nation, and charged his sister Salome and her husband Alexas to confine them in the hippodrome, and to massacre them all as soon as he had breathed his last, that there might be some cause of mourning at his death.

At this time letters were received from Augustus, informing Herod of the execution of Acme, and giving him full power to proceed against his son Antipater. On this intelligence, Herod appeared to revive; but he soon after made an attempt to commit suicide. Though he was withheld from the execution of his purpose, the customary cry was raised throughout the palace as if he were really dead. When Antipater heard these lamentations, he attempted to bribe his guard, by a large sum of money, to permit him to escape from prison; but he was so universally hated, that the guards made his offers known, and Herod ordered him to immediate execution.

Herod then made a new will, by which he appointed Archelaus his successor in the kingdom, Herod Antipas, tetrarch of Perea, and Philip, tetrarch of Batanea, Gallaonitis, Trachonitis, and Paneas. To his sister Salome he gave Jamnia, Azotus, and Phasaelis, together with five hundred thousand silver coins. To all his other relatives he gave legacies of money and revenues. He bequeathed to Augustus ten millions of silver coins, probably Roman denarii, a great quantity of gold and silver plate, and the most valuable part of his wardrobe; and to the Empress Julia and some others, five millions of silver coins. He died a short time before the Pass-over on the fifth day after the execution of Antipater, in the thirty-fourth year after the expulsion of Antigonus, the thirty-seventh after his appointment to the throne, and the seventieth of his age, in reality one year after the birth of Our blessed Lord, but three years before it, according to the received erroneous chronology. Before the public annunciation of the king's death, Salome, undoubtedly through fear of the vengeance of the people, dismissed all the nobles from the hippodrome, as if by the orders of Herod. The corpse of Herod, under an escort of his life-guard, which was composed of Thracians, Germans, and Gauls, was carried with great pomp to a citadel which he had erected, called Herodium, about eight stadia from Jericho, and there buried.

HEROD AGRIPPA. See AGRIPPA.

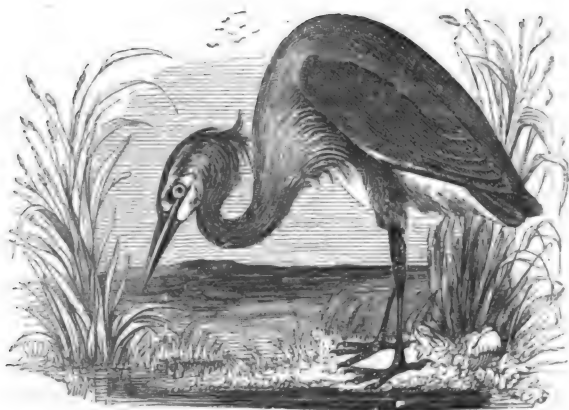
HEROD ANTIPAS. See ANTIPAS.

HERODIANS, the name of a sect among the Jews at the time of Our Saviour, (Matt. 22. 16; Mark 3. 6.) rather a political faction than a religious body, and deriving its name from Herod the Great, king of Judæa, to whose family its members were strongly attached. They were chiefly distinguished from the other Jewish sects, by their concurring in Herod's plan of subjecting himself and his people to the dominion of the Romans; and also by complying with the latter in many of their heathen practices, such as erecting temples with images for idolatrous worship, raising statues and instituting

games in honour of Augustus, which, near akin to idolatry, is supposed to have been a part of the "leaven of Herod," against which Our Lord cautioned his disciples. (Mark 8. 15.) Consequently they were directly opposed to the Pharisees, who, from a misinterpretation of Deuteronomy 17. 15, mentioned that it was not lawful to submit to the Roman emperor or to pay taxes to him. But Herod and his followers understanding the text to exclude only a voluntary choice, and not to a necessary submission where force had overpowered choice, held that, in this case, it was lawful both to submit to the Roman emperor and also to pay taxes to him. Jerome, in his commentary on Matthew, asserts that the Pharisees gave this appellation, by way of ridicule, to Herod's soldiers, who paid tribute to the Romans; agreeably to which the Syrian interpreters render the word, by the domestics of Herod or his courtiers. M. Simon, in his notes on St. Matthew, ch. 22, advances a more probable opinion; the name Herodian, he imagines to have been given to such as adhered to Herod's party and interest, and were for preserving the government in his family, about which were great divisions among the Jews. Hardouin is of opinion, that the Herodians and the Sadducees were the same sect, because the leaven of Herod is also denominated the leaven of the Sadducees.

HERODIAS, the daughter of Aristobulus and Berenice, and grand-daughter of Herod the Great, was first married to her uncle Philip, by whom she had Salome. Philip falling into disgrace, Herodias abandoned him and married his brother, Herod Antipas, tetrarch of Galilee, whom she persuaded to put John the Baptist to death, because he had boldly denounced their incestuous union. (Matt. 14. 3, 6; Mark 6. 17, 19, 22; Luke 3. 19.) Mortified to see her husband tetrarch only, while her brother Agrippa, whom she had known in a state of indigence, was honoured with the title of king, Herodias persuaded Antipas to visit Rome and endeavour to procure from the emperor the royal title. Agrippa, however, sent letters to the emperor, informing him that Antipas had arms in his arsenals for seventy thousand men, and by this means procured his banishment to Lyons. Herodias followed him in the exile she had brought upon him.

HERON, **אָנָפָה** *anaphah*, (Levit. 11. 19; Deut. 14. 18;) Sept. *χαρὰδριος*. The word *anaphah* has been variously understood by commentators and translators. Some have rendered it kite, others, woodcock, parrot, and crane, while Bochart thinks that the mountain falcon is meant. The root of the Hebrew word **אָנָפָה** *anaph*, signifies "to breathe short through the nostrils, to snuff as in anger;" hence it is thought to be sufficiently characteristic of the heron, from the extremely irritable disposition of that bird. The heron is a wading bird allied to the stork family; its nostrils are linear and covered with a thin skin, situated at the base of an indistinct narrow groove, the bill is long and hard, the hind toe low down, and the middle claw toothed on the edge. The bird is remarkably light in proportion to its bulk, seldom weighing more than three pounds and a half, although it is three feet three inches in length, and its expanded wings measure not less than five feet. Its claws are sharp and formidable, but it is cowardly, and even flies at the approach of a sparrow hawk. In fresh water, however, it is a perfect tyrant, and there is scarcely a fish that it will not strike at and wound, though unable to carry it away; but it subsists chiefly on the smaller fry, of which it devours great quantities. Herons live chiefly among pools and marshes, and



The Heron.

commit their depredations in solitude and silence; yet, in making their nests, they are seen like rooks building in company with their own kind. Their nests are formed of sticks, and lined with wool; the female usually lays four large eggs of a pale green colour. As the young are extremely voracious, the parents are continually on the wing, to satisfy their cravings. They usually take the prey by wading into the water, but frequently also catch it while on the wing: but this is only in shallow water, when they dart after the descending fish and pin it to the bottom. The heron is found in most countries; in England it was formerly held in high estimation, its flesh being considered a great delicacy. When falconry was in fashion, the chase of the heron was a favourite amusement.

It appears from the monuments, that the ancient Egyptians used to keep tame herons, probably to assist in fishing. If such was the case at the time of the Exodus, the bird was most likely familiar to the Israelites, and the probability is thereby strengthened, that the heron is really intended in the text.

HESHBON, a city beyond the Jordan, was the capital of Sihon, king of the Amorites, that people having conquered it from the Moabites; the Israelites took it in their progress towards Canaan. (Numb. 21. 25.) It was afterwards included in the tribe of Reuben, and adjudged to the priests. After the captivity of the ten tribes it was repossessed by the Moabites, and hence it is frequently mentioned in the prophecies against Moab, uttered by the prophets Isaiah and Jeremiah. St. Jerome informs us, that it was a considerable city in his time, thirty-five miles east of Jerusalem; it is now a mere collection of ruins, but preserves nearly its original name, *Heshbân*.

Heshbon is celebrated in the Canticles for its fish pools. (7. 4.) Dr. Macmichael and his party went to look for these pools, but they found only one, which was extremely insignificant. This is probably the reservoir mentioned by Burckhardt. Mr. Buckingham says, "The large reservoir to the south of the town, and about half a mile from the foot of the hill on which it stands, is constructed with good masonry, and not unlike the cisterns of Solomon, near Jerusalem, to which it is also nearly equal in size. It must be also observed, that Jerusalem is just perceptible, and Bethlehem more distinctly visible, from the commanding eminence on which Heshbon stands; the view from it extends at least thirty miles in every direction; and to the southward, where the prospect is most extensive, the eye ranges, probably, a distance of sixty miles in a direct line. Numerous ruins attest its ancient splendour."

Mr. Robinson informs us, "The ruins of a considerable town still exist, covering the sides of an insulated hill, but scarcely a single edifice is left entire. The view from

the summit is very extensive, embracing the ruins of many cities, standing at short intervals from each other, the names of some of which bear strong resemblance to those mentioned in Scripture: Myoun, three-quarters of an hour south-east, probably Baal Meon; El Aal, 'the high place' (Eleale?) on a hill, six hours north-east; El Teym, an hour west of Madeba, perhaps the ancient Kerjath Aim."

HETH, the eldest son of Canaan, and father of the Hittites, who dwelt south of the Promised Land, at or near Hebron. (Gen. 15. 20; Exod. 3. 8.)

HETHLON, a place mentioned by Ezekiel 47. 15; 48. 1, as limiting the Land of Promise on the north. It is supposed to have been situated between Tyre and Damascus, but its further identification seems hopeless.

HEWING OF WOOD. This laborious service, among the Hebrews, seems to have been imposed chiefly upon slaves and aliens. The Gibeonites were condemned to it for the supply of the sanctuary by Joshua. (9. 23.) Some of the Rabbins understood, however, that while the Hebrews remained in camp, and before the land was divided, the Gibeonites performed this service for the whole body of the people; but even they admit that afterwards their services were limited to the sanctuary. This service must have been sufficiently laborious at the great festivals, but not generally so, as they probably undertook the duty by turns. They were not reduced to a condition of absolute slavery; but seem to have been rather domestic tributaries than slaves, their tribute being the required personal service. In 1Kings 5. 15, we read that Solomon "had four score thousand hewers in the mountains." The forests of Lebanon only, were sufficient to supply the timber required for building the Temple. Such of these forests as lay nearest the sea, were in the possession of the Phœnicians; among whom timber was in such constant demand, that they had acquired great skill in the felling and transport of it. It was therefore of much importance, that Hiram consented to employ large bodies of men in Lebanon to hew timber, as well as others to bring it down to the sea side, whence it was to be taken along the coast in floats to Joppa. The forests of Lebanon have now in a great measure disappeared, but Akma Dagħ and Jawur Dagħ (the ancient Amanus and Rhodus), in the north of Syria, still furnish an abundance of valuable timber, though vast quantities have been felled of late years by the Egyptian government.

HEZEKIAH, the pious king of Judah, was the son and successor of Ahaz, and reigned twenty-nine years. (2Kings 18. 1, 2.) His reign is distinguished by his efforts to extirpate idolatry and to restore the worship of the true God, also by the overthrow of the Assyrian power in Judæa, and by his own miraculous recovery from sickness. He did not, however, appreciate "the benefit done unto him, for his heart was lifted up," (2Chron. 32. 25,) for which he was reproved by the prophet Isaiah, and the calamities impending over his house and nation pointed out. (2Kings 20. 16-19.) Hezekiah then bowed submissively to the will of God, and acknowledged the Divine goodness towards him, in ordaining peace and truth to continue during the remainder of his reign. He accordingly passed the latter years of his life in tranquillity, and contributed much to the prosperity of his people and kingdom. He left behind him a son named Manasseh, who succeeded him on the throne.

HIDDEKEL, one of the four rivers which watered Paradise. (Gen. 2. 14.) It is generally supposed to be the same as the Tigris. See EDEN.

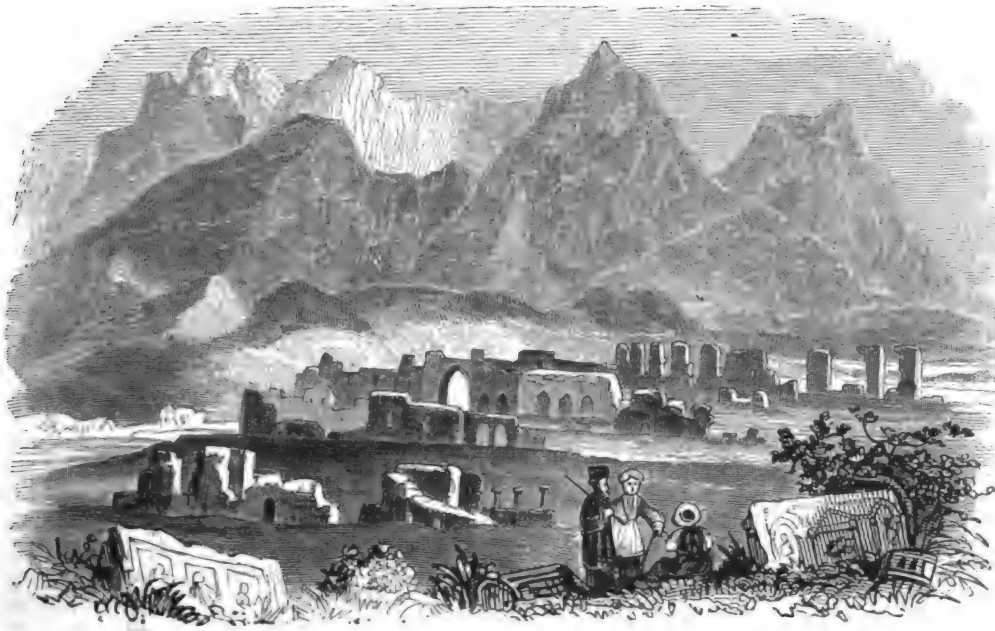
HIDING-PLACE, סִתְרָה *sithar*, "screen, shelter, protection." David says, "Thou art my shelter or hiding-place." (Psalm 32. 7.)

"We see in the case of David," Roberts observes, "and many others, that they had often to conceal themselves in caves, mountains, and desert places, from the pursuit of their enemies. In countries like these, where the police is imperfect, where population is so scattered, and where it is so easy to sustain life, it can be no wonder that offenders and injured men often conceal themselves for months and years from the vigilance of their pursuers. It is an every-day occurrence to hear of men thus hiding themselves. Has a person to account for his conduct, or to appear in a court of justice, he packs up his valuables, and makes a start into the jungle, or to some distant country. Perhaps he prowls about the skirts of a forest, and occasionally visits his family in the night. See him on his way, he walks so softly that the most delicate-eared animal cannot detect him; he looks in every direction; puts his ears near the ground, and listens for any sound; again he proceeds, sometimes crawling, sometimes walking, till he has reached his hiding-place. But the natives themselves are famous for assisting each other to elude the search of their pursuers; and often, as did Jonathan and Ahimaaz, they conceal themselves in the well. Sometimes an offender will run to a man of rank who is at enmity with his foe, and say, 'My lord, you must be my hiding-place against that wicked man, who has committed so many crimes against you.' 'Ah! the good man, he was my hiding-place.'"

HIEL, a man of Bethel, who rebuilt Jericho, notwithstanding the malediction denounced in Joshua 6. 26; the effects of which he felt in his own family, his eldest son dying when the foundations of the walls were laid, and his youngest son when the gates were set up. (1Kings 16. 34.)

HIERAPOLIS, a city of Phrygia, mentioned by St. Paul in the Epistle to the Colossians 4. 13. It stood in the vicinity of Colosse and Laodicea, and was once celebrated for its mineral waters, but though among the most extraordinary natural productions in the world, they now flow disregarded. "Once," says the Rev. Mr. Arundell, "there existed on the self-same spot a life-giving stream; but Epaphras and his successors, who said to the then countless multitudes of Hierapolis, 'Whoever will, may come and take of the water of life freely,' have ages ago been silent in the grave."

The ruins of Hierapolis stand at the foot of a hill, and are about a mile and a half in circumference. There are the remains of several splendid churches of large dimensions, a triumphal arch, a theatre, baths, a range of highly ornamented sarcophagi, and a comparatively modern fortress, but almost every wall has been shattered by earthquakes, and now declines fearfully from the perpendicular. A Turkoman village stands in the midst, and is called Pambouk-kalesi, (the cotton castle,) from the singular chalky appearance of the hills, which resemble cliffs. On approaching the mountain, "the view," says Dr. Chandler, "was so marvellous, that the description of it, to bear a faint resemblance, ought to appear romantic. The vast slope which at a distance we had taken for chalk, was now beheld with wonder, it seeming an immense frozen cascade, the surface wavy, as of water at once fixed, or in its headlong course sud-



Hierapolis

denly petrified. Round about us were many high, bare, stony ridges; and close by our tent, one with a wide basis, and a slender rill of water, clear, soft, and warm, running in a small channel on the top. A woman was washing linen in it, with a child at her back; and beyond were cabins of the Turkomans, standing distinct, much neater than any we had seen, each with poultry feeding, and a fence of reeds in front.

"The hot waters of Hierapolis have produced this extraordinary phenomenon: the cliff is one entire incrustation. They were anciently renowned for this species of transformation. It is related, that they changed so easily, that, being conducted about the vineyards and gardens, the channels became long fences, each a single stone. They produced the ridges by our tent. The road up to the ruins, which appeared as a wide and high causeway, is a petrification, and overlooks many green spots, once vineyards and gardens, separated by partitions of the same material. The surface of the flat above the cliff is rough with stone, and with channels branching out in all directions; a large pool overflowing and feeding the numerous rills, some of which have spread over the slope as they descend, and give to the white stony bed a humid look, resembling salt, or driven snow when melting. This crust, which has no taste or smell, being an alkaline, will ferment with acids; and Picenini relates, that trial of it has been made with spirit of vitriol. The waters, though hot, were used in agriculture."

Pococke says: "The warm waters here are the greatest natural curiosities in Asia: they rise to the south of the theatre in a deep basin, and are very clear. They are only tepid, have the taste of the Pyrmont waters, but are not so strong, and must have in them a great quantity of sulphur. They do not drink them, though I could not perceive either salt or vitriol in the taste of them to make them unwholesome. The springs flow so plentifully, that they make a considerable stream. It is observed by the ancients, that these waters were excellent for dyeing, and that the roots of the trees at this place gave a tincture equal to the scarlet and purple." The company of dyers is mentioned in one of the inscriptions among the ruins.

HIGGAION, הִגָּיוֹן (Psalm 9. 16;) Sept. ὠδή διαψαλματος, "an interlude," which our version

interprets by "meditation." This word is thought by some commentators to refer to a poem or song; thus the Septuagint translates Psalm 92. 3, ("upon the harp with a solemn sound,") μετ' ὠδης ἐν κιθάρᾳ, "with a song on the lyre:" it is the more general opinion, that in both passages *higgaion* signifies some kind of musical instrument.

HIGH PLACES, בָּמוֹת *bamoth*. Frequent mention is made in the Old Testament of places of worship, called "high places," which appear to have been in use among the Jews both before and after the building of the Temple. The Hebrews here made oblations to idols, and also to the true God himself, before the idea obtained that unity of place for the Divine worship was indispensable; the Jewish historians therefore describe this for the most part as unlawful worship. In many passages of Scripture it is recorded of the Israelites, (who in this respect imitated the heathen,) that they secretly did the things which were not right, that they set up images and groves in every high hill and under every green tree, and there burnt incense in all the high places, and wrought wickedness to provoke the Lord, as did the heathen. (2Kings 17. 9-13.) On this account, therefore, God expressly commanded the Israelites utterly to destroy all the places wherein the nations of Canaan, whose land they should possess, served their gods upon the high mountains and upon the hills; and to pay their devotions and bring their oblations to that place only which God should choose. (Deut. 12. 2-15.) To prevent every approach to the idolatrous customs of the heathen, they were forbidden to plant any trees near the altar of the Lord. (Deut. 16. 21.)

High places seem to have been tolerated under the Judges; for Gideon built an altar and offered a sacrifice to God upon the top of a rock. (Judges 6. 25, 26.) Samuel offered sacrifices in several places where the ark was not present, (1Sam. 9. 12; 19. 25;) and the tabernacle itself was removed to the high place that was at Gibeon. (1Chron. 16. 39; 21. 29.) Thus, before the Temple was built, high places were not absolutely contrary to the law, provided God alone was there adored, and not idols; but after a place was fixed upon for His public worship, it was entirely unlawful to offer sacrifices elsewhere. And it was for their disobedience to this command, and for not destroying the high places of

the heathen, that the Hebrews were reproached with so much zeal by the prophets.

The destroying of the high places is a commendation given to only a few princes in Scripture; for many, though zealous for the observance of the Law, had not courage to prevent the people from thus sacrificing, and others encouraged them so to do by their own example. Thus, Jeroboam and his successors in the kingdom of Israel, had peculiar priests whom they termed "prophets of the groves," (1Kings 18. 19;) and no sooner had Rehoboam, the son of Solomon, after the revolt of the ten tribes from him, strengthened himself in his kingdom, but we read that Judah did evil in the sight of the Lord, and built them high places and images, and groves on every high hill, and under every green tree. (1Kings 14. 22,23.) Of Asa and Jehoshaphat, it is recorded that they took away the high places and groves, (2Chron. 14. 3; 15. 16; 17. 6;) but Jehoshaphat's son and successor, Jehoram, is said to have made high places in the mountains of Judah. (2Chron. 21. 11.) And though Joash, one of his sons, set out well, yet in the latter part of his life he was perverted by his idolatrous courtiers, who served groves and idols, to whom it appears that he gave a permission for that purpose; for we are told that he hearkened to them, and then they left the house of God. (2Chron. 24. 17,18.) Nor was the reign of Amaziah, the son of Joash, any better, for still the people sacrificed and burnt incense on the high places. (2Kings 14. 4;) and though Uzziah, his son, is said to have done that which was right in the sight of God, yet this exception appears against him, that the high places were not removed, but the people still sacrificed there. (2Kings 15. 3,4.) The same observation is made of Jotham and Ahaz. (2Chron. 28. 4.) Hezekiah, the successor of Ahaz, removed the high places, and broke the images and cut down the groves, (2Kings 18. 4,) which his son Manasseh again built up. (2Kings 21. 2.) At length Josiah, a prince very zealous for the true religion, utterly cleared the land from the high places and groves, and purged it from idolatry. High places were not always, nor in later times generally, in elevated situations; for of Jeroboam, it is said, that he made a house of high places, (1Kings 12. 31,32;) and in some passages of Scripture, the "high places" are distinguished from hills. (2Kings 16. 4.) Sometimes high places were "in every city," (2Chron. 28. 24,) many of which had no eminence in or near them, and they are described by Ezekiel as being in streets. (16. 31-39.) In the same passage, high places are described in valleys and by the side of rivers. See PILLAR; PROSEUCHÆ; STONES.

HIGH-PRIEST, כהן הגדול *Cohen Ha-Gadol*. (Levit. 21. 10.)

The Hebrew priesthood was established by the direct command of God, (Exod. ch. 28,) and its official head was invested with great influence and enjoyed many peculiar privileges. He alone could enter the Holy of Holies in the Temple; he was the ordinary judge of all religious affairs, (Deut. 17. 8-12; 21. 5,) and the final arbiter of all controversies; in later times he presided over the Sanhedrin, and held the next rank to the sovereign or prince. His authority, therefore, was very considerable at all times, especially when, in the Maccabæan æra, he united the pontifical and regal dignities in his own person. In the Old Testament, he is sometimes called "the priest," by way of eminence, (Exod. 29. 30; Nehem. 7. 65,) and sometimes the head or chief of the high-priests, because the appellation of high-priest was given to the heads of the sacerdotal families or courses who were members of the Sanhedrin. The appellation

ὁ ἀρχιερεὺς, rendered "high-priest" in the New Testament, is given not only to the person who actually held the office of high-priest of the Jews, but also to individuals who had formerly filled the office, but had from some cause been displaced. (Matt. 26. 57,58; Luke 22. 50,54.) When the high-priest became old, or had accidentally been exposed to any pollution, a *sagan*, or substitute, was appointed to perform his duties. Zephaniah, the second priest, (Jerem. 52. 24,) is supposed to have been the *sagan* or deputy of the high-priest Seraiah. Such an officer seems to be intended in John 18. 13, and Acts 4. 6; in which passages Annas is called a chief-priest, either as formerly having been high-priest, or as then being actually the high-priest's *sagan*.

The pontifical dignity, in its first institution, was held for life, provided the high-priests were not guilty of crimes that merited deposition. We read that Solomon deprived Abiathar of this office for being concerned in treasonable practices with Adonijah, who aspired to the throne of Israel. (1Kings 2. 27.) At its first institution, also, the high-priesthood was made hereditary in the family of Aaron, (Numb. 3. 10,) who was the first person invested with this dignity. (Levit. 8. 1; Heb. 5. 4,5.) From Aaron it descended to Eleazar, his eldest son, from whom it passed in long succession to Eli; but from him, on account of the wickedness of his sons, the dignity subsequently devolved to the descendants of Ithamar, the second son of Aaron. (1Sam. 2. 35,36.) In the reign of Solomon, however, it returned again by Zadok into the family of Eleazar, (1Kings 2. 35;) in which it remained until the Babylonian captivity. During this period, the high-priest was elected by the other priests, or else by an assembly, partly consisting of priests. The first high-priest, after the return from the captivity, was Joshua, the son of Josedek, of the family of Eleazar; whence the succession went into a private Levitical family. The office was next filled by some of the princes of the Maccabæan family; the last of these royal priests being the youthful Aristobulus, treacherously murdered by Herod. (B.C. 34.) The office was originally for life, but, both under the Syrian and Roman governments, this rule was frequently broken through; bribes, and even murder, were resorted to, to obtain the post from the then present possessor, and the high-priesthood was contested for in the same spirit and by the same means as the kingdom. The dignity, sanctity, and authority of the office, were thus almost annihilated, and it was not unfrequently made annual, and sold to the highest bidder, to persons who had neither age, learning, nor rank to recommend them, nay, even to individuals who were not of the sacerdotal race. This circumstance will account for the variations in the list of the succession to the high-priesthood, contained in the Scriptures and in the Talmudical writers, and may serve to explain the circumstance of several (so called) high-priests existing at the same time, for it seems probable that all who had held the office, even for a short time, retained the title ever after. A chronological table of the High-priests of the Hebrews will be found in the APPENDIX.

So long as the original institution was preserved in any degree of purity, the high-priest was inaugurated with great splendour; being invested, after ablution was performed, with the sacred habiliments peculiar to his office, and anointed with a precious oil, prepared and preserved for this exclusive purpose. (Exod. 29. 7; 30. 23; Levit. 8. 12.) After the erection of the second temple, this anointing ceased, and the inauguration of the high-priest was accomplished by arraying him with the pontifical robes worn by his predecessor. In addi-

tion to the garments worn by the inferior members of the sacerdotal order, there were four peculiar to himself. See AARON.

(1.) The robe of the ephod, or mantle, termed *מעיל* *miel*, which was worn over the inner tunic, or shirt. Except in colour and ornaments, it seems to have differed little from a robe of the same name worn by the more wealthy of the laity. This of the high-priest was of sky-blue. At the top, surrounding the neck, it had a strong binding of woven work, that it might not be rent; and at the bottom had a kind of border, or fringe, composed of tassels made of blue, purple, and scarlet, in the form of pomegranates, interspersed with small bells of gold, which gave a tinkling sound when the wearer moved. The descriptions of Josephus and other Jewish writers would intimate that it was without sleeves, having a hole, or slit, on each side, to put the arms through. Josephus also describes it as all of one piece, like the seamless robe of Our Saviour.

(2.) The *עֶפֹד* *ephod*, was a vest, which was fastened on the shoulders. This was a very rich and splendid piece of dress, and is also one of those most particularly described in the Book of Exodus, (28. 9-12,) though more with reference to its materials than its form. It was a kind of brocade, made of byssus and gold-thread, interwoven and adorned (in figures of some kind probably) with scarlet, purple, and blue. The accounts given of it by different writers, even among the Jews, vary greatly. Josephus, who, of course, knew what was worn in his time, calls it a short coat, and gives it sleeves, which no other authority assigns to it. Jerome compares it to the short Roman cloak called *caracalla*, but without the hood. Calmet describes it as a sort of sash. The more general account, however, supposes that it was, at least originally, without sleeves, and consisted of two pieces, of which that behind reached from the shoulders downwards nearly to the feet, while the front part descended quite, or nearly, to the loins. This bears some resemblance to that which was worn by Egyptian priests of the highest rank, when discharging their most sacred functions, and which was also worn even by the sovereign when engaged, as high-priest, in offering sacrifice, or incense, to the gods. To each of the shoulder-straps of this ephod was affixed a precious stone, on which were engraven the names of the twelve tribes of Israel. The prohibition of idolatrous and superstitious images and figures must greatly have modified the appearance of this article of ceremonial dress; for, in the Egyptian specimens, we see it highly charged with all kinds of idolatrous figures and symbols, and even with scenes of human immolation.

(3.) The breastplate of judgment, *חֹשֶׁן* *hhoshen*, was a splendid ornament, consisting of a piece of the rich brocade of the ephod. It was a span square when doubled, in order to strengthen it to bear the precious stones that were set in it. These contained the engraved names of the twelve sons of Jacob, and also the words Urim and Thummim, and were arranged in four rows of three in each. This splendid piece of jewelled work was worn upon the breast over the ephod. It had at each corner a gold ring, from the two uppermost of which went two golden chains of wreathed work, to connect it with the shoulder-pieces of the ephod; while from the rings below, similar chains joined it to the girdle of the ephod. It appears the higher Egyptian priests wore a large and splendid ornament upon the breast, generally an idolatrous symbol, often a winged scarabæus, the emblem of the sun. The Urim and Thummim, by means of which the high-priest obtained responses from God, was certainly either connected or identical with the breastplate, and, on this account, the ornament itself was some-

times called the breastplate of judgment. See URIM AND THUMMIM.

(4.) The last peculiarity in the dress of the high-priest was a crown, or mitre, *מִצְנֶפֶת* *mitznepeth*, on the front of which was tied, by a blue riband, a plate of pure gold, bearing the appropriate words *קֹדֶשׁ לַיהוָה* *Kadesh la-Adonai*, "Holiness to Jehovah." This head-dress cannot be identified with any particular specimens of those worn by the Egyptian priesthood, for they were too much charged with idolatrous symbols; but it may have been something similar, with the same arrangement of parts, although not conical.

With all these vestments, the high-priest was necessarily arrayed when he ministered in the Tabernacle, or Temple; but, at other times, he wore the ordinary dress of the priests; and this, it has been supposed by some, was the reason why St. Paul, who had been long absent from Jerusalem, knew not that Ananias was the high-priest, when he appeared before him in the Sanhedrin. (Acts 23. 5.) The frequent and violent changes in the pontifical office, which happened in those times, give probability to this conjecture; but it is quite as likely that the Apostle meant to deny the right of Ananias to the title. The supreme pontiff was not, by law, allowed to rend his garments, as the other Jews did, on any occasions of domestic calamity, (Levit. 21. 10;) but in the time of Our Saviour, it at least was tolerated as an expression of horror at hearing what was deemed blasphemy against God. This will explain the conduct of Caiaphas, who is said (Matt. 26. 65) to have rent his garments.

The Jewish writers have attempted to trace much recondite meaning in the pontifical vestments. According to Josephus and Philo, the high-priest's linen garment represented the body of the earth; the splendid robe which encompassed it, heaven; the bells and pomegranates, thunder and lightning. Or, the ephod of various colours is the universe; the breastplate, the earth in its centre; the girdle, the sea; the onyx stone on each shoulder, the sun and moon; the twelve jewels in the breastplate, the twelve signs of the zodiac; the mitre, heaven; and the golden plate with the name of God engraven on it, the splendour of Jehovah in heaven. Some Christian divines have allegorized these portions of dress in a manner equally extravagant; but such wild comments serve no other purpose than to throw an air of romance, of uncertainty, and of ridicule, over sacred things. It is sufficient for us to be assured that these minute prescriptions were adapted to some wise purpose, and particularly, that they served the general uses of an emblematical and typical religion, which were intended to impress moral and spiritual truth by sensible and striking representations. The high-priest, who appeared before God on behalf of the people in their sacred services, is considered a type of Jesus Christ, that Great High-priest who offered himself a sacrifice for sin, who blesses his people, and who evermore liveth to make intercession for them. The term priest is also applied to every true believer, who is enabled to offer up himself a spiritual sacrifice acceptable to God through Christ. (1 Peter 2. 5; Rev. 1. 6.)

HILLAH. The modern town of Hillah is situated upon the river Euphrates, where once stood a considerable suburb of Babylon. According to Abul Feda it was founded in 1101. Its present population consists chiefly of Arabs, who have their own sheikh, but the mutsellim, or governor of the place, is under the pacha of Bagdad, and resides in a fortress within the town. There are bazaars and markets on both sides of the river. The shopkeepers are chiefly Armenians, Turks,

and Jews. The Manchester and Glasgow goods taken out by the Euphrates expedition, under the command of Colonel Chesney, as samples, were eagerly purchased at a profit to the sellers of 100 per cent.

In connexion with this town, and the immense extent and magnificence usually ascribed to the city of Babylon, Mr. Ainsworth makes the following observations:—"The great question which has occupied historians in connexion with Babylon is, whether the account given of its size and magnificence by the ancient profane writers, in some cases supposed to have been eye-witnesses of its glory and splendour, are not exaggerated. There has been the customary abuse of the standard of measurement amongst classical authors, and the same difficulty of reconciliation left to the moderns."

Some modern authorities have thought that they could trace on the plains of Hillah, the extent of ancient Babylon; but their data are frequently few, and in reality deceptive. The lines drawn on maps are often only used to divide distant mounds of ruin. Accumulations of pottery and brick-work are met with occasionally over a great tract, but the connexion supposed between these, and the corn-fields and gardens within the common precincts of a wall, is gratuitous in the extreme. Imagine London and Paris to be levelled, and the inhabitants of some future city to visit their ruins, as those of then remote antiquity; if in the one instance, Sèvres, Mont Rouge, and Vincennes, or in the other, Greenwich, Stratford-le-Bow, Tottenham, Highgate, Hammersmith, Richmond, and Clapham, be taken in as boundaries, or identified respectively as the ruins of Paris and London, what a prodigious extent would those cities give in the eyes of futurity.

Captain Mignan states, that in the gardens about Hillah, there is not the least vestige of ruins; and observes, "If anything could identify the modern inhabitants of Hillah as the descendants of the ancient Babylonians, it would be their extreme profligacy, for which they are notorious, even among their immoral neighbours. They give no sign of repentance and reformation to warrant the hope, that judgment so long continued upon others will cease from them, or they are the people that shall escape. Twenty years have not passed since towns in Chaldæa have been ravaged and pillaged by the Wahabees; and so lately as 1823, the town of Sheereban was sacked and ruined by the Coords and reduced to desolation. The whole country is strewn over with the *débris* of Grecian, Roman, and Arabian towns, confounded in the same mass of rubbish." See BABYLON.

HIN, הֵן a Hebrew measure, used for liquids, as a hin of oil. (Exod. 29. 40.) It was equivalent to one gallon and two pints, of English measure. A half, third, and fourth part of a hin are mentioned.

HIND, אֵילָה *ayalah*. (Gen. 49. 21; Job 39. 1.) The allusions to this animal, the female of the stag, in the sacred volume, though not numerous, are of some importance. Its name in Hebrew is considered by Dr. Shaw as a generic word, including all the species of the deer kind, whether they are distinguished by round horns, as the stag; or by flat ones, as the fallow-deer; or by the smallness of the branches, as the roe. In Genesis 49. 21, the word *ayalah*, rendered "hind," has occasioned much diversity of opinion. Bochart advocates the reading of the Septuagint, which regards *ayalah* as a tree. Modern commentators have generally concurred in Bochart's views, and, since his time, the text has commonly been rendered thus: "Naphtali is like a goodly tree, (oak or terebinth,) that puts forth lovely branches." If, however, this rendering be received, it appears too

much to resemble the ensuing blessing of Joseph; for which, and other reasons, the rendering of Gesenius seems preferable, who gives, "Naphtali is a slender hind, that brings forth lovely ones." Understood as in our version, the first clause of the prophecy is supposed by some to refer to the victory of Barak, who was of this tribe, over Sisera, (Judges 4;) and the second clause to the eloquent song in which that victory was commemorated. But both the renderings, which make Naphtali like a tree with lovely branches, or like a hind producing lovely young, may be understood to apply to the prolificness of this tribe. In support of the views of Bochart, the passage in Psalm 29. 9, "The voice of the Lord maketh the hinds to calve," is thought to refer to oaks, or trees, as, in the opinion of Bishop Lowth, the other image does not seem to assort well with those with which it is associated, or to sustain the dignity of the subject. Boothroyd renders it, "The voice of Jehovah shaketh the oaks." But, on the other hand, there is much to support the sense conveyed in our authorized version, from an ancient and still subsisting belief that many animals cast their young prematurely, under the terror inspired by a thunder storm. Ainsworth translates, "Jehovah maketh the hinds tremblingly to travail;" and Roberts observes, "The thunder of the East is far more terrific than that of England. The explosion is so sudden and so vast, that the earth literally trembles under its power; fierce animals rush into the covert, and birds fly affrighted to the shade. Then it is the people say, 'I fear there will be a falling this day.'"

We read in Psalm 18. 33, "He maketh my feet like hinds' feet, and setteth me upon my high places." Professor Paxton says, "It may seem from the words of David that the female possesses a surer foot, and a harder hoof, than the male,—for he ascribes to himself the feet of the hind; but since natural historians have not remarked any difference between them, it is probable he was led to the choice from some other cause, which it may not be easy to discover. The prophet Habakkuk, in the close of his prayer, has the same allusion, and nearly in the same words: 'He will make my feet like hinds' feet, and he will make me to walk upon very high places.' While the Psalmist contents himself with referring merely to the firmness and security of his position, 'He setteth me upon my high places;' the prophet encourages himself with the persuasion that his God would conduct him through every danger, with the same ease and safety as the hind walks among the cliffs of the rock."

In Proverbs 5. 19, the wise man, exhorting his disciple "to rejoice with the wife of his youth," says, "Let her be as the loving hind and pleasant roe." "The hind," says Roberts, "is celebrated for her affection to her mate; hence a man in speaking of his wife, often calls her by that name. 'My hind, my hind! where is my hind?' 'Alas! my hind has fallen; the arrow has pierced her life.'" Professor Paxton says, "The ancients were particularly delighted with these animals; they kept them in their houses; they fed them at their tables with the greatest care; they washed, and combed, and adorned them with garlands of flowers, and chains of gold or silver. If these things are duly considered, the charge of the wise man will not appear so singular; to the ear of an Oriental it was quite intelligible, and perfectly proper. Let a man tenderly love his spouse; relax in her company from the severer duties of life; take pleasure in her amiable conversation; and, in fine, treat her with all the kindness that the excellence of her dispositions, and the nearness of her relation, entitle her to expect."

The Orientals still compare a beautiful woman to a

hind or the gazelle, which resembles the roe. When the Arabs wish to describe the beauty of a woman, they say that she has the eyes of a gazelle. All their songs speak of nothing but gazelle eyes, and they need only compare them to this animal to describe a perfect beauty. Sparrman says of the Cape, or African gazelle, which is very nearly related to that of Palestine, "This animal is, perhaps, the most beautiful of all gazelles, and is particularly distinguished, as the gazelle in general, for its fiery and beautiful eyes; hence, in some parts of the East, it is properly considered as the greatest praise which can be bestowed on the beauty of a woman, to say, 'Thy eyes are like the eyes of a gazelle.'"

HINGE, **חֵצֵי** *tsir*. (Prov. 26. 14.) Doors in the East turn rather on pivots than what we term hinges. They were sometimes of metal, but generally of the same material as the door itself, and worked in sockets above and below in the door frame. As the weight of the door rests on the lower pivot, it opens with much less ease than one moving on hinges, particularly when the lower socket becomes worn by the weight and friction. See Door.

HINNOM, VALLEY OF, **גֵּי הִנּוֹם** *Ge-Hinnom*. (Josh. 15. 8.) This is a valley on the south of Jerusalem, called also Ben-Hinnom, or in the Greek, Ge-Hennom, and by our translators, "the valley of the son of Hinnom." It formed the boundary between the tribes of Judah and Benjamin, is rather more than half a mile long, about fifty yards broad, and twenty deep. The bottom is composed of rock, covered with a thin sprinkling of earth that has been washed down from the higher ground. A small stream flows through it into the Cedron, and a fountain occurs at its southern extremity; being thus comparatively well watered, it was anciently rich in gardens and groves, amidst which the apostate Israelites, in the days of their monarchy, celebrated the horrid rites of Moloch, often accompanied with human sacrifices. Hence, the frequent mention of it by the prophets, in their denunciations of the idolatries of this apostate and wicked people; where it sometimes bears the name of Tophet, from the tabrets, (called in Hebrew *toph*), with which the cries of the victims were drowned. After the Babylonian captivity, when the propensity of the Jews to idolatry was destroyed, the valley was to them detestable, and was therefore appropriated to the vilest uses, every kind of filth, even the carcasses of animals and the bodies of malefactors being cast into it. Lest, however, any evil consequences should result from so much corruptible matter being left to putrefy, fires were constantly kept up in the valley to consume it. Hence the metaphor, which, in the New Testament and the Jewish writings, transfers the name of Gehenna to that other place, "where the worm dieth not, and the fire is not quenched."

Professor Robinson says, "In approaching Jerusalem from Hebron, I was struck with the very rapid descent of the 'Valley of Hinnom,' and the great depth of the 'Vale of Jeshoshaphat,' into which the former opens."

HIPPOPOTAMUS. See **BEHEMOTH**.

I. HIRAM, king of Tyre, the ally or tributary of David, to whom he sent ambassadors to congratulate him on his accession to the throne. The dominion of Hiram is supposed to have extended over the western part of the chain of Mount Lebanon. When David was building a palace, Hiram sent him cedar timber and skilful artificers. (2Sam. 5. 11; 1Chron. 14. 1.)

II. The son and successor of the preceding, who congratulated Solomon on his accession to the throne of Israel. He also furnished Solomon with timber, stone, and artificers, for his magnificent buildings, especially the Temple at Jerusalem. He is known under the same name by profane historians.

III. Hiram or Hiram, a celebrated artificer, was the son of a widow, belonging to the tribe of Dan, and a Tyrian. He was sent by Hiram II. to Solomon, for whom he executed the principal work in the interior of the Temple, as well as several of the sacred utensils. (1Kings 7. 1,3; 2Chron. 2. 14; 4. 11.)

HIRELING, **שָׂכִיר** *sakir*, "a man that works for hire, a day labourer." (Levit. 19. 13; Job 7. 1.) By the law of Moses, it was required that the hireling should be paid as soon as his work was over: "The wages of him that is hired shall not abide with thee all night unto the morning." (Levit. 19. 13.)

"His days are like the days of an hireling," (Job 7. 1;) "As an hireling looketh for the reward of his work," (7. 2;) "Till he shall accomplish as an hireling his day," (14. 6;) are expressions of the patriarch when speaking of the life of man, and they receive illustration from the present feelings and usages of the East. There the day labourers are very exact about the time for which they are hired, and they usually measure it by the length of their shadow. "Hence," Roberts says, "if you ask a man what o'clock it is, he immediately goes in the sun, stands erect, then looking where his shadow terminates, he measures the length with his feet and tells you nearly the time. Thus they earnestly desire the shadow which indicates the time for leaving their work. A person wishing to leave his toil, says, 'How long my shadow is in coming.' 'Why did you not come sooner?' 'Because I waited for my shadow.'"

The working day in the East, it must be observed, begins with the rising of the sun, and ends when it sets. Hence, in Our Lord's parable of the labourers in the vineyard, it is said, "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard." (Matt. 20. 1.) This was doubtless before sunrise, to engage labourers who should begin their work when the sun rose. The following passage from Morier's *Travels in Persia*, gives an illustration of this parable:—"The most conspicuous building in Hamadan is the Mesjed Jumah, a large mosque now falling into decay, and before it a maidan or square, which serves as a market-place. Here we observed, every morning before the sun rose, that a numerous band of peasants were collected, with spades in their hands, waiting, as they informed us, to be hired for the day to work in the surrounding fields. This custom, which I have never seen in any other part of Asia, forcibly struck me as a most happy illustration of Our Saviour's parable of the labourers in the vineyard, particularly when, passing by the same place late in the day, we still found others standing idle, and remembered his words, 'Why stand ye here all the day idle?' as most applicable to their situation; for in putting the very same question to them, they answered us, 'Because no man hath hired us.' The mention of a penny a day in the parable is interesting, as showing what were the day's wages of an agricultural labourer at this period in Judæa. The original denotes the Roman denarius, a silver coin, which was equal to 7½d. of our money. This is the coin alluded to in the text. The consular denarius bore on one side a head of Rome, and × or a star to denote its value in the Roman assis, and a chariot with either two or four horses; but afterwards, the reverse bore the figures of Castor and Pollux, and sometimes a

victory in a chariot of two or four horses. At a later date, the heads of different deities were given on the obverse; and these were finally superseded by the heads of the Cæsars. It appears, from Tacitus, that a denarius was also the usual sum paid for a day's work at Rome."

The Jerusalem Talmud affords a parable very similar to this of Our Lord, which is cited by Lightfoot. "To what was Rabbi Ben Bar Chaija like? To a king who hired many labourers; among which there was one hired who performed his work extraordinarily well. What did the king? He took him aside, and walked with him to and fro. When even was come, these labourers came that they might receive their hire, and he gave him a complete hire with the rest. And the labourers murmured, saying, 'We have laboured hard all the day, and this man only two hours, yet he hath received as much wages as we;' the king saith to them, 'He hath laboured more in these two hours than you in the whole day.' So Rabbi Ben plied the law more in eight and twenty years than another in a hundred years."

The labourers in the parable murmured at their recompense, and in India, as Roberts says, "Pay a man ever so liberally for his day's work, he will still murmur; he looks at the money and then at your face, and says, 'Not sufficient.' He tells you a long story about what he has done and suffered, about the great expense he has been at to oblige you, and he entreats you for a little more."

HISS, שָׁרַק *sharak*. This term usually expresses insult and contempt, as in the denunciation of the destruction of the Temple: "And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house?" (1 Kings 9. 8.)

To call any one with hissing is a mark of power and authority, (Isai. 5. 26;) and the prophet Zechariah, (10. 8,) speaking of the return from Babylon, says that the Lord will gather the house of Judah, as it were with a hiss, and bring them back into their own country: an image familiar to his readers, as Theodoret and Cyril of Alexandria remark that, in Syria and Palestine, those who looked after bees drew them out of their hives, carried them into the fields, and brought them back again, with the sound of a flute, and the noise of hissing.

HITTITES, the descendants of Heth, the eldest son of Canaan, who dwelt in the neighbourhood of Hebron. See **HERH**.

HIVITES, a tribe of the Canaanites. They appear to have been the same with the Avim, whom the Philistines expelled. Driven from the south-west of Canaan, part of them appear to have settled about Avim, Gibeon, and Shechem. (Josh. 9. 11, 19; 17. 23; Gen. 34. 2.) Another portion seems to have settled near Mount Hermon. (Josh. 11. 3.) Bryant supposes the Hivites to be the same as the Ophites, or ancient worshippers of the sun, under the figure of a serpent, which was probably the deity worshipped at Baal Hermon.

HOBAB, the son of Jethro, and the brother-in-law of Moses; at whose earnest request he accompanied the Israelites as a guide through the wilderness. (Numb. 10. 29.) It is supposed that the Kenites, who dwelt south of Judah, were the descendants of Hobab.

HOBAB, a place north of the city of Damascus. It is thought to be the same as Abila, in the valley between Libanus and Anti-Libanus. (Gen. 14. 15.)

HOG. See **BOAR**; **SWINE**.

HOLINESS, may be termed, devotedness to the great end of being and doing good: hence, a conformity of the heart to God. It does not consist in knowledge, talents, or outward ceremonies of religion, but has its seat in the heart, and is the effect of the love of God shed abroad in the heart by the Holy Spirit. (Rom. 5. 5; Eph. 2. 8, 10.) It is the foundation of happiness and the basis of true dignity. (Prov. 3. 17; 4. 8.) It will manifest itself by the propriety of our conversation, the regularity of our temper, and the uniformity of our lives. It is a principle progressive in its operation, (Prov. 4. 18,) and absolutely essential to the enjoyment of God here and hereafter. (Heb. 12. 14.)

HOLOCAUST. See **SACRIFICE**.

HOLON, a city of refuge, in the mountains of Judah. (Josh. 15. 51; 21. 15.)

HOLY DAY. See **FEAST**, **FESTIVAL**.

HOLY GHOST, or **HOLY SPIRIT**, το Πνεῦμα το Ἅγιον, *Spiritus Sanctus*, the third Person in the adorable Trinity, concerning whom our Church declares, "The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God." The Scriptural grounds for these statements are, that names proper only to the Most High God are ascribed to him: as Jehovah, (Acts 28. 25, compared with Isaiah 6. 9, 10;) God, (Acts 5. 3, 4;) Lord. (2 Cor. 3. 17.) Attributes also proper only to the Most High God, are ascribed to him: as Omniscience, (1 Cor. 2. 10, 11;) Omnipresence, (Psalm 139. 7; Ephes. 2. 18;) Omnipotence, (Luke 1. 35;) Eternity. (Heb. 9. 14.) Divine works are evidently ascribed to him. (Gen. 2. 2; Job 26. 13; Psalm 104. 30.) Worship proper only to God is required to be paid to him, (Isai. 6. 3; Acts 28. 25; Rom. 9. 1;) and he is joined with the two other Divine persons as the object of worship and the fountain of blessings. (Matt. 28. 19; 2 Cor. 13. 14.) We also read that he appeared under the emblem of a dove, and of cloven tongues of fire. (Matt. 3. 16; Acts 2. 3.) Personal offices of an intercessor belong to him, (Rom. 8. 26;) and he is represented as performing a multitude of personal acts, as teaching, speaking, witnessing, &c. (Mark 13. 11; Acts 20. 23; Rom. 8. 15, 16.) The agency, or work, of the Holy Spirit, is divided by some into extraordinary and ordinary: the former, by immediate inspiration, making men prophets; the latter, by his regenerating and sanctifying influences, making men saints. It is only the latter which is now to be expected. This is more particularly displayed in conviction of sin, (John 16. 8, 9;) conversion, (1 Cor. 12. 7, 8; Eph. 1. 17, 18;) sanctification, (1 Cor. 6. 11; 2 Thess. 2. 13;) consolation, (John 14. 16, 26;) direction, (John 14. 17; Rom. 8. 14;) confirmation, (Rom. 8. 16, 26; Eph. 1. 13, 14.)

In the second chapter of the Acts of the Apostles is recorded the descent of the Holy Ghost upon the assembled Apostles, who thereby received the power of speaking in the tongue of "every nation under heaven." "The amazing and astonishing gift, the gift of tongues," remarks a French writer, "was a miracle new and unheard of in former ages, and greater or more decisive than any which had been wrought by Jesus Christ himself during his ministry. Demoniical possessions, or diseases, might be counterfeited: even death might be only apparent; the reality, therefore, of such cures and restorations to life, might be questioned by gainsayers, and denied by infidels. But to inspire twelve unlettered Galileans, (who knew only their mother-tongue,) suddenly and instantaneously with the knowledge and expression of various languages or dialects,—when, in the

ordinary course of things, it is a work requiring no small labour fully to understand a single new language, and still more to speak it with fluency and correctness; this was, indeed, a miracle of the most stupendous nature, carrying with it the most overpowering and irresistible conviction, the simplest and plainest in itself, and utterly impossible to be counterfeited. For, if the Apostles had expressed themselves improperly, or with a bad accent, as most people do when they speak a living language which is not natural to them, the hearers who, at that time, were not converted to Christianity, would have suspected some fraud, would have taken notice of such faults, and would have censured them; but since no such objections were made, we are justified in concluding that they had no ground for censure. It is no wonder, then, that the effect was so prodigious as the conversion of three thousand prejudiced Jews, in one day, to the faith of a crucified Saviour, at Jerusalem, the very scene of his ignominious crucifixion. In reviewing the whole of the transaction, this alternative necessarily presents itself. Either the Apostles themselves were deceived, in the first place, or they wished to impose on others, respecting the descent of the Holy Spirit, and the miracles which accompanied it. If the mind revolts at the first of these suppositions on account of its absurdity, the second can scarcely appear more reasonable. Men who undertake to establish a religion, and to whom credit is necessary, will not invent a fable which can be confuted on the spot by all those persons to whose testimony they appeal. They will not place the scene of their pretended miracle under the eyes of an innumerable multitude, in the very midst of their enemies. They will not blend with their recital incidents notoriously false, utterly useless for their purpose, and peculiarly well adapted to convict them of fraud and deceit.

"I can easily conceive persons remaining in a state of doubt or unbelief, who take only a general view of this history, after the lapse of eighteen centuries, without giving themselves the trouble to weigh all its circumstances. But will not conviction succeed to unbelief and doubt, if they transport themselves to the very time and spot when and where the event took place; if they reflect that they are reading the work of a contemporary author, and that the facts related in his book were published throughout Judæa, in Greece, and in Asia Minor, before he composed his history?

"In the history of remote ages, the facts recorded not unfrequently borrow their authority from the character of the writer; but, in a recent and contemporary history, the writer is indebted for all his authority to the truth of the facts which he narrates. The Book of the Acts of the Apostles would never have been received as a canonical book, if the first Christians had not found in it those facts which they all believed, and of which many of them had actually been eye-witnesses. And such, especially, were the miracles which distinguished the day of Pentecost. The descent of the Holy Spirit explains to us why the Apostles, who were so ignorant and timid when they were instructed and supported by their Master, were filled with so much wisdom and intrepidity, when they seemed to be abandoned to themselves; why these men, who had fled at the sight of the danger that threatened Jesus, boldly published his Divinity in the presence of the very men who had crucified him; and why Peter, who had basely denied him at the word of a female servant, so boldly confessed him in the midst of a synagogue. Separate from this history the miraculous descent of the Holy Spirit, and you can no longer perceive either motives, connexion, or probability, in this series of facts otherwise incontestible. Every one of

those facts is contrary to the common principles of moral order. The Apostles, the converted Jews, as well as those who continued to reject the Gospel, do nothing which they ought to do, and everything which they ought not to do. The city of Jerusalem, for a long series of years, was only a scene of illusion and delirium. We should not endure even the reading of a romance, in which all the personages should be represented as acting like those who are exhibited in the establishment of Christianity. But, would you give order and connexion to the facts? Would you ascribe to all the actors motives, conduct, and a character consistent with nature? Would you render credible a history, the basis of which, after all, it is impossible for you to deny, and the consequences of which it is impossible for you to mistake? Put in its proper place the visible descent of the Holy Spirit; and this miracle alone will render an infinite number of others unnecessary. You will find in it an explanation of those difficulties which perplex your mind, and which cannot be satisfactorily explained upon any other hypothesis." Duvoisin, *Démonstration Évangélique*.

HOLY LAND. See PALESTINE.

HOLY OF HOLIES. See TABERNACLE; TEMPLE.

HOMER, *דִּבְשׁ* (Levit. 27. 16; Numb. 11. 32; Isai. 5. 10;) a Jewish measure for dry things, containing ten baths, equal to thirty-two pecks and one pint, of English corn measure.

HONEY, *דִּבְשׁ* *dibash*, (Gen. 43. 11, and frequently elsewhere in the Old Testament;) *μέλι*. (Matt. 3. 4; Rev. 10. 9.)

Gesenius understands the passage in Genesis to refer to the syrup of grapes, that is, *must* boiled to the thickness of a syrup, called in Italy *musto colto*, which, he observes, is still frequently exported from Palestine, especially from the neighbourhood of Hebron to Egypt.

It was most probably to keep the Jews at a distance from the customs of the heathen that they were forbidden to offer honey in their sacrifices, (Levit. 2. 11;) but, at the same time, they were commanded to present the first-fruits of it; these first-fruits and offerings being designed for the support and sustenance of the priests, and not intended to be consumed upon the altar. Some suppose that the honey here mentioned was not that produced by bees, but a sweet syrup procured from dates when in maturity; and the Jewish doctors observe that *dibash*, rendered "honey" in 2Chronicles 31. 5, signifies properly "dates." It has much the appearance of coarse honey, but is of a finer consistence. It is much used by the inhabitants of Aleppo, where it is brought in great goat-skins, and retailed in small quantities in the bazaars.

Honey was formerly so plentiful in Palestine that the country is frequently described in Scripture as a land flowing with milk and honey. (Deut. 32. 13; Psalm 81. 16.) Modern travellers observe that it is still very common there, and that the inhabitants mix it in the various preparations of their food. Forskal says the caravans of Mecca bring honey from Arabia to Cairo; and often in the woods of Arabia has he seen honey flowing. In the estimation of the Jewish lawgiver, milk and honey, (the chief dainties and subsistence of the earlier ages, as they still continue to be of the Bedouin Arabs,) are the praise of all lands; these productions are either actually enjoyed in the lot of Judah, or at least might be obtained by proper care and application. Wild honey, which formed a part of the food of John the Baptist in the wilderness, may indicate to us the great plenty of it in those deserts; and that, consequently taking the hint

from nature, and enticing the bees into hives and larger colonies, it might be produced in much greater quantities. Josephus accordingly calls Jericho the honey-bearing country. The great abundance of wild honey is often mentioned in Scripture; a memorable instance of which occurs in the First Book of Samuel: "And all they of the land came to a wood, and there was honey upon the ground; and when the people were come to the wood, behold the honey dropped." This circumstance perfectly accords with the view which Moses gave of the Promised Land, in the song with which he closed his long and eventful career: "He made him to suck honey out of the rock, and oil out of the flinty rock." That good land preserved its character in the time of David, who thus celebrates the distinguishing bounty of God to his chosen people: "He should have fed them also with the finest of the wheat, and with honey out of the rock should I have satisfied thee." (Psalm 81. 16.) There is likewise a vegetable honey very plentiful in the East. Burckhardt, speaking of the productions of the Ghor, or valley of the Jordan, says, "One of the most interesting productions of this place is the Beyroak honey, or as the Arabs call it, Assal Beyroak. It was described to him as a juice dropping from the leaves and twigs of a tree called gharrah, of the size of an olive-tree, with leaves like those of the poplar, but somewhat broader. The honey collects upon the leaves like dew, and is gathered from them, or from the ground under the tree, which is often found completely covered with it. It is very sweet when fresh, but turns sour after being kept for two days. The Arabs eat it with butter; they also put it into their gruel, and use it in rubbing their waterskins, for the purpose of excluding the air. Professor Jahn supposes this to be the wild honey spoken of in 1 Samuel 14. 25-27; Matthew 3. 4.

From the prophet Isaiah, (ch. 7. 15,) we learn that children were fed with milk, cream, and honey. D'Arvieux, speaking of the Arabs, says, "One of their chief breakfasts is cream, or fresh butter, mixed in a mess of honey; these do not seem to suit very well together, but experience teaches that this is no bad mixture, nor disagreeable in its taste, if one is ever so little accustomed to it." "Honey and milk are under thy tongue," says the spouse. (Cantic. 4. 11.) This mixture was probably not merely a refreshment, but an elegant repast, furnished on a special occasion.

The ancients used honey instead of sugar, and liked it much; it is hence used typically as an image of pleasure and happiness. (Psalm 119. 103; Prov. 24. 13, 14; Cantic. 4. 11.) When taken in great quantities, it causes nausea: a fact employed by the wise man to inculcate moderation in pleasures. (Prov. 25. 16, 17.)

The preservative properties of honey were known in ancient times. Josephus records that the Jewish king Aristobulus, whom Pompey's partisans destroyed by poison, lay buried in honey till Antony sent him to the royal cemetery in Judæa. The Assyrians placed the bodies of their dead in honey, to preserve them from corruption. The Romans also used honey for the same purpose.

HOOD, חֲנִיפָה *tsaniph*, a turban, or bandeau tiara. (Isai. 3. 23.) Lowth and Boothroyd render the word *tsaniph*, "turban," which is most probably right. Professor Jahn thinks it means a double veil, covering the head, and falling down behind and before, but this is uncertain, and merely conjectural. See **DRESS**, and **HEAD-DRESSES**.

HOOK, חֶקֶח *hkach*. (2Kings 19. 38; Isai. 37. 29.) This term denotes a ring drawn through the nostrils of

beasts, in order to manage them. It is usual in the East to fasten an iron ring in the nose of their camels and buffaloes at this day, to which they fasten the bridle. God is here speaking of Sennacherib, king of Assyria, under the image of a furious refractory beast, and accordingly, in allusion to this circumstance, says, "I will put my hook in thy nose."

The hooks on which the curtains of the Tabernacle were hung, are called חֲוִימִים *vavim*. (Exod. 26. 32; 38. 10.) From its form resembling such an instrument, the Hebrew letter *vau* received its name.

HOPE, is the desire of some good, attended with the possibility, at least, of obtaining it; and is enlivened with joy, greater or less, according to the probability there is of possessing the object of our hope. No passion seems to be more natural to man than hope, and, considering the numerous troubles he is encompassed with, none is more necessary; for life, without hope, would be a heavy and spiritless thing, and perhaps hardly to be borne, whereas hope infuses strength into the mind, and, by so doing, lessens the burdens of life. If our condition be not the best in the world, yet we hope it will be better, and this helps us to support it with patience. The hope of the Christian is an expectation of all necessary good, both in time and in eternity, founded on the promises, relations, and perfections of God, and on the offices, righteousness, and intercession of Christ. It is a compound of desire, expectation, patience, and joy, (Rom. 8. 24, 25;) pure, (1John 3. 2, 3;) and good. (2Thess. 2. 16.) It is called lively, (1Peter 1. 3;) courageous, (Rom. 5. 5; 1Thess. 5. 8,) because it gives fortitude to bear all the troubles of life, and yields support in the hour of death; sure, (Heb. 6. 19,) because it will not disappoint us, and is fixed on a sure foundation; and joyful, (Rom. 5. 2,) as it produces happiness in the anticipation of complete deliverance from all evil.

HOPHNI AND PHINEHAS, the sons of Eli the high-priest. (1Sam. 2. 12.) They knew not the Lord, nor performed the functions of their ministry as they ought, but degraded their office by the most odious rapacity and impurity. The Lord threatened them and their father by the young prophet Samuel, (1Sam. 3. 11, 12,) and soon afterwards Hophni and Phinehas were slain in battle by the Philistines. See **ELI**.

HOPHRAH. See **APRIE**.

HOR, a mountain of Arabia Petræa, on the borders of Edom, where Aaron died, (Numb. 20. 22-28,) and where his tomb is still pretended to be shown on the summit. Mount Hor is considered the tallest summit among the mountains of Seir, whose towering bulk is a land-mark to the wanderer afar off in the surrounding deserts. "If," says Stephens, "I had never stood on the top of Mount Sinai, I should say that nothing could exceed the desolation of the view from the summit of Mount Hor; its most striking objects being the dreary and rugged mountains of Seir, bare and naked of trees and verdure, and heaving their lofty summits to the skies, as if, in a vain and fruitless effort, to excel the mighty pile, on the top of which the high-priest of Israel was buried." The name Hor appears to have been anciently applied to the whole mountain range of Seir, and when superseded by the latter denomination, continued to be preserved in the name of the particular summit on which Aaron died. Dr. Macmichael says that it took his party one hour and a-half to ascend its almost perpendicular sides. From its summit Mount Sinai could be clearly distinguishable on the south, while the boundless desert, marked by many wonderful

transactions, spread its wide expanse before him on the west. The supposed tomb of Aaron is inclosed by a small modern building, crowned with a cupola, such as usually covers the remains of Moslem saints. At the time of Dr. Macmichael's visit, this desert spot was the residence of an old Arab hermit, eighty years of age, one half of which he had lived upon the mountain, from which he seldom descended, and where he chiefly subsisted by the charity of the native shepherds. He conducted the travellers into the building, and showed them Aaron's tomb, which was at the farther end of it, behind two folding leaves of iron grating. This monument, about three feet high, was patched together with fragments of stone and marble, and covered with a ragged pall. See AARON.

Dr. Schubert also describes his entrance into the tomb in similar terms, and speaks of the walls being covered with Hebrew and Arabic inscriptions. The hollows and valleys of these mountains exhibit some very striking geological characteristics, which, were they properly discriminated, might throw much light on their physical construction. All travellers mention with admiration the beautiful and varied appearance of the rocks comprising the cliffs of this region.

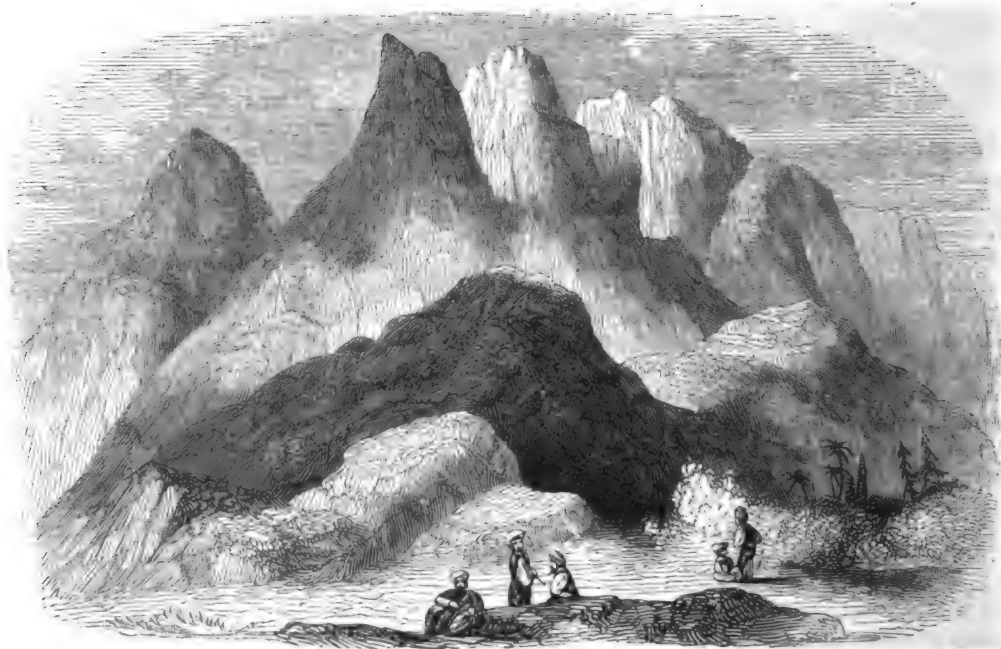
A difficulty arises concerning the place of Aaron's death and burial, from comparing the passage in the Book of Numbers, which records them, with that in Deuteronomy, which relates the same events. In the Book of Numbers it is said that Aaron died on Mount Hor; but in the Book of Deuteronomy, (10. 6.) it is said that the children of Israel took their journey from Beeroth, of the children of Jaakan, to Mosera; there Aaron died, and there he was buried. Wells resolves this difficulty into an error of the transcriber, for in the text of the Hebrew Samaritan, or old Hebrew text, the passage in Deuteronomy agrees with that in Numbers. The whole passage in Deuteronomy, the tenth chapter, from the sixth verse, translated from the Samaritan text, reads thus: "The children of Israel took their journey from Mosera, and pitched in Bene-jaakan (or among the children of Jaakan). Thence they took their journey, and pitched at Gidgad (or Hagadgad). Thence they took their journey, and pitched at Ebronah. Thence they took their journey, and pitched in the desert of Zin, which is Kadesh. Thence they took their journey, and pitched in Mount Hor. And there Aaron died, and was buried."

HOREB, a celebrated mountain of Arabia Petræa, so near Mount Sinai that it appears as an eminence of the same mountain. Sinai is on the east, and Horeb on the west, and when the sun rises, the latter is covered with the shadow of Sinai. The names of Mounts Horeb, Sinai, Moses, St. Catherine, are applied by travellers in such sort, that the reader is often at a loss to distinguish their application; and it is only by a careful comparison of their accounts that he learns that the name of Horeb is now applied to the mountain at whose base the convent of St. Catherine stands, and which forms a sort of breast, from or upon which rise the twin summits of Mounts St. Catherine and Sinai, which last also bears the name of Moses (Jebel Mousa); or, in other words, that Mount Horeb is the base, and Mounts Sinai and Catherine the tallest summits of the same mountain. At Horeb, the great Hebrew legislator fed the flocks of his father-in-law; the Divine glory appeared to him in the burning bush; and at the foot of this mountain he struck the rock, and the grateful water gushed forth. Elijah retired to Horeb to avoid the persecution of Jezebel. It is frequently said that God gave the Law at Horeb, while in other places Sinai is named. As there

is an apparent confounding of the geographical positions in the sacred record, it is necessary to be somewhat particular in describing these localities. The rock whence Moses drew the water is expressly stated to have been in Horeb; and the mount, on the top of which he received the Law, is expressly declared to have been Sinai; and the place where the Israelites were thus miraculously supplied with water, is also declared to have been Rephidim, departing from which place they are said to have come into the wilderness of Sinai. But events which, in one part of Scripture, are said to have happened in Sinai, are, in another, said to have happened in Horeb; thus, in the nineteenth chapter of the Book of Exodus, the Law is said to have been published from Sinai; but in the fifth chapter of the Book of Deuteronomy, it is said to have been published in Horeb; and after the Israelites had departed from Rephidim, and come into the wilderness of Sinai, they are said to have stripped themselves of their ornaments by Mount Horeb, (Exod. 33. 6,) because here, as the Psalmist informs us, (Psalm 106. 19,) they made a calf and worshipped it. Moses affirms the same thing, when he says, (Deut. 9. 8, 9,) "Also in Horeb ye provoked the Lord to wrath, when I was gone up into the mount, (that is, Mount Sinai,) to receive the tables of the covenant." Whence it appears that, if Mount Horeb and Mount Sinai were not the same mount, they were merely different peaks or ridges of the same mount. Mr. Carne says, "The cave or grotto in which the prophet Elijah found shelter, is yet pointed out by tradition, the truth of which is confirmed by the appearance of the surrounding scenery. The cave is as desolate a place of refuge as the fancy can conceive; no brook or pool is nigh to quench the burning thirst; not a shrub grows on the soil, but sad and useless precipices are on every side. Every part of the way was strewn with broken fragments of rocks. The sacred locality of Horeb is under the guardianship of a body of Greek monks, who occupy an ancient convent at the foot of the mountain, called the convent of St. Catherine, by whose name Horeb is now distinguished. The monks indicate, as the spot where Moses fed the flocks of Jethro, a valley at the back of the mount, between two ranges of mountains, in the centre of which is a solitary group of trees. They allege that the original church, founded here by the Empress Helena, was built over the exact spot where the Divine presence was manifested to Moses; and that when the present fortified convent was erected, under the direction of the Emperor Justinian, it was made to include the same sacred spot.

A steep ascent up Mount Horeb commences immediately behind the walls of the convent, to facilitate which, steps (said to be fourteen thousand in number) were anciently cut, even to the summit; but these are now either destroyed, or so much damaged by the winter torrents, as to be of very little use. The ascent takes three quarters of an hour, exclusively of the opportunity which the traveller may have taken, after a twenty-five minutes ascent, of breathing a short time under a large impending rock, hard by which is a well of water, cold as ice. At the top of this ascent is a large open space, or small plain, surrounded on all sides by mountains; high above all of which rises the lofty summit of Sinai.

Professor Robinson, who visited the spot in 1838, observes, "We were surprised and delighted to find ourselves, after two hours, crossing the whole length of a fine plain, from the southern end of which that part of Sinai, now called Horeb, rises perpendicularly in dark and frowning majesty. This plain is over two miles in length, and nearly two thirds of a mile broad, sprinkled with tufts of herbs and shrubs, like the wadys of the desert. It is wholly inclosed by dark granite moun-



Mount Horeb.

tains—stern, naked, splintered peaks and ridges, from one thousand to one thousand five hundred feet high. On the east of Horeb a deep and very narrow valley runs in like a cleft, as if in continuation of the south-east corner of the plain. In this stands the convent, at the distance of a mile from the plain; and the deep verdure of its fruit-trees and cypresses is seen as the traveller approaches—an oasis of beauty amid scenes of the sternest desolation. On the west of Horeb there runs up a similar valley, parallel to the former. It is called El Leja, and in it stands the deserted convent El Erbayin, with a garden of olive and other fruit-trees, not visible from the plain.

“The name Sinai is at present applied generally to the lofty ridge running from N.N.W. to S.S.E., between the two narrow valleys just described. The northern part, or lower summit, is the present Horeb, overlooking the plain. About two and a-half or three miles south of this, the ridge rises and ends in a higher point; this is the present summit of Sinai, the *Jebel Músa* of the Arabs, which, however, is not visible from any part of the plain. West, or rather W.S.W. of the valley El Leja, is the still higher ridge and summit of Mount St. Catherine. The plain above mentioned is, in all probability, the spot where the congregation of Israel were assembled to receive the Law; and the mountain impending over it, the present Horeb, the scene of the awful phenomena in which the Law was given. As to the present summit of Sinai, there is little reason to suppose that it had any connexion with the giving of the Law; and still less the higher peaks of St. Catherine. I know not when I have felt a thrill of stronger emotion than when, in first crossing the plain, the dark precipices of Horeb rising in solemn grandeur before us, I became aware of the entire adaptedness of the scene to the purposes for which it was chosen by the great Hebrew legislator.

“We were kindly received at the convent, after being hoisted to its narrow entrance; and remained there five days, visiting in the interval the summits of Sinai, Horeb, and St. Catherine. As my companion could speak modern Greek with some fluency, we found peculiar favour in the eyes of the good old superior, to whom the Arabic was almost an unknown tongue. He carried his civility so far as to accompany us to the top of Sinai

and Horeb; but the next day his fervour yielded before the more arduous task of ascending Mount St. Catherine; and he preferred waiting our return at the convent El Erbayin, where we had lodged.”

The monks of the convent, as might be expected, have a store of absurd legends relating to the surrounding localities, and pretend to identify every spot connected with the sojourn of the Israelites in the neighbourhood. Among other things, they point out, says Stephens, “the rock of Horeb, the stone which Moses struck with his rod, and caused the waters to gush out. The stone is about twelve feet high, and on one side are about eight or ten deep gashes, from one to three feet long, and from one to two inches wide, some of which were trickling with water. These gashes are singular in their appearance, though probably showing only the natural effect of time and exposure. They look something like the gashes in the bark of a growing tree, except that, instead of the lips of the gash swelling and growing over, they are worn, and reduced to a polished smoothness. They are, no doubt, the work of men’s hands, a clumsy artifice of the early monks to touch the hearts of pious pilgrims; but the monks of the convent, and the Greek pilgrims who go there now, believe in it with as much honesty and sincerity as in the crucifixion.

“At about a third of the road, towards the middle of the stairs, at the moment when travellers are about to leave Horeb for Sinai, there is a gate in an archway, that rises against the sky; and to the key-stone of the arch a cross is affixed, the subject of a tradition in great credit with the monks. According to them, a Jew, who had set out from the convent to ascend Sinai, had been stopped at this spot by an iron cross, which obstinately barred his passage, presenting itself to him at every side by which he tried to advance. Affrighted by this prodigy, the Jew fell upon his knees, and requested baptism from the monk who accompanied him. The sacred ceremony was performed on the very spot, with water obtained from the ravine. This miracle had originated a custom now fallen into disuse. Formerly, one of the monks of the convent always stood in prayer near this gate; and the pilgrims, before going further, and daring to tread the mountain which Moses only ventured to approach with naked feet, made a general confession of their sins, and received absolution.” See SINAI

HOREM, a town in the territory of the tribe of Naphtali. (Josh. 19. 38.)

IIOR-HAGIDGAD, an encampment of the Israelites in the wilderness. (Numb. 33. 32.)

HORITES, a people who dwelt in the mountains of Seir. (Gen. 14. 6.) They had princes of their own before Esau conquered their country, but afterwards they seem to have become identified with the Edomites. (Deut. 2. 12, 22.)

HORMAH, a town belonging to the tribe of Simeon. It was called Zephath before the Israelites gave it the name of Hormah, signifying utter destruction, the occasion of which appellation was, that the king of Arad, a Canaanite, having attacked the disobedient Hebrews, put them to flight and despoiled them of a rich booty, upon which the latter engaged themselves, by a vow, to destroy everything which belonged to the king of Arad. (Numb. 14. 45; 21. 3; Judges 1. 17.)

HORN, קֶרֶן *keren*; κερας. The word *keren* is used in a variety of senses in the Old Testament. Sometimes it implies a vessel of horn, or a horn used as a vessel for holding any liquid, (1Sam. 16. 1, 13; 1Kings 1. 39;) sometimes a musical instrument. (Josh. 6. 5.) (See **MUSICAL INSTRUMENTS**.) A horn is often a symbol of strength, retaining more or less the metaphor taken from the steer; as "The horn of Moab is cut off." (Jerem. 48. 25.) The principal defence and strength of many animals are in their horns, and hence the horn is often a symbol of power. Thus we frequently read that the Lord exalted the horn of David, and the horn of his people; and that He breaketh the horn of the ungodly. The Lord is styled by David, "The horn of my salvation," (Psalm 18. 2.) that is, my mighty saviour and helper. Horn also is used in several constructions where we should employ the word "head." Thus Job says, (16. 15,) "I have defiled my horn in the dust," that is, covered my head with dust. To raise or exalt the horn, is to raise the head of any one, to grant him honour and power. (Psalm 89. 17.) To lift up one's horn (head), is to be arrogant. (Psalm 75. 4.)

"Horns of ivory," (Ezek. 27. 15,) is an expression arising from an incorrect notion of the ancients, that ivory consisted of the horns of an animal. The Ethiopic version calls ivory *Karna nage*, "ivory horn." *Keren* is also used for the top or summit of a mountain; the Swiss, *horn*, for a top or peak, has been appropriately compared with it.

"Horns of the altar," were the projecting points, which were fixed on the four corners of the altar, probably in the form of horns. (Levit. 4. 7, 18, 25.) The phrase cannot be understood of the corners themselves, consistently with the passage in Exodus 27. 2.

"Horns" are used for beams or rays of light. The face of Moses was encompassed with horns, that is, it was radiant, or as it were horns of light issued from it. (Exod. 34. 29.) The word in the dual form is applied to flashes of lightning. (Habak. 3. 4.)

The Arabian poets also compare the rays of the sun with horns; hence the poetical expression, antelope for sun.

"Horns," in prophetic language, are the symbol of royal dignity and power; and when they are distinguished by number, they signify so many monarchies. Thus, horn signifies a monarchy in Jeremiah 48. 25, already quoted; and in Zechariah 1. 18, the four horns are the four great monarchies, which had each of them subdued the Jews. "The ten horns," says Daniel, (7. 24,)

"are ten kings." The ten horns spoken of in Revelations 13. 1, as having ten crowns upon them, no doubt signify the same thing, for so we have it interpreted in ch. 17. 12. The kings of Media and Persia are depicted by Daniel (8. 20) under the figure of a horned ram, a mode of representation justified by profane historians. The king of Persia is described by Ammianus Marcellinus, as wearing golden ram's horns by way of diadem; and the effigy of Ptolemy with a ram's horn, as exhibited in ancient sculpture, is mentioned by Spanheim, in his *Dissert. de Numism.*

When it is said in Daniel (8. 9) that out of one of the four notable horns came forth a little horn, we are to understand, that out of one of the four kingdoms, represented by the four horns, arose another kingdom "which became exceeding great." Some understand by this, Antiochus Epiphanes; others, one of the first Cæsars; and others refer it to the Turkish empire, and consider Egypt, Asia, and Greece, to be the three horns torn up or reduced by the Turks. The more general opinion refers it to Antichrist, the "man of sin," mentioned by St. Paul. (2Thess. 2. 9, 10.)

In 1Kings 22. 11, we read that "Zedekiah, the son of Chenanah, made him horns of iron," saying to Ahab, "With these shalt thou push the Syrians, until thou have consumed them." From this it seems probable that the Hebrew soldiers wore some kind of spike on their helmets, as do some of the Indian soldiers at the present day: with these it is a horn of steel projecting from the front of the helmet.

HORNET, צְרָעָה *tsirah*. (Exod. 23. 28; Deut. 7. 20; Josh. 24. 12.)

According to the ancient versions and Hebrew commentators, this word signifies the hornet; but the Septuagint renders it σφήκια, "the wasp." Until the time of Bruce, interpreters were content to identify the insect with that called the hornet; but the account which that traveller has given of the zimb or dog-fly of Abyssinia, offers so many analogies to that terrible insect, which is mentioned under the particular name *tsirah*, and the general one of *zebub*, that, although it may not be possible to say with certainty that they were the same, the statement concerning the zimb may, at the least, be taken to furnish the best analogous illustration which it is possible to obtain; especially as there is reason to suppose that the zimb was known to the Israelites. See **FLIES**.

The hornet (*Vespa crabro*) is a hymenopterous insect with six legs and four wings. It bears a general resemblance to the common wasp, but is of a darker colour, and much larger. It is exceedingly fierce and voracious, especially in hot climates, but even in this country its sting is frequently dangerous. In each of the instances where this insect is mentioned in Scripture, it is as sent among the enemies of the Israelites to drive them out of the land. Some commentators explain the word metaphorically, as "I will send my terror as the hornet;" but Bochart contends that it is to be taken in its proper literal meaning, and has given examples of several other people having been chased from their habitations by insects of different kinds.

"The hornet, it is probable," says Professor Paxton, "marched before the armies of Israel, till the five nations that had been doomed for their numerous and long continued crimes to destruction were subdued; which rendered such a circumstantial detail unnecessary and improper. But who can believe, say they, that the hornets of Canaan were so vexatious to the inhabitants, that they were forced to abandon their dwellings and seek for other habitations? The testimony of an in-

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spired writer ought to silence all such objections; but, in reality, the same thing has not unfrequently happened in the history of the world. The Mysians, according to Pausanias, were forced by swarms of gnats to desert their city; and the Scythians beyond the Ister, are recorded to have been expelled from their country by countless myriads of bees. But since the wasp is more vexatious than the bee, its sting more severe, and its hostility more virulent, it is by no means incredible that many of the Canaanites were forced, by so formidable an enemy, to remove beyond the reach of their attack."

On the passage in Deuteronomy 7. 20, "The Lord thy God will send the hornet among them, until they that are left and hide themselves from thee be destroyed," Roberts observes, "To the people of England this may appear a puerile way of punishing man; but they should recollect that the natives of the East wear scarcely any clothes, having, generally speaking, only a piece of cloth round the loins. They are, therefore, much more exposed than we are to the sting of insects. The sting of the hornet and wasp of those regions is much more poisonous than in Europe, and the insect is larger in size. I have heard of several who died from having a single sting; and not many days ago, as a woman was going to a well 'to draw water,' a hornet stung her in the cheek, and she died the next day. I have many times seen the hornet attack and kill the tarantula. Under large verandahs the former may be seen flying near the roof, searching in every direction for his foe, and never will he quit till he has accomplished his destruction. Sometimes they both fall from the roof together, when the hornet may be seen thrusting his sting most furiously in the tarantula, and it is surprising to see with what dexterity the former eludes the bite of the latter. The people often curse each other by saying, 'May all around thee be stung by the hornet!' The toddy drawers use this imprecation more than other people, because the hornets' nest is generally found in the top of the palmirah or cocoa-nut tree, whence they procure the toddy. When they ascend, their hands and feet being engaged, they cannot defend themselves against their attacks. The god Siva is described as having destroyed many giants by hornets."

HORONAIM, a city of the Moabites, the residence of Sanballat, who was a petty prince of that country. (Isai. 15. 5; Jerem. 48. 35.)

HORSE, **סוס** *sus*. (Gen. 47. 17; Exod. 14. 9, 23.) There are several other Hebrew words employed to denote the horse. **אֲבִירִים** *abbirim*, rendered "mighty ones," and "strong ones," when applied to horses, is merely an epithet of strength. (Judges 5. 22; Jerem. 8. 16.) **פָּרָשׁ** *parash*, seems to refer to a horse used for riding, and for the chariot. (Isai. 21. 7, 9.) **רָכָשׁ** *rachash*, implies a swift horse; it appears to have been the designation of a peculiar breed of horses, remarkably swift in their paces, and of a noble form. (Micah 1. 13.) **רָמָחַ** *rammach*, which occurs only in Esther 8. 10, is supposed to mean a mare. **רָכָב** *rachab*, means cavalry, or, as a noun collective, chariots, or a train of chariots. (Gen. 50. 9.) The construction often makes it refer to the horses or men belonging to the chariots. (2Sam. 8. 4.) * Of all the animals which man has subjugated, the horse is the most noble and the most useful. The numerous services which he is capable of performing are too well known to render it necessary to enumerate them here. Which is the original country of the horse it is not easy to ascertain; Arabia, where the animal exists

in the highest perfection, seems to have the fairest claim, but he is to be found in almost every country of the globe, except within the arctic circle. Numerous herds of these animals are seen wild among the Tartars; they are of a small breed, remarkably fleet, and capable of eluding their most vigilant pursuers. They will not admit a strange animal, though of their own kind, into their herd; but on a tame horse attempting to associate with them, they attack him and put him to flight. The horses of South America, on the contrary, which are descended from the Andalusian race, and live in herds of as many as ten thousand, use all their efforts to attract the domestic horses to join their society, and with such effect, that travellers are frequently stopped in their journey.

For size and beauty, English horses are now superior to those of any other part of the world, and are capable of performing what no others ever could attain to; they are known to excel the Arabian in size and swiftness, to be more durable than the Barb, and more hardy than the Persian. An ordinary racer will go at the rate of a mile in two minutes, and we had one instance, in the famous Childers, of still greater rapidity, he having frequently been known to move above eighty-two feet in a second, or almost a mile in one minute.

From a remote period, great attention was paid in Egypt to the breeding and training of horses; and so superior were the Egyptians in this art, that they supplied war-steeds to all the neighbouring nations. Their race of horses seems to have belonged to that noble breed of which specimens are still found in the valley of the Upper Nile and in Dongola, which, though not so graceful as the Arabian, are much superior in strength of bone and sinew. Hence we find that Solomon imported horses from Egypt wherewith to mount his numerous cavalry, (2Chron. 9. 28;) and Isaiah declares that it was the confidence that the Jews reposed in the chariots and cavalry of Egypt, which induced them to defy the might of the Assyrian empire; for he introduces Rabshakeh, the insolent ambassador of Sennacherib, inquiring of Hezekiah, "How, then, wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust in Egypt for chariots and for horsemen?" (Isai. 36. 9.) In the collection of Professor Rosellini, there is but one representation of a warrior on horseback; but there can be no doubt that the Egyptians had some troops of cavalry even as early as the time of Moses; for they are clearly to be distinguished from the corps of chariots, in the song of triumph sung by Moses after the overthrow of Pharaoh's host in the Red Sea: "The Lord shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea." (Exod. 15. 18, 19.) The cavalry appear to have consisted chiefly of light troops, and to have been employed as skirmishers, videttes, and expresses, rather than as warriors.

Horses were not used by the Jews for cultivating the soil; and we do not find any mention of their being employed, even for riding, before the time of David, who reserved only a hundred horses for his mounted life-guard, or perhaps for his chariots, out of one thousand which he captured. (2Sam. 8. 4.) The Psalmist, however, frequently alludes to the mode of governing horses, and to equestrian armies. (Psalm 32. 9; 66. 12; 76. 6; 147. 10.) In the time of Ezekiel, the Tyrians purchased horses in Togarmah, or Armenia. The Hebrews, after the time of Solomon, were never destitute of chariots and cavalry. The rider used neither stirrup nor saddle,

but sat upon a piece of cloth thrown over the back of the horse.

By the Mosaic law, (Deut. 17. 16,) the king was not to keep a strong body of cavalry, nor an immoderate number of horses. As Palestine was a mountainous country, and on the more level side bounded by the Arabian deserts, in which an enemy's cavalry could not advance for want of forage, a powerful cavalry was almost unnecessary for its defence. A king, therefore, could not have occasion for a great number of horses, unless he had it in view to carry on foreign wars.

On the passage in Joshua 10. 6, "Thou shalt hough their horses, and burn their chariots with fire," Michaëlis remarks, "When the Israelites did get a booty of horses they did not know what use to make of them. Their husbandry was carried on in the ancient way, and to much more advantage, with oxen, which are not so expensive to maintain; and to this their whole rural economy was directed. In war, they did not employ cavalry, and would have been bad horsemen; and for travelling they commonly made use of the ass, to which, whoever is accustomed from his youth, will not willingly venture to ride a mettled horse, particularly such a one as is employed in wars. Horses, therefore, were to them quite a useless sort of plunder, unless they had sold them, which was not advisable, because their enemies, in a roundabout way, might have bought them again. From ignorance of military affairs, most expositors have understood this command as if it meant, not that the horses should be killed, but merely lamed in the hind legs, and then let go; and into this mistake, by following Bochart, as he did Kimchi, I was led, in a first edition of this work. I have never been in war, and know just as little of the veterinary art; nor have I ever seen a hamstrung horse. But a horse so treated must, instead of running off, fall instantly backward, and writhe about miserably till he dies, which generally happens from loss of blood, by the stroke of the sabre cutting the artery of the thigh. This is still, as military people have informed me, the plan adopted to make those horses that are taken, but cannot easily be brought away, unserviceable to the enemy again. They hamstring them, which can be done in an instant; and they generally die of the wound by bleeding to death; but though they should not, the wound never heals, so that even if the enemy recover them alive, he is forced to despatch them; and every compassionate friend of horses, who has ever seen one in that situation, will do so in order to terminate its misery."

"Solomon had horses brought out of Egypt, and linen yarn; the king's merchants received the linen yarn at a price." (1 Kings 10. 28.) Professor Paxton observes, upon this passage, "Horses were conducted to foreign markets in strings; a circumstance favourable to those interpreters who would refer the whole passage to horses, instead of 'linen yarn,' which seems rather to break the connexion of the verses. Some are, therefore, inclined to read, 'And Solomon had horses brought out of Egypt, even strings of horses, (literally, drawings out, prolongations;) the king's merchants received the strings, (that is, of horses,) in commutation, exchange, or barter. And a chariot, or set of chariot horses, (that is, four,) came up from Egypt for six hundred shekels of silver, and a single horse for one hundred and fifty.' And these he sold again at a great profit to the neighbouring kings. As the whole context seems rather applicable to horses than to linen yarn, so this idea, while it strictly maintains the import of the word, preserves the unity of the passage."

The prophets frequently advert to the admirable qualities of the Assyrian charger. Isaiah, describing the

terrible devastation which the land of Judæa was doomed to suffer by the Assyrian armies, warns his people that their horses' hoofs shall be counted like flint—compact and durable as the flinty rock; qualities which, in times when the shoeing of horses was unknown, must have been of great importance. The value of a solid hoof has not escaped the notice of Homer, who celebrates in many passages the brazen-footed horses. In the instructions which Virgil communicates to the husbandman, a solid hoof is mentioned as indispensably requisite in a good breed of horses. Bishop Lowth observes, that "the shoeing of horses, with iron plates nailed to the hoof, is quite a modern practice, and was unknown to the ancients. The horse-shoes of leather and iron, which are mentioned, the silver and the gold shoes with which Nero and Poppæa shod their mules, used occasionally to preserve the hoofs of delicate cattle, or for vanity, were of a very different kind; they inclosed the whole hoof, as in a case, and were bound or tied on. For this reason, the strength, firmness, and solidity of a horse's hoof was of much greater importance with them than with us, and was esteemed one of the first praises of a fine horse. For want of this artificial defence to the foot, which our horses have, Amos (6. 12) speaks of it as a thing as much impracticable to make horses run upon a hard rock, as to plough up the same rock with oxen. These circumstances must be taken into consideration, in order to give us a full notion of the propriety and force of the image by which the prophet Isaiah (5. 28) sets forth the strength and excellence of the Babylonish cavalry."

In the prophet Zechariah (1. 8) we read, "I saw by night, and beheld a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were three red horses, speckled and white;" upon which, Burder remarks, "The word here translated 'red,' signifies blood-red, not any kind of bright bay, or other colour usual among horses. But the custom of painting or dyeing animals for riding, whether asses or horses, explains the nature of this description. Tavernier, speaking of a city which he visited, says, 'Five hundred paces from the gate of the city, we met a young man of good family, for he was attended by two servants, and rode upon an ass, the hinder part of which was painted red;' and Mungo Park informs us that the Moorish sovereign, Ali, always rode upon a milk-white horse, with its tail dyed red."

HORSE-LEECH, עֲלֻקָּה *alukah*, (Prov. 30. 15;) rendered in the Septuagint and Vulgate, "leech."

Bochart attempts to allegorize this passage by describing *alukah* as a personification of fate, but the common interpretation seems in every respect the best. Solomon, having in the preceding verses mentioned those that devoured the property of the poor, as the worst of all the generations he had specified, proceeds in the fifteenth verse to state and illustrate the insatiable cupidity with which they prosecuted their schemes of rapine and plunder. "The horse-leech hath two daughters, crying, Give, give." As the horse-leech hath two daughters, cruelty and thirst of blood, which cannot be satisfied; so the oppressor of the poor has two dispositions, cruelty and avarice, which never say they have enough, but continually demand additional gratifications. The use which, from its thirst for blood, we make of the leech, was unknown to the ancients, and is unknown in the East at the present day, and hence it is there spoken of with feelings of horror and aversion, particularly as it causes the destruction of valuable animals by fastening under their tongues when they come to drink. An ancient author calls it the black reptile of the marsh,

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because it is commonly found in marshy places. Plautus makes a person say, speaking of the determination to get money, "I will turn myself into a horse-leech, and suck out their blood;" and Cicero, in one of his letters to Atticus, calls the common people of Rome "horse-leeches of the treasury."

HORSEMEN. In the passage in the prophet Nahum 3. 3, the word פָּרוֹשׁ *parosh*, rendered "horseman," would be better translated charioteer, for the use of war cars is more ancient than that of cavalry, and they were long deemed the more formidable force. The circumstance of the steeds stumbling over the corpses is represented in almost every battle-piece delineated on the Egyptian monuments. See **ARMS, ARMOUR, ARMY.**

HOSANNA, הוֹשִׁיעִנָּה a well-known form of blessing used by the Jews at the feast of Tabernacles, meaning, "Give salvation," or, "Save, I beseech thee." During the continuance of this feast, they carried branches of palm-trees, olives, citrons, myrtles, and willows, (Levit. 23. 40; Nehem. 8. 15,) singing Hosanna, in which words they prayed for the coming of the Messiah. These branches also bore the name of Hosanna, as well as all the days of the feast. During its continuance, they walked in procession round the altar, with branches in their hands, amid the sound of trumpets, singing Hosanna; and on the last, or seventh day of the feast, they compassed the altar seven times. This was called the Great Hosanna.

Our Lord was in a similar manner conducted into Jerusalem by the believing Jews, who, honouring him as the promised Messiah, expressed their joy at his coming at the feast of Tabernacles. (Matt. 21. 8,9; Mark. 11. 9,10; John 12. 13.) See **FEAST OF TABERNACLES.**

HOSE, סַרְבָּל *sarbal*, (Dan. 3. 21,) denotes wide Persian hose, trowsers. So also in the Syriac, Arabic, and Chaldee; but in the two latter dialects the term is used for a wide garment in general. Gesenius thinks the word denotes such wide drawers, or trowsers, as are still worn by the Persians and others, and is of opinion that the present Persian name for this article of dress, (*shalwar*), is the same word in a transposed form. He adds, "the name has passed with the article of dress into the Western languages, as in Greek, *σαρβαβα, σαταβαλλα, σαραπαυ*; in Latin, *sarabara, saraballa*; in Spanish, *ceroulas*; in Hungarian and Slavonic, *shalvary*; in Polish, *sharmoary*."

I. **HOSEA, הוֹשִׁעַ** the earlier name of Joshua, the servant and successor of Moses. (Numb. 13. 8,16.)

II. The last king of Israel, who, having conspired against Pekah, slew him and usurped his throne. In his reign, Shalmaneser, king of Assyria, invaded Israel, took Samaria, which he reduced to a heap of ruins, and removed the Israelites beyond the river Euphrates. (2Kings 15. 30; 17. 1; 18. 1.)

III. The first of the minor prophets, was the son of Beeri. He is generally considered to have begun to prophesy about B.C. 800, during the reign of Jeroboam II., king of Israel; to have executed his office during the reigns of Uzziah, Jotham, and Ahaz, and to have died in the third year of Hezekiah, king of Judah. It is most probable he was an Israelite, and lived in the kingdom of Samaria, or of the ten tribes, as his predictions are chiefly directed against their wickedness and idolatry. But with the severest denunciations of vengeance he blends promises of mercy; and the transitions from the one to the other are frequently sudden and unexpected.

Bishop Horsley is of opinion that the principal subject

of Hosea is the same with that of all the prophets, "the guilt of the Jewish nation in general, their disobedient refractory spirit, the heavy judgments that awaited them, their final conversion to God, their re-establishment in the land of promise, and their restoration to God's favour, and to a condition of the greatest national prosperity, and of high pre-eminence among the nations of the earth, under the immediate protection of the Messiah, in the latter ages of the world. He confines himself more closely to this single subject than any other prophet. He seems, indeed, of all the prophets, if I may so express my conception of his peculiar character, to have been most of a Jew. Comparatively, he seems to care but little about other people. He wanders not, like Isaiah, Jeremiah, and Ezekiel, into the collateral history of the surrounding heathen nations. He meddles not, like Daniel, with the revolutions of the great empires of the world. His own country seems to engross his whole attention; her privileges, her crimes, her punishment, her pardon. He predicts, indeed, in the strongest and clearest terms, the engrafting of the Gentiles into the Church of God; but he mentions it only generally: he enters not, like Isaiah, into a minute detail of the progress of the business. Nor does he describe, in any detail, the previous contest with the apostate faction of the latter ages. He makes no explicit mention of the share which the converted Gentiles are to have in the re-establishment of the natural Israel in their ancient seats; subjects which make so striking a part of the prophecies of Isaiah, Daniel, Zechariah, Haggai, and occasionally of the other prophets. He alludes to the calling of Our Lord from Egypt; to the resurrection on the third day; he touches, but only in general terms, upon the final overthrow of the anti-Christian army in Palestine, by the immediate interposition of Jehovah; and he celebrates, in the loftiest strains of triumph and exultation, the Saviour's final victory over death and hell. But yet, of all the prophets, he certainly enters the least into the detail of the mysteries of redemption. We have nothing descriptive of the events of the interval between the two advents of Our Lord; nothing diffuse and circumstantial upon the great and interesting mysteries of the incarnation and the atonement. His country and his kindred is the subject next his heart. Their crimes excite his indignation; their sufferings interest his pity; their future exaltation is the object on which his imagination fixes with delight. It is a remarkable dispensation of Providence that clear notices, though in general terms, of the universal redemption, should be found in a writer so strongly possessed with national partialities. This Judaism seems to mark the peculiar character of Hosea as a prophet. Not that the ten tribes are exclusively his subject. His country is indeed his particular and constant subject; but his country generally, in both its branches, not in either taken by itself."

"The style of Hosea," Bishop Lowth remarks, "exhibits the appearance of very remote antiquity; it is pointed, energetic, and concise. It bears a distinguished mark of poetical composition, in that pristine brevity and condensation which is observable in the sentences, and which later writers have, in some measure, neglected. This peculiarity has not escaped the observation of Jerome, who observes that this prophet is altogether laconic and sententious. But this very circumstance, which anciently was supposed to impart uncommon force and elegance, in the present state of Hebrew literature, is productive of so much obscurity, that although the general subject of this writer is sufficiently obvious, he is the most difficult and perplexed of all the prophets. There is, however, another reason for the obscurity of

his style. Hosea, we have seen, prophesied during the reigns of the four kings of Judæa, Uzziah, Jotham, Ahaz, and Hezekiah; the duration of his ministry, therefore, in whatever manner we calculate it, must include a very considerable space of time. We have now only a small volume of his remaining, which, it seems, contains his principal prophecies; and these are extant in a continued series, with no marks of distinction as to the times when they were published, or of which they treat. It is, therefore, no wonder if, in perusing the prophecies of Hosea, we sometimes find ourselves in a similar predicament with those who consulted the scattered leaves of the sibyl." Bishop Horsley differs from Bishop Lowth, however, as to the cause of this obscurity in the prophet Hosea. The former ascribes it not to the great antiquity of the composition, nor to anything peculiar to the language of the author's age, but to his peculiar idioms, frequent changes of person, his use of the nominative case absolute, his anomalies of number and gender, and the ambiguity of pronouns.

HOSPITALITY, *φιλοξενία*, (Rom. 12. 13.) is kindness exercised in the entertainment of strangers. This virtue, we find, is explicitly commanded by, and makes a part of, the morality of the New Testament.

The obligations to this duty arise from the fitness and reasonableness of it: it brings its own reward, (Acts 20. 35;) and it is expressly commanded by God. (Levit. 25. 35; Luke 16. 19, 23; Heb. 13. 1, 2.) In both the Old and the New Testament we have many striking examples of hospitality, as in the instances of Abraham, (Gen. 18. 1-8;) Lot, (Gen. 19. 1-3;) the Shunamite, (2Kings 4. 8, 10;) Martha, (Luke 10. 38;) the primitive Christians, (Acts 16. 15;) Priscilla and Aquila. (Acts 18. 26.)

The primitive Christians made one principal part of their duty to consist in the exercise of hospitality. Our Saviour tells his Apostles, that whoever received them received himself; and that whosoever should give them even a glass of water, should not lose his reward. (Matt. 25. 41, 45.) At the day of judgment he will say to the wicked, "Depart ye cursed into everlasting fire: I was a stranger, and ye received me not; inasmuch as ye have not done it unto the least of these, ye have not done it unto me." St. Peter also requires the faithful to use hospitality to their brethren without murmuring and complaint. St. Paul, in several of his Epistles, recommends hospitality, and especially to bishops. (1Tim. 3. 2; Titus 1. 8.) The primitive Christians were so ready in the discharge of this duty, that the very heathens admired them for it. They were hospitable to all strangers, but especially to those of the same faith and communion. They scarcely ever travelled without letters of recommendation, which testified the purity of their faith; and this procured them a hospitable reception wherever the name of Jesus Christ was known. Calmet is of opinion that the two last Epistles of St. John may be such letters of recommendation as were given to Christians who travelled.

Instances of hospitality among the early Greeks abound in the writings of Homer, whose delineations of manners and customs reflect much light on the Old Testament, especially on the Pentateuch. When the traveller makes a second tour through the country, he can hardly do anything more offensive to the person by whom he was entertained in his first journey, than by not again having recourse to the kindness of his former host. Travelling would, indeed, be impracticable in Greece, if it were not facilitated by this noble sentiment; for the *protogeroi* are not found in all parts of the

country, and the miserable khans, or caravanserais, are generally constructed only in towns or in highways.

Travelling, in the greater part of Greece, anciently was difficult, and this circumstance appears to have given rise to the laws of hospitality. This reciprocal hospitality became hereditary in families even of different nations; and the friendship which was thus contracted was not less binding than the ties of affinity or of blood. Those between whom a regard had been cemented by the intercourse of hospitality, were provided with some particular mark, which, being handed down from father to son, established a friendship and alliance between the families for several generations; and the engagement thus entered into could not be dispensed with, unless publicly disavowed in a judicial manner, nothing being considered so base as a violation of it. This mark was the *συμβολον ξενικον* of the Greeks, and the *tessera hospitalis* of the Latins. The *συμβολον* was sometimes an astragal, which Pliny says was a bone of the hinder feet of cloven-footed animals; sometimes it was made of lead, which being cut in halves, one-half was kept by the host, and the other by the person whom he had entertained. On subsequent occasions, they or their descendants, by whom the symbol was recognised, gave or received hospitality on comparing the two tallies. The ancient Romans divided a *tessera* lengthwise, into two equal parts, as signs of hospitality, upon each of which one of the parties wrote his name, and interchanged it with the other. The production of this, when they travelled, gave a mutual claim to the contracting parties and their descendants for reception and kind treatment at each other's houses, as occasion offered. These *tessera* were sometimes of stone, shaped in the form of an oblong square; and as they were carefully and privately kept, so that no one might claim the privileges of them beside the person for whom they were intended, this circumstance gives a forcible explanation of the passage in Revelation 2. 17, where it is said, "To him that overcometh, will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." In this passage the translators of our version, by rendering it a white stone, seem to have confounded it with the calculus, or small globular stone which was commonly used for balloting and on some other occasions. The words *ψηφον λευκην*, do not specify either the matter, or the form, but only the use of it. By this allusion, therefore, the promise made to the church at Pergamos, seems to be to this effect: "To him that overcometh, will I give a *pledge* of my affection, which shall constitute him my *friend*, and entitle him to privileges and honours, of which none else can know the value or extent." And to this sense the words following very well agree, which describe this stone or *tessera* as having in it "a new name written, which no man knoweth, saving he that receiveth it."

Roberts observes, "No people can be more kind and hospitable to travellers of their own caste than those of the East; and even men of the lower grades have always places to go to. See the stranger enter the premises; he looks at the master, and says, 'Pilgrim,' and he is allowed to take up his abode for the night. For the entertainment of his host he has to repeat the news of his country and journey, or any legend of the olden time. Hospitality may almost be called a sacred rite in all parts of the East; and were it not so, what would become of travellers and pilgrims? In general, there are no places for public entertainment, for the rest-houses and choultries are seldom more than open places to shelter passengers from the sun and rain. View the stranger passing through a village; he sees a respectable house, and having found out the master, he stands before

him; he is then requested to be seated, and is asked, whence he came, and whither he is going? His temporal wants are supplied, and when inclined, he pursues his journey."

Mr. Robinson affords some sketches of hospitality among the Bedouin Arabs, which, after all the praises lavished upon it, appears of rather a questionable description:—"With the Bedouins, the common hour of breakfast is about ten o'clock; that of supper, or dinner, at sunset. There is a great sameness in their dishes, being chiefly compositions of flour and butter. Meat is only served on extraordinary occasions, as when a stranger is to be entertained. If an Arab has a sufficiency of food he cares but little about its quality, being a stranger to what we call the pleasures of the table. The women eat in the meharrem what is left of the men's dinners. In the intervals of the repasts, the men do nothing but smoke their pipes, exchange a few words with one another, sleep, yawn, and sleep again."

Burckhardt confirms this description; he observes, "The Bedouin mode of life may have some charms even for civilized man; the frankness and uncorrupted manners of the Bedouins most powerfully attract every stranger; and their society in travelling is always pleasant. But after a few days' residence in their tents, the novelty subsides, and the total want of occupation renders the life of a Bedouin insupportable to any person of an active disposition. I have passed among Bedouins some of the happiest days of my life; but I have likewise passed among them some of the most irksome and tedious, when I impatiently watched the sun's disk piercing through the tent from its rising to its setting; for I knew that in the evening some songs and a dance would relieve me from my draught-playing companions."

To resume with Mr. Robinson, who states, in reference to their sojourn with the Bedouin Arabs, that he and his friend Colonel Chesney, after a time, wished to depart; but so serious a demand was made upon their finances, that they did not choose to accede to it, and therefore remained where they were. After a few days, they renewed their application for leave to go elsewhere, and it was received with a reiterated demand for money; and they became, in reality, prisoners. "Ennui came on with rapid strides, now that the novelty had worn out. We felt all the weariness of Bedouin life, without its occasional excitement. We walked occasionally to the top of the neighbouring hills, but it was all one scene of dull monotony. We were not even allowed the pleasure of riding our horses; so that we envied the lot of the camels we saw going out every morning to pasture, although we knew that they were to return in the evening. Hatib was convinced that we had still money with us; but to rob us in his own tent would be a breach of hospitality never heard of in the desert. Accordingly, under pretence of showing us the ruins of Om-el-Reszasz, which Chesney was so desirous of seeing, he decoyed us out of it, the better to perpetrate an act, which, in our estimation, stigmatizes the boasted Arab faith.

"In an Arab encampment, throughout the day, a deathlike silence prevails; but, at sunset, all is life again. At this hour the fires are lighted for cooking, and from above every tent a thin column of smoke is seen issuing as from a cottage chimney. On every side the shrill voices of the women are heard, either giving directions relating to the meal which is about to commence, or singing to quiet their babes: whilst the watch dog passes to the rear of his tent, and, as if conscious of the charge intrusted to him, keeps up an incessant barking. This daily scene of bustle and life was, at this time, more than usually enlivened by the return of some

of the owners to their families, after an absence of several months."

HOST, צבא *tsaba*, "an army." See ARMS, ARMOUR, ARMY.

HOST, πανδοχει, one who receives all comers, the keeper of a house of public entertainment. (Luke 10. 35.) There is nothing in the East answering to our idea of an inn. See CARAVANSERAI.

HOSTAGE, תשורה *taarubah*, a person delivered into the hands of another as a security for the performance of some engagement. Conquered kings or nations often gave hostages for the payment of their tribute, or for the continuance of their subjection; thus Jehoshaphat, king of Israel, exacted hostages from Amaziah, king of Judah. (2Kings 14. 14; 2Chron. 25. 24.)

HOST OF HEAVEN, צבא השמים *tsaba ha-shamayim*. The word rendered "host" in Genesis 2. 1, refers to the sun, moon, and stars, as the host of heaven under the symbol of an army; in which the sun is considered as the king, the moon as his vicegerent, the stars and planets as their attendants, and the constellations as the battalions and squadrons of the army drawn up in order, that they may come with their leaders to execute the designs and commands of the sovereign. And according to this notion, it is said in the song of Deborah, "The stars in their courses fought against Sisera." (Judges 5. 20.) The worship of the host of heaven was one of the earliest forms of idolatry, and from finding it frequently reprobated in the Scriptures, we may conclude that it was very common among the Jews in the days of their declension from the pure service of God. (Deut. 4. 19; 2Kings 17. 16; 21. 3, 5; 23. 5; Jerem. 19. 13; Zeph. 1. 5; Acts 7. 42.)

In the Book of Daniel it is said, "And it (the little horn) waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them." (8. 10, 11.) This is considered by many to point to the aspiring nature and usurping power of Antiochus Epiphanes, who, in 2Maccabees 9. 10, is described as the man who thought he could reach to the stars of heaven; which, from Isaiah 14. 13; 24. 21, may be understood to signify the rulers both civil and ecclesiastical among the Jews. The priests and Levites, like the angels, were continually waiting on the service of the King of Heaven in the Temple, as of old in the Tabernacle, (Numb. 8. 24,) and these were that part of the host, or the holy people, that were thrown down and trampled upon; for Antiochus overthrew some of the most celebrated luminaries amongst the leaders of the Jewish people, and reduced them to the lowest degradation. This prophecy, however, is thought, after all, to receive its fulfilment, not by Antiochus, but by the Roman state, which arose in the north-west part of those nations which compose the body of the goat, and was very small in the beginning, but became very great afterwards. Bishop Newton *On the Prophecies*; Mede.

HOUGH. See HORSE.

HOUR, שעה *shaah*. (Dan. 3. 6.) This is the earliest mention of hours in the Scriptures, and as the Chaldeans, according to Herodotus, were the inventors of this division of time, it is probable that the Jews derived their hours from them. Hours were first measured by gnomons, which merely indicated the meridian;

afterwards by the hour-watch, *σκιαθρον*, and more subsequently still by the clepsydra, or instrument for measuring time by means of water. It is evident that the division of hours was unknown in the time of Moses; compare Genesis 15. 12; 18. 1; 19. 1; 15. 23; nor is any notice taken of them by the most ancient of the profane poets, for he mentions only the morning or evening or mid-day. With Homer, corresponded the notations of time referred to by the Psalmist, who mentions them as the times of prayer. (Psalm 4. 17.) The Jews computed their hours of the civil day, from six in the morning till six in the evening; thus, their first hour corresponded with our seven o'clock; their second, to our eight; their third, to our nine, &c. The knowledge of this circumstance will serve to illustrate several passages of Scripture, particularly Matthew ch. 20, where the third, sixth, ninth, and eleventh hours, (v. 3,5,6,9,) respectively denote nine o'clock in the morning, twelve at noon, and three and five in the afternoon; see also Acts 2. 15; 3. 1; 10. 9,30. The first three hours (from six to nine) were their morning: during the third hour, from eight to nine, their morning sacrifice was prepared, offered up, and laid on the altar precisely at nine o'clock; this interval they termed the preparation, *παρασκευη*. Josephus confirms the narrative of the Evangelists. As the Israelites went out of Egypt at the vernal equinox, the morning watch would answer to our four o'clock in the morning. In after times, the natural day was divided by them into twelve portions or hours, which varied in their length with the season, being shorter in the winter and longer in the summer. (John 11. 9.) The hours were numbered from the rising of the sun; the sun in Palestine, at the summer solstice, rises at five of our time, and sets about seven; at the winter solstice, it rises about seven and sets about five. See DAY.

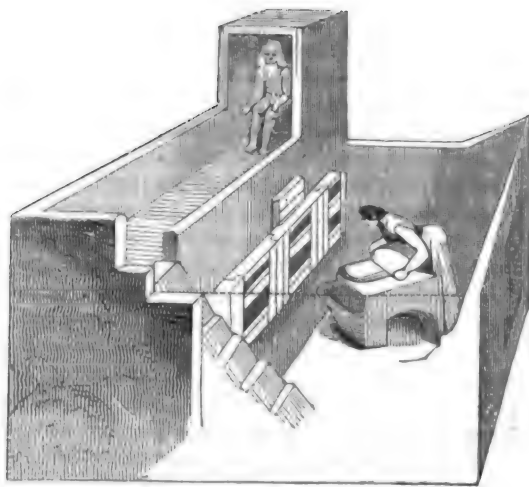
HOUSE, *בית* *beth*. (Gen. 15. 3; 44. 1.) The general method of building in the East, seems to have continued the same from the earliest ages with little alteration or improvement. Large doors, spacious chambers, cloistered courts, with fountains sometimes playing in the midst, form some of the leading features of these structures, and seem adapted in many respects to the circumstances of a climate, where the summer heats are generally intense. Such no doubt in their general features were the houses of the Jews; and although we have no remains of them, yet by a comparison of various passages of Scripture with the paintings in the tombs of Egypt, which abound in plans and views of the habitations of all classes, we may arrive at numerous details from which we may form a tolerably accurate idea of the dwellings of both nations. One plan, copied by Sir John Gardner Wilkinson, consists of a court with the usual avenue of trees, on one side of which were several sets of chambers, opening on corridors or passages, but without any colonnade before the doors. The receiving room looked upon the court, and from it a row of columns led to the private sitting apartment, which stood in one of the passages, near to a door communicating with the side chambers; and, in its position, with a corridor or porch in front, it bears a striking resemblance to the summer parlour "of Eglon, king of Moab, which he had for himself alone," (Judges 3. 20,) and where he received Ehud the Israelite stranger. And the flight of Ehud "through the porch," after he had shut and locked the door of the parlour, shows its situation to have been very similar to some of these isolated apartments, in the houses and villas of the ancient Egyptians. The side chambers were frequently arranged on either side of a corridor, others faced towards the court, and others were

only separated from the outer wall by a long passage. Besides the owner's name, they sometimes wrote a lucky sentence over the entrance of the house, for a favourable omen, as "the good abode."

By the Jews, the gates not only of houses but of cities were generally adorned with the inscription, which, according to Deuteronomy 6. 9, was to be extracted from the law of Moses; a practice, in which may be found the origin of the modern Mezuzza of the Jews. These are two portions of Scripture, from Deuteronomy 6. 4-9, and 11. 13-21, written on vellum in like manner as the phylacteries, with Shaddai inscribed upon it. They are rolled up and put in lead, in the form of a cylindrical tube, and which, by means of two holes made in the lead to receive the nails, is thus fastened to the posts of their doors, when they must say the following grace: "Blessed art thou, O Lord our God, King of the Universe! who hath sanctified us with his commandments, and commanded us to fix the Mezuzza."

Some specimens of Egyptian cielingings have been already given. See CIELINGS.

In the Egyptian room of the British Museum, may be seen a model of a house, as occupied by the ancient Egyptians, square at the base, and slightly converging towards the top, which has had a balustrade all round; there are two doors and six windows at each side. The upper ones are latticed. There is also, in the same room, the model of a granary and a yard; the yard-door opens



Model of an Egyptian Granary, in the British Museum.

inwards, and is fastened by a sliding bolt. The granary is on the opposite side, and consists of three rooms, each having one door towards the yard, which opens by sliding upwards; the roof of the granary is flat, protected by a low wall forming a terrace, at the end of which is a covered shed, in which a man is seated. It is approached by a flight of steps, under which is a chamber with a sliding door, like those of the granaries. In the yard is a female standing over a kneading trough making bread. The doors are painted red and white, the female yellow, the man red, the trough yellow. On one side of the trough is a hieratic inscription. The place where the man is seated in this model, affords an illustration of the "corner of the house top," mentioned in Proverbs 21. 9. In some cases these corners were of wicker-work, forming very small closets without any door, in which the persons severally sleep, as described in the article DWELLING.

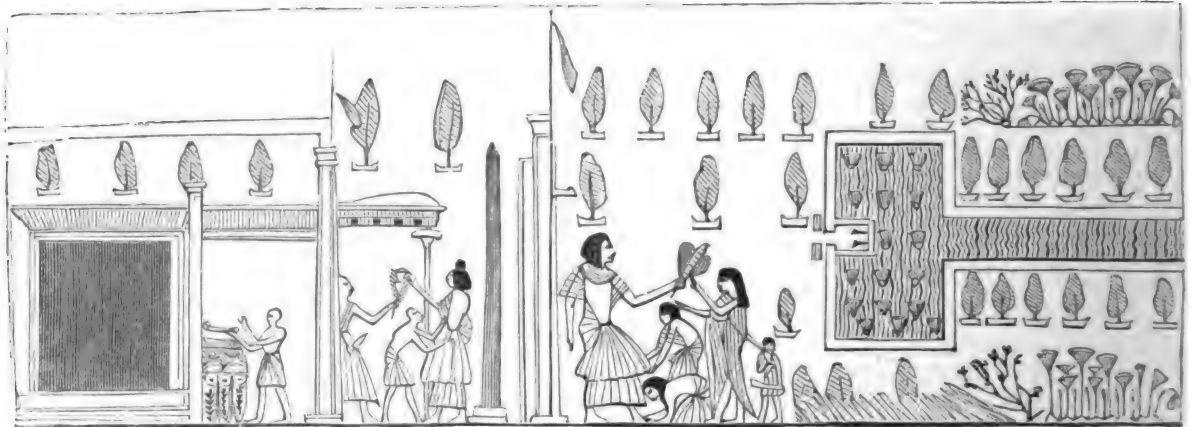
The chambers on the ground-floor of an Egyptian house were chiefly used for stores, furniture, and goods of different kinds; and amphoræ of wine and oil were arranged as in the apothecæ of a Roman mansion. The

rooms, and, indeed, all the parts of the house, were stuccoed within and without, and ornamented with various devices painted on the walls; and the doors were frequently stained to imitate foreign and rare woods.

"Besides the town houses, the Egyptians had," as Sir John Gardner Wilkinson observes, "extensive villas, which, with a very commodious mansion, contained spacious gardens, watered by canals communicating with the Nile. They had also tanks of water in different parts of the garden, which served for ornament as well as for irrigation when the Nile was low; and on these the master of the house occasionally amused himself and

his friends by an excursion in a pleasure-boat kept for the purpose. The mode of laying out the house and grounds varied according to circumstances. Some villas were of considerable extent, and, besides the arable land belonging to them, the gardens occupied a very large space, as did the offices and the buildings attached to the house.

"Some large mansions appear to have been ornamented with propylæ and obelisks, like the temples themselves; it is even possible that part of the building may have been consecrated to religious purposes, as the chapels of other countries, since we find in the accompanying wood-cut a priest engaged in presenting offer-



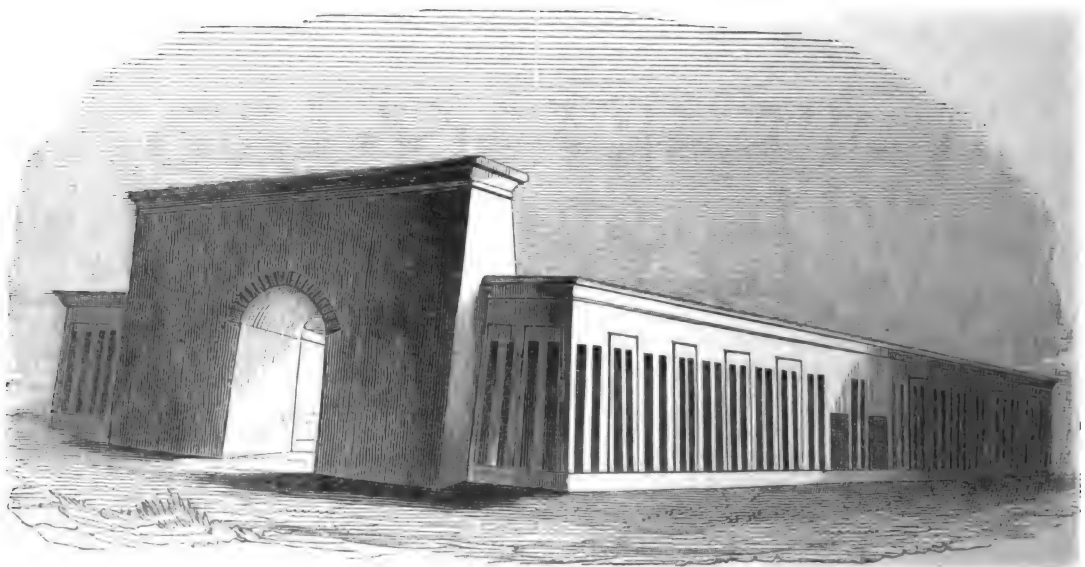
Plan of an Egyptian Villa. From the Monuments.

ings at the door of the inner-chamber; and indeed, but from the presence of women, the form of the garden, and the style of the porch, we should feel disposed to consider it a temple rather than a place of abode."

The accompanying wood-cut represents the villa spoken of, with obelisks and towers of a propylon attached to the house as in a temple. In the interior of the house, on the left of the engraving, is seen a priest making an offering at the door; while under the portico the proprietor appears receiving bouquets from his attendants, who do obeisance before him, a custom now only retained in Egypt by the Copt Christians in the presence of their patriarchs. In the garden is a lady surrounded by her servants; there is also a canal leading the water to a reservoir, projecting into which is a small kiosk or summer-house. The inmate of the tomb in which this is painted, lived in the time of Amenoph I. (B.C. 1700.) The reservoir has the lotus flower float-

ing on the water, and the plants most distant from the canal are supposed to be intended for the papyrus.

"The entrances of large villas were generally through folding-gates, standing between lofty towers, as in the propylæ of temples, with a small door at each side; and others had merely folding-gates with imposts surrounded by a cornice. A wall of circuit extended round the premises; but the courts of the house, the garden, the offices, and all the other parts of the villa, had each their separate inclosure. The walls were usually built of crude brick; and in damp places, or when within reach of the inundation, the lower part was strengthened by a basement of stone. They were sometimes ornamented with panels and grooved lines, generally stuccoed; and the summit was crowned either with Egyptian battlements, the usual cornice, a row of spikes in imitation of spear heads, or with some fancy ornament. Those villas or castles belonging to the kings which stood



Exterior of an Egyptian Villa. From the Monuments

on the high road, where they were accustomed to pass either on their hunting or military expeditions, were small and simple, being only intended for their reception during the short stay of a few days; but those erected in an enemy's country may rather be looked upon as forts than as simple mansions. Many, however, in provinces at a distance from Egypt, were of very large dimensions, and had probably all the conveniences of spacious villas; like those erected in later times by the Ptolemies, on the confines of Abyssinia. The engraving represents the walls of a house panelled in crude brick, the door-way arched."

Houses in Palestine were generally built of burnt or merely dried clay bricks, which were not very durable. (Job 4. 19; Matt. 7. 26.) Some were built of stone, the palaces of squared stone, (1Kings 7. 9; Isai. 9. 10,) and some were of marble. (1Chron. 29. 2.) Lime or gypsum was used for mortar, (Isai. 33. 12; Jerem. 43. 9;) perhaps also asphalt. (Gen. 11. 3.) A plastering or white-washing is often mentioned, (Levit. 14. 41, 42; Ezek. 13. 10; Matt. 23. 27;) a wash of coloured lime was chosen for palaces. (Jerem. 22. 14.) The beams consisted chiefly of the wood of the sycamore, from its extreme durability, (Isai. 9. 10;) the acacia and the palm were employed for columns and transverse beams. The fir, the olive-tree, and cedars, were greatly esteemed, (1Kings 7. 2; Jerem. 22. 14;) but the most precious of all was the almug-tree; this wood seems to have been brought through Arabia from India. (1Kings 10. 11, 12.) Wood was used in the construction of doors and gates, of the folds and lattices of windows, of the flat roofs, and of the wainscoting with which the walls were ornamented. Beams were inlaid in the walls, to which the wainscoting was fastened by nails to render it more secure. (Ezra 6. 4.) Houses finished in this manner, were called cieled houses and cieled chambers. (Jerem. 22. 14; Haggai 1. 4.) The lower part of the walls was adorned with rich hangings of velvet or damask dyed of the liveliest colours, suspended on hooks, and taken down at pleasure. (Esth. 1. 6.) The upper part of the walls was adorned with figures in stucco, with gold, silver, gems, and ivory; hence the expressions "ivory houses," "ivory palaces," and "chambers ornamented with ivory." (1Kings 22. 39; 2Chron. 3. 6; Psalm 45. 8; Amos 3. 15.) The cieling, generally of wainscot, was painted with great art. In the days of Jeremiah these chambers were cieled with costly and fragrant wood, and painted with the richest colours. (Jerem. 22. 14.) (See CIELING.) All the rooms of the upper story may be termed *aleyah*, and *υπερσπον*, (Acts 20. 8,) but these words apply more appropriately to the chamber over the porch, which opens by a door directly upon the roof, being commonly a story higher than the other part of the house. See CHAMBER ON THE WALL.

The Hebrews at a very ancient date, like the Orientals, had not only summer and winter rooms but palaces. (Judges 3. 20; 1Kings 7. 2-6; Amos 3. 15.) The houses, or palaces so called, made for summer residence, were very spacious. The lower stories were frequently under ground. The front of these buildings faced the north, so as to secure the advantage of the breezes, which in summer blow from that direction. They were supplied with a current of fresh air by means of ventilators, which consisted of perforations made through the upper part of the northern wall, of considerable diameter externally, but diminishing in size as they approached the inside of the wall. There was another kind of ventilator that arose from the centre of the roof, which was ten cubits broad, and looked like a turret. It was hollow and open to the north, and so

constructed as to convey the cool air into the chambers and rooms below. In the winter rooms and houses the windows faced the south, in order to render them more warm. These dwellings are now heated in two different ways, of both of which there is mention made in Scripture. Sometimes the fuel is heaped into a pot, which is placed in a hollow space left for that purpose in the centre of the paved floor, (Isai. 44. 16; 47. 14;) and sometimes the fire is placed directly in the hollow space or hearth in the middle of the floor. (Jerem. 36. 22.)

Though kitchens are seen depicted on the Egyptian monuments, there appears no mention in the Scriptures of any distinct place for cooking, except in Ezekiel 46. 23, 24, where the Hebrew word *מבשלות* *mibashloth*, "boiling places" or "fire hearths," may be so understood. Chimneys for the emission of smoke from houses were not known to the Hebrews; like the modern Orientals, they had openings in their houses by which the smoke might escape. The word *ארובה* *arubah*, rendered "chimney," in Hosea 13. 3, is rightly explained by Jerome, as an opening in the walls for letting out smoke, although in other passages it signifies an opening of any kind whatever, and especially a window. See CHIMNEY.

It was common, when any person had finished a house and entered into it, to celebrate the event with great rejoicing, and to perform some religious ceremonies to obtain the Divine blessing and protection. The dedication of a newly-built house, was a ground for exemption from military service. (Deut. 20. 5.) The 30th Psalm, as appears from the title, was composed on the occasion of the dedication of the house of David.

The splendour and magnificence of an edifice seems to have been estimated in a measure by the size of the square stones of which it was constructed. (1Kings 7. 9-12.) The foundation stone, which was probably placed at the corner, and thence called the corner stone, was an object of peculiar regard, and was selected with great care from among the others. (Psalm 118. 22; Isai. 28. 16; Matt. 21. 42; Acts 4. 11; 1Peter 2. 6.) The square stones in buildings, as far as we can ascertain from the ruins which yet remain, were held together, not by mortar or cement of any kind, except a very small quantity indeed might have been used, but by cramp irons. The tiles dried in the sun were at first united by mud placed between them, afterwards by lime mixed with sand to form mortar. The latter was used with burnt tiles. (Levit. 14. 41, 42; Jerem. 43. 9.) For the external decoration of large buildings marble columns were employed. (Cantic. 5. 15.) The Persians also took great delight in marble. To this not only the ruins of Persepolis testify, but the Book of Esther, where mention is made of white, red, and black marble, and likewise of veined marble.

"The leprosy of houses," is said in Leviticus 14. 33, 57 to consist of reddish or greenish spots, which appear in the walls and continually spread wider and wider. "From the indications of it which are mentioned, and also from the name *צרעת מכארת* *tsaraath mamareth*, or the corrosive leprosy, it would seem," says Professor Jahn, "that it could be no other than nitrous acid, which dissolves stones, and communicates its corrosive action to those which are contiguous. Wherever this disease makes its appearance, its destructive effects are discovered upon the surface of the wall; it renders the air of the room corrupt, and is injurious both to the dress and the health of the inhabitants. The Hebrews probably supposed it to be contagious, and hence, in their view, the necessity of those severe laws which were enacted in reference to it."

Michaëlis says, "Our walls and houses are often

attacked with something that corrodes and consumes them, which we commonly denominate saltpetre. Its appearances are nearly as Moses describes them, only that we seldom find the spots greenish or reddish. Professor Beckmann, however, informed me that he had seen an instance of reddish ones at Lubeck. With us, this disease of walls is most frequently found in cellars, but it also ascends into the higher parts of buildings. In my native city Halle, it is extremely common, because the soil of the country around is full of what is called saltpetre; which is scraped off the turf walls of the cottage by people who make it their business to collect it. Properly speaking, it is not saltpetre, but it contains the acid from which saltpetre is prepared. Whenever any part of these walls that is affected with this substance is suffered to remain, it always effloresces anew; and such parts the collectors take care to leave, when they repair the cottages with new earth, that after a few years they may find a fresh crop on the walls. But I have never seen it to such a degree as at Eisleben, in the church in which Luther was baptized. In the year 1757, I observed on the left side of the choir of that church, a gravestone, I think of marble, dated in the present century, in which the inscription, though deeply cut, was in many places, by reason of numberless dimples, scarcely

legible, while I read with perfect ease two other inscriptions four times as old. On my asking the sexton the reason of this, he said the saltpetre had come into the stone, and told me a great deal more about it, which I did not sufficiently attend to, because I had no idea of its ever being useful to me in explaining the Bible."

We shall now proceed to a more detailed description of the Eastern houses of the present day, and in so doing we shall endeavour to show the identity of their main features with those of the Hebrews.

The houses of the rich usually consist of several stories, and are generally square built. The gate or door opening to the street, is in the middle of the front side of the house. The space immediately inside the gate is called the porch; it is square, and on one side of it is erected a seat for the accommodation of those strangers who are not to be admitted into the interior of the house. In this porch, or contiguous to it, are the stairs which lead to the upper stories and the roof of the house. (Matt. 24. 17.) From the porch we are led through a second door into the quadrangular area or court, which in Scripture is denominated *תוך tavech*, *חצר khalsir*, "the middle or centre," (2Sam. 17. 18,) *το μεσον*, (Luke 5. 19.) This court is commonly paved with marble of various kinds. In the centre of it, if the



Interior Quadrangular Court of an Eastern House.

situation of the place admits, there is a fountain. The court is generally surrounded on all sides, sometimes, however, only on one, with a cloister, peristyle, or covered walk, styled *מוסך musach*, and rendered "covert," (2Kings 16. 18,) over which, if the house have more than one story, is a gallery of the same dimensions, supported by columns or "pillars," *עמודים ammoodim*, (1Kings 7. 2,) and protected by a balustrade, *שככה sibachah*, incorrectly rendered "lattice" in 2Kings 1. 2, to prevent any one from falling. Hence occur so many allusions to columns. (Psalm 75. 3; Prov. 9. 1; Gal. 2. 9; 1Tim. 3. 15.) Large companies are received into this court on particular occasions, as at nuptials, circumcisions, &c. (See DWELLINGS.) On such occasions, a large veil of thick cloth is extended by ropes over the whole of it to exclude the heat of the sun, a custom to which the

Psalmist refers. (Psalm 104. 2.) It was probably in such a place that the assembly of the chief-priests, scribes, and elders, was held, in the *αυλη* or "palace" of Caiaphas, when they "consulted that they might take Jesus by subtilty and kill him." (Matt. 26. 3, 4.)

The back part of the house is allotted to the women: it is called in Arabic the harem, and in Hebrew by way of eminence *ארמון armon*, or *הרמון harmon*, "the palace." (2Kings 15. 25.) The door is almost always kept locked, and is opened only to the master of the house. There are male and female door-keepers who open the door to the person knocking outside. The harem of the more wealthy and powerful is often a separate building, as were those of Solomon and Ahasuerus. (1Kings 7. 8; 2Chron. 8. 11; Esth. 2. 3.) Behind the harem there is usually a garden, into which

the windows look. In the smaller houses which are not made in a quadrangular form, the females occupy the upper story.

The chambers are large and spacious, and so constructed as to extend round the whole of the open court or area. The doors, styled פֶּתַח *phethach*, (Gen. 19. 11,) open in the first story into the cloisters, in the second into the gallery; their general style has been already described. (See DOOR.) The windows, termed חֶלֶל *hhelon*, and plural חֶלָּלוֹת *hhelonoth*, (Josh. 2. 18; Ezek. 40. 16,) look from the front chambers into the court, and from the female apartments into the garden behind the house. Occasionally the traveller sees a window which looks toward the street, but it is guarded by a trellis, and is thrown open only on public festivities. This is the kind of window alluded to in Judges 5. 28; 2Kings 9. 30; Prov. 7. 6; Cantic. 2. 9. The windows, which are latticed, (Cantic. 2. 9,) are large, and extend almost to the floor, so that persons sitting on the floor can look out at them. In the winter they are protected by very thin veils, through which the light is admitted by means of an orifice. Over the windows there are nails fastened into the walls. They are ornamented with beautiful heads, and not only sustain curtains by the aid of a rod extended from one to the other, but are themselves considered a great ornament. These are the יָדִידוֹת *yididoth*, "nails," spoken of in Ecclesiastes 12. 11; Isaiah 22. 23; Zechariah 10. 4. The floors are covered with mats and carpets, and for the purposes of repose there are mattresses of thick coarse materials, called שִׁמְעָה *simechah*, "rug or blanket." (Judges 4. 18, margin.) To prevent as much as possible the mats and carpets from being soiled, it is not permitted to enter with shoes or sandals, which are left at the door. Hence, it is not considered necessary that the room should be often swept. (See Luke 15. 9.) The manner in which the rooms are furnished has been noticed in former articles. See COUCH; FURNITURE.

One apartment deserving notice, extends from the interior of the front side into the court, sometimes a considerable distance beyond the galleries and cloisters. Its roof is supported by two columns only, and the front of it has no wall, in order to leave the prospect more free. In this apartment princes receive ambassadors, transact business, and dispense justice. It was here that Our Lord seems to have had his trial, (Matt. 26. 69; Luke 22. 55; 61. 62;) compare also 1Kings 7. 7; Esther 5. 1.

Though the houses of the wealthy are thus splendid, the poor are generally lodged in wretched tenements of clay and reeds. The inherent instability of these structures, furnishes to the patriarch Job an image of the weakness of man, (4. 19,) and Niebuhr describes an Arabian hut in Yemen, composed of stakes plastered with clay, which no doubt is the sort of dwelling termed "house of clay" in the passage just cited.

This article may conclude with a notice of a few Scriptural allusions.

The word "house" is very frequently employed in the sense of "family," including servants and dependants, as in Genesis 12. 17; Acts 10. 2; or of "lineage," as 2Samuel 7. 18; sometimes it denotes the grave, (Job 30. 23,) sometimes the body as the dwelling of the soul. (2Cor. 5. 1.) Heaven is spoken of as the house of God. (John 14. 2.) The parable of Our Lord, of the foolish man who built his house on the sand, is illustrated from a passage in Ward's *View of the Hindoos*. "The fishermen of Bengal build their huts in the dry season on the beds of sand, from which the river has retired. When the rains set in, which they often do very suddenly, accompanied by violent north-west winds, the water pours down in torrents from the mountains. In

one night multitudes of these huts are frequently swept away, and the place where they stood is the next morning undiscoverable."

HOUSE-TOP, גַּג *gag*, (Josh. 2. 6,8; 2Kings 19. 16,) the flat roof of an Oriental house. In the article DWELLING, we have described the House-top, and the various purposes for which it was used. We shall here add a few illustrative particulars.

Among the Jews, the house-top seems to have served as a place of retirement suitable for discussing important affairs; for we read in 1Samuel 9. 25, that "Samuel communed with Saul upon the top of the house," previous to anointing him as king.

Upon the passage, "It is better to dwell in a corner of the house-top than with a brawling woman in a wide house," (Prov. 21. 9,) Professor Paxton observes, "How pleasant the arbour or wicker closet might be during the burning heats of summer, it must be very disagreeable in the rainy season. They who lodge in either at that time, must be exposed continually to the storm beating in upon them from every quarter. In allusion, perhaps, to this uncomfortable situation Solomon uses the above proverb, which refers to a corner formed with boughs or rushes, and made into a little arbour, which, although cool and pleasant in the dry and sultry months of summer, is a cold and cheerless lodge, when the earth is drenched with rain or covered with snow. The royal preacher, in another proverb, compares the contentions of a wife to the continual dropping of an arbour placed upon the house-top, in the rainy season, than which it is not easy to conceive anything more disagreeable."

Bishop Lowth remarks on Isaiah 22. 1, "What aileth thee now, that thou art wholly gone up to the house-tops?" "Whenever anything is to be seen or heard in the streets, every one immediately goes up to the house-top to satisfy his curiosity. In the same manner, when any one had occasion to make anything public, the readiest and most effectual way of doing it was to proclaim it from the house-tops to the people in the streets."

Our Lord in advising the flight of his disciples in "the beginning of sorrows," says, "Let him which is on the house-top, not come down to take anything out of his house," (Matt. 24. 17;) which passage is well illustrated by the description of the house-tops of Aleppo at the present day given by Mr. Robinson. See HELBON.

HUKOK, a Levitical city of the tribe of Asher: it was also a city of refuge. (1Chron. 6. 75.)

HULDAH, a prophetess, the wife of Shallum, who was consulted by Josiah concerning the book of the Law, which was found in the treasury of the Temple. (2Kings 22. 14.)

HUMILITY. This state of mind consists in not attributing to ourselves any excellence or good which we have not; in not over-rating anything we do; in not assuming more of the praise of a quality or action than belongs to us; in an inward sense of our many imperfections and sins; in ascribing all we have and are to the grace of God.

True humility will express itself by the modesty of our appearance, and by the modesty of our pursuits,—its possessors aim not at anything above their strength, but prefer a good to a great name; by the modesty of our conversation and behaviour; we shall not be loquacious, obstinate, forward, envious, discontented, or ambitious.

The advantages of humility are numerous; for it is well pleasing to God, (1 Peter 3. 4,) and has great influence on us in the performance of all other duties; it indicates that more grace shall be given, (James 4. 6,) and while it preserves the soul in great tranquillity and contentment, (Psalm 69. 32,) it makes us patient and resigned under afflictions. (Job 1. 22.) To obtain this excellent spirit, we should remember the example of Christ, (Phil. 2. 6,7,8,) and that heaven is a place of humility, (Rev. 5. 8;) that our sins are numerous and deserve the greatest punishment, (Lament. 3. 39;) and that the greatest promises of good are made to the humble. (Isai. 57. 15; 1 Peter 5. 5.)

HUMTAH, a city of the tribe of Judah. (Josh. 15. 54.)

HUNTING. The chase of wild animals, especially of those of the ferocious species, must, of necessity, have been one of the earliest occupations of mankind. A "mighty hunter" in those days must have been a public benefactor, and from the influence thus acquired, we find this character given to the founders of states—alike to Nimrod and to Theseus. The Scriptures give us no information as to whether hunting was practised by the Antediluvians, but a probability arises that such was the case from the fact, that the first notice of hunting, (Gen. 10. 9,) not very long after the Deluge, is couched in terms which do not imply that Nimrod was the inventor of the art. At all events it was well known among the Hebrews of patriarchal times, and resorted to for subsistence, (Gen. 27. 3,4;) and among the laws of Moses is one directing a portion of the produce of the Sabbatical year to be left for the beasts of the field, (Levit. 27. 7,) and another forbidding the dam to be taken with the young, (Deut. 22. 6,7,) both provisions having an evident view towards what is now termed the preservation of game. In a later period of Jewish history, (1 Kings 4. 23,) we have good reason for supposing that herds of deer and other beasts of chase were kept in parks and inclosures as at the present day: the prophets often allude to various methods of capturing wild animals still practised; and the monuments of Egypt exhibit so many hunting scenes, that Sir John Gardner Wilkinson has from them been enabled to give the following graphic sketch, many of the details of which are no doubt equally applicable to the chase among the Hebrews.

"The Egyptians frequently coursed with dogs in the open plains, the chasseur following in his chariot, and the huntsman on foot. Sometimes he only drove to cover in his car, and having alighted, shared in the toil of searching for the game, his attendants keeping the dogs in slips, ready to start them as soon as it appeared. The more usual custom, when the dogs threw off in a level plain of great extent, was for him to remain in his chariot, and, urging his horses to their full speed, endeavoured to turn or intercept them as they doubled, discharging a well directed arrow whenever they came within its range.

"The dogs were taken to the ground by persons expressly employed for that purpose, and for all the duties connected with the kennel, (the *κυνάγωγοι* of the Greeks,) and were either started one by one or in pairs in the narrow valleys or open plains; and when coursing on foot, the chasseur and his attendant huntsmen, acquainted with the direction and sinuosities of the torrent beds, shortened the road as they followed across the intervening hills, and sought a favourable opportunity for using the bow, or marked with a watchful eye the progress of the course in the level space before them. For not only

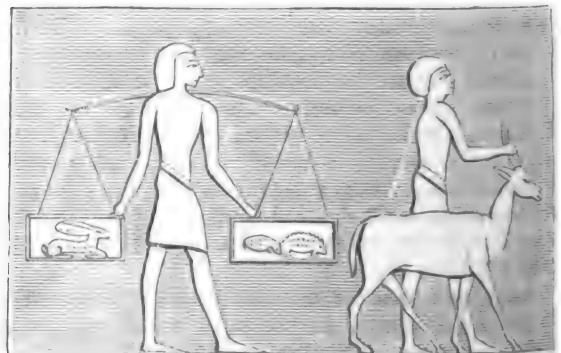
was the chasseur provided with a bow, but many of those also who accompanied him; and the number of head brought home was naturally looked upon as the criterion of his good day's sport.

"Having with eager haste pursued on foot, and arrived at the spot where the dogs had caught their prey, the huntsman, if alone, took up the game, tied its legs together, and hanging it over his shoulders, once



Huntsman carrying home Game. From the Monuments.

more led by his hand the coupled dogs, precisely in the same manner as the Arabs are wont to do at the present day. This, however, was generally the office of persons who followed expressly for the purpose, carrying cages and baskets on the usual wooden yoke, and who took charge of the game as soon as it was caught; the number



Bringing home the Game. From the Monuments.

of these substitutes for our game cart, depending of course on the proposed range of the chase, and the abundance they expected to find. Sometimes an ibex, oryx, or wild ox, being closely pressed by the hounds and driven to an eminence of difficult ascent, faced round and kept them at bay with its formidable horns, and the spear of the huntsman, as he came up, was required to decide the success of the chase. It frequently happened, when the chasseur had many attendants, and the district to be hunted was extensive, that they divided into parties, each taking one or more dogs, and starting them on whatever animal broke cover; sometimes they went without hounds, merely having a small dog for searching the bushes, or laid in wait for the larger and more formidable animals, and attacked them with the lance. Besides the bow, the hounds, and the noose, they hunted with lions, which were trained expressly for the chase, like the cheetah or hunting leopard of India; but there is no appearance of the panther having been

employed for this purpose, and the lion was always the animal they preferred. It was frequently brought up in a tame state, and many Egyptian monarchs are said to have been accompanied in battle by a favourite lion, as we learn from the sculptures at Thebes and other places, and from the authority of Diodorus.

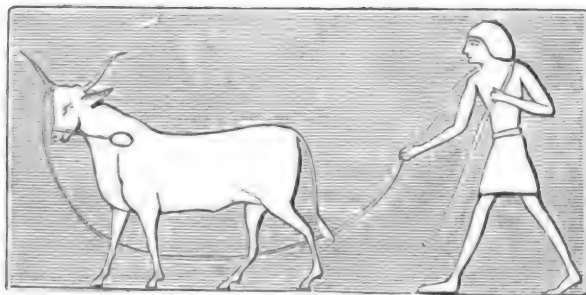
"The bow used for the chase was very similar to that employed in war: the arrows were frequently the same, with metal heads; but some were tipped with stone, which are represented in the hunting scenes of Beni Hassan, and in many of those at Thebes. The method of drawing the bow was also the same, though as already observed the chasseurs sometimes pulled the string only to the breast, instead of the more perfect and more usual method of raising it, and bringing the arrow to the ear; and occasionally one or more spare arrows were held in the hand, to give greater facility in discharging them with rapidity on the swift antelopes and wild oxen."

The chase thus appears to have been a favourite pastime among the Egyptians, but it is only in the southern extremity of Upper Egypt that we find traces of hunters existing as a separate caste. From the monuments, it would seem that the animals of the desert were required for the menagerie as well as the market; we find traps and pit-falls, manifestly constructed with great care, to prevent the prey from receiving injury. These preserves were generally stocked with wild goat, the oryx, and the gazelle, but we likewise meet with the hare and the porcupine. The produce of the chase seems to have been led alive more frequently than borne dead; on the monuments, we find the sportsmen using blunt arrows to stun rather than slay their victims, and we see the hounds taught to hold their prey without worrying it. The dogs used by the ancient Egyptians for the chase appear to have been of the greyhound species. They are always brought to the field in slip, and seem rarely to have been started until the arrow failed. In one instance only can something like hunting by the scent be discovered; a dog is at point before some bushes, but the sculpture is too imperfect to enable us to pronounce decisively. It is however certain, that dogs of the bloodhound species were anciently trained in the East, not only for hunting, but for warlike purposes. Hence the Psalmist says, in the time of persecution, "Deliver my soul from the sword, my darling from the power of the dog." (Psalm 22. 20.)

The Egyptians used the noose or lasso, but they never employed it on horseback, like the South Americans. The gazelle was a conspicuous object of chase among the ancient Egyptians. From some of the paintings it appears to have been hunted with hounds, although no present greyhound or hound of that country or of Western Asia is able to overtake it. It was likewise caught by the lasso, and as the chasseur, by whom it is used, is always represented on foot when throwing it, we must suppose that he lay in ambush for the purpose, and that it was principally adopted when it was wished to take the animal alive, for it appears that they were chiefly hunted to stock the preserves, and large herds of gazelles were kept by the landed proprietors of Egypt in fenced inclosures. The gazelles seem to have been frequently pets or favourite animals of the Egyptian ladies, for we find the daughter of Pharaoh, in the Canticles, making these graceful creatures the subject of an adjuration: "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love till he please." (Cantic. 2. 7.) The gazelles and wild-deer were usually sought in the vicinity of brooks and streams. To their great desire for water, the Psalmist beautifully alludes: "As the

hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" (Psalm 40. 1, 2.) Jeremiah also compares Jerusalem in its affliction to the gazelle in want of pasture: "And from the daughter of Zion all her beauty is departed; her princes are become like harts that find no pasture, and they are gone without strength before the pursuer." (Lament. 2. 6.)

The chase of wild oxen is frequently represented in the Egyptian sculptures. They were sometimes hunted with dogs by huntsmen furnished with bows, and sometimes they were caught by the noose or lasso, in the same manner as the gazelle. Wild oxen are still to be met with in the Syrian desert.



Catching the wild ox with the Lasso. From the Monuments.

Beside arrows, javelins, and spears, nets and pit-falls were employed against the larger animals; and the prophet Ezekiel (ch. 19,) laments the captivity of the princes of Israel under the image of a lion's whelps taken in a pit. Xenophon thus describes the manner of taking wild beasts in pits, alluded to by the prophet: "They dig a large circular pit, and at night introduce into it a goat, which they bind to a stake or pillar of earth at the bottom, and then inclose the pit with a hedge of branches, that it cannot be seen, leaving no entrance. The savage beast hearing in the night the voice of the goat, prowls round the hedge, and finding no opening, leaps over, and is taken. When the hunter proposes to catch him in the toils, he stretches a series of nets in a semicircular form, by means of long poles fixed in the ground; three men are placed in ambush among the nets, one in the middle, and one at each extremity. The toils being disposed in this manner, some wave flaming torches; others make a noise by beating their shields, knowing that lions are not less terrified by loud sounds than by fire. The men on foot and horseback, skilfully combining their movements and raising a mighty bustle and clamour, rush in upon them, and impel them towards the nets, till, intimidated by the shouts of the hunters, and the glare of the torches, they approach the snares of their own accord, and are entangled in the folds."

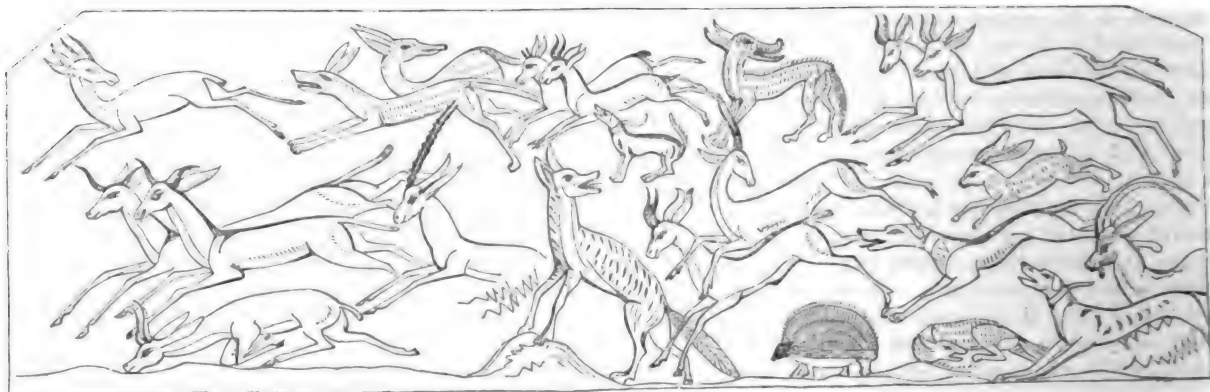
In the East, hunting has always been looked upon as a manly exercise, requiring courage and dexterity, and tending to invigorate the body, and to instil into the mind a taste for active pursuits. The Medes and Persians were noted for their love of field sports; and like the Egyptians, they had spacious preserves where the game was inclosed, the grounds of the royal palaces containing antelopes and other animals, pheasants, peacocks, and abundance of birds, as well as lions, tigers, and wild boars; and the Babylonians were so fond of the chase, that the walls of their rooms presented a repetition of subjects connected with it; and they even ornamented their dresses and the furniture of their houses with the skins of the animals they hunted.

The prophets sometimes depict war under the symbol of hunting. "I will send for many hunters, and they

shall hunt them from every mountain and from every hill, and out of the holes of the rocks," (Jerem. 16. 16;) which refers to the Chaldeans or Persians, who hunted or subdued the Jews and held them in subjection.

The passage in David's psalm of thanksgiving, "The sorrows ['cords,' in the margin] of hell compassed me about; the snares of death prevented me," (2Sam. 22. 6,) is supposed to have an allusion to the manner of hunting still practised in some countries, which is performed by surrounding a considerable tract of ground by a circle of nets, and afterwards contracting the circle by degrees,

till all the beasts in that quarter are forced into a narrow compass, and then it is that the slaughter begins. This manner of hunting was anciently employed in Italy, and likewise in many Eastern countries; in the East nets are now dispensed with, the game being driven in by a circle of hunters, some on foot, some on horseback, whose operations are often aided by setting fire to the grass before them. It was from this custom, that the poets sometimes represented death as surrounding persons with nets, and as encompassing them on every side.



A Chase in the Desert of the Thebaid. From the Monuments.

HUNTING DOGS. That dogs were employed by the ancient Hebrews for the purposes of the chase there can be little doubt, although there is no passage in Scripture to that effect. The hound and greyhound are clearly indicated on the monuments of Egypt as hunting dogs. Colonel Hamilton Smith, in his work on dogs, says respecting greyhounds, "A race, of which there exist representations above three thousand years old; one that, with little intermixture, forms the aggregate of the semi-wild unowned street dogs of Egypt and South-Western Asia; bears a stamp of originality we cannot justly assume to be the offspring of crosses, or of a migration to a climate which produced its very distinct form of body, and still greater singularity of head." He proceeds: "Looking for the original residence of this race, and finding that in Egypt it existed in its present form at the dawn of history, not only as a coursing dog, but also that it formed already, and probably had long before constituted, a relinquished semiferar race, living unowned, and totally upon its own industry, it might be assumed that Egypt is the country whence this dog was first carried into other regions. It is not impossible, that an original independent species, with the above described form and instinct, followed the moving nations in troops from a voluntary impulse, hung around their camps, as it did during the march of the Israelites towards Palestine, and was only rarely and partially domesticated among the southern nations, whose religious tenets in general still repel all contact with dogs."

The same eminent naturalist describes the Arabian or Bedouin greyhound as a large and very fierce species, used by the wandering tribes, not only for coursing antelopes, but to watch their tents and cattle. It much resembles the ancient Egyptian representations, and also the present wild dog of Egypt, and is no doubt similar to that with which the ancient Hebrews were best acquainted. See Dog.

HUPHAMITES, a family of the tribe of Benjamin, so called from Hupham, the son of Benjamin. (Numb. 26. 39.)

HUR, the son of Caleb of Esron, and according to Josephus, the husband of Miriam, and the brother-in-

law of Moses. During the battle between the Hebrews and the Amalekites, he upheld the weary arm of Moses, and when the lawgiver was absent, Hur shared with Aaron the authority over the Israelites. (Exod. 17. 10; 24. 14.)

HUSBAND. See MARRIAGE.

HUSBANDRY. A husbandman is one whose employment it is to cultivate the earth, to dress it, to render it fertile. This is one of the most ancient of all occupations, and the parent of civilization. We read in Genesis 4. 2, that Abel was a keeper of sheep, but Cain was a tiller of the ground; and also, that Noah was a husbandman and planted a vineyard. (Gen. 9. 20.) The patriarchs Isaac, Jacob, and Job, though mainly leading a nomade life, were at least occasionally agriculturists, (Gen. 26. 12, 14; 37. 7; Job 1. 3;) but there is every reason to suppose that the Hebrews first learned the true value of this art while in Egypt, where it appears to have been taken under the protection of the priests and kings. Even in the representation of a victorious monarch coming to pay homage to the gods for their protection, the importance of agriculture is manifested amid all the "pride, pomp, and circumstance of glorious war;" when the king comes forward to present his offering, a priest holds out to him a bundle of corn, which the monarch cuts through with a sickle before depositing his gifts on the altar. There were many circumstances in Egypt which tended to render husbandry of importance. The most influential of these was the limited extent of the fertile ground, the entire dependence of the farmer on irrigation for success, and the short period of the year to which agricultural operations were usually confined. In fact, the most important part of the labours of the Egyptian husbandman was to superintend the distribution of the overflowings of the Nile, and this must have been a very difficult task in those seasons when the river did not rise to a sufficient height. Hence Moses, to show its superiority, particularly alludes to the abundance of rivers and springs in Canaan. Very little labour was required between sowing and reaping, for there are but few weeds in Egypt; no

traces of the intermediate operations between seed time and harvest, so important in our system of farming, can be discerned on the monuments. They usually sowed in November, and the harvest was ripe in April. The corn was cut with a sickle, the shape of which does not materially differ from that used in the present day. The reapers in Egypt merely cut the ears off, for straw was of no value in Egypt—reeds were a better material for thatching; their cattle and horses seem rarely, if ever, to have been stabled, and consequently litter was not required.

When the corn was cut down, it was not, as with us, bound into sheaves, but the ears were piled in baskets and carried by labourers to the threshing floor. From the mode of reaping and gathering in the harvest, there could be no employment for gleaners, and accordingly we can discover none upon the monuments. Neither is there any appearance of such a festival as a harvest home; the presence of the royal officers to receive the stipulated portion of the produce, rendered harvest anything but a joyous season to the husbandman. It was remarked by the members of the French Commission, that there was a great similarity between the joyless looks of the husbandmen on the monuments, and the sombre countenances of the modern fellahs, whose toil is so miserably remunerated; this, however, seems only true of the labourers engaged in winnowing and measuring the crop: the reapers, generally, do not look very melancholy. Agricultural labours were usually carried on in the neighbourhood of cities, and hence we see the farm labourers represented as numerous and unarmed. It is distinctly stated in the history of Joseph, that the Egyptian corn farms were always close to a populous neighbourhood: "the food of the field which was round about every city, laid he up in the same."

Amongst the Hebrews when settled in Canaan, the occupation of the husbandman was held in honour, not only for the profits which it brought, but from the circumstance that it was supported and protected by the fundamental laws of the state. All who were not set apart for religious duties, such as the priests and the Levites, were considered by the laws, and were in fact agriculturists. Two of their kings, Saul and Uzziah, are mentioned, the one as practising, the other as "loving husbandry." (1Sam. 11. 5; 2Chron. 26. 10.) The esteem in which agriculture was held diminished as luxury increased; but it never wholly ceased. Even after the captivity, when many of the Jews had become merchants and mechanics, the esteem and honour attached to this occupation still continued, especially under the dynasty of the Persians, who were agriculturists from religious motives.

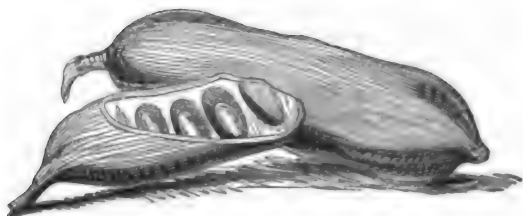
The wealth of the patriarchs mainly consisted of their cattle, (Gen. 46. 32, margin,) and after their time, a man's property is frequently estimated in the same manner in the Scriptures, (Eccl. 2. 7; 2Chron. 26. 10,) a mode of expression in use in Syria at the present day. There the wealth of a man is estimated by the number of the pairs or yokes of cows or oxen which he employs in the cultivation of his fields. If it be asked whether such a one has piastres, (a common phrase for expressing wealth,) it will probably be answered, "a great deal; he drives six pairs of oxen." There are but few now, however, who have as many as six yoke of oxen. A man with two or three is esteemed wealthy; and such a one has probably two camels, perhaps a mare, or at least a gedish, (a gelding,) or a couple of asses, and forty or fifty sheep or goats.

Dr. Bowring's recent *Report on Syria*, gives some interesting particulars relative to the present husbandry

of that country. He states, that "there is of late years a tendency among the Arab tribes, who dwell chiefly on the exterior ridge of Eastern Syria, to engage in agricultural pursuits; and if taxation were light, and they could obtain security for person and property, in a generation or two he thinks their predatory and wandering life would be exchanged for that of the peasant. The agricultural produce of Syria is far less than might be expected, from the extensive tracts of fertile lands, and the favourable character of the climate. In the districts where hands are found to cultivate the fields, production is large, and the return for capital is considerable; but the want of population for the purposes of cultivation is most deplorable. Regions of the highest fertility remain fallow, and the traveller passes over continuous leagues of the richest soil which is totally unproductive to man. Nay, towns surrounded by lands capable of the most successful cultivation, are often compelled to import corn for the daily consumption. The labouring classes, if left to themselves, and allowed unmolested to turn to the best account the natural fertility and riches of the country, would be in a highly favourable condition. But this cannot be considered as the case where their services may be and are called for as often as the government require them, and for which which they are always inadequately paid; they are likewise frequently sent from one part of the country to another wholly without their consent. The fellah or peasant earns little more than a bare subsistence. In Syria a great proportion of the labour is done by females; they are constantly seen carrying heavy burdens, and, as in Egypt, a large portion of their time is employed in fetching water from the wells for domestic use. They bring home the timber and brushwood from the forests, and assist much in the cultivation of the fields." See SOWING; PLOUGHING; THRESHING.

HUSHAI, the friend of David; who, during the rebellion of Absalom, remained with that prince, and was of eminent service to David, by defeating the counsel of Abithophel, and gaining time for David, to whom he sent advices. (2Sam. ch. 16.)

HUSK. This term is in the English Bible applied to three very different substances. The word *זג* *zag*, in Numbers 6. 4, which our translators have rendered "husk," refers, according to most of the Hebrew interpreters, to the external skin of a grape. In 2Kings 4. 42, the *זקלון* *tsklon*, also is rendered "husk" in our version, in reference to corn; but Gesenius says it means a sack, bag, or pocket; and that the passage would read more correctly, "a bag of pounded or ground corn." In Luke 15. 16, "husk" is given as the translation of the Greek word *κερατρίον*. Bochart thinks that the *κερατρία* were the husks or fruit of the carob-tree, (*Ceratonia siliqua*), which Columella states afforded food for swine. The tree is an evergreen with large pinnated leaves, very common in Palestine, Greece, Italy, and Barbary, and grows to a considerable size, affording in its season small flowers, of a dark purple colour, succeeded by a large four-cornered smooth legume, containing a great number of seeds imbedded in a pulp of a sweetish taste, the shells of which, if not the whole fruit, probably formed the "husks," which were viewed with desire by the hungry prodigal, in whose father's house there were many hired servants. Wilde, on the 15th of March, noticed it as the fruit having then been perfected. Being in the plain near Mount Carmel, he observed several splendid specimens of the carob-tree. The husks were scattered on the ground, where some cattle had been feeding on them. They reminded



The Fruit of the Carob-tree.

him of the prodigal son, who "would fain have filled his belly with the husks that the swine did eat." This tree has had the name of St. John's bread and the locust-tree, from an unquestionably erroneous notion, that it furnished the Baptist with his food in the wilderness. The leaves and bark of the tree are used in tanning, a juice is expressed from the seeds, the pulp is dried in the sun and eaten, and the husks or shells are given to cattle.

HYACINTH, *υακινθος*. By this word, which occurs in Revelation 21. 20, is understood a flower of a deep purple or reddish hue, which is not mentioned in the Scriptures, and also a gem of like colour, which is the eleventh foundation of the heavenly Jerusalem, rendered in our version "jacinth." The *לשם* *leshem*, mentioned in Exodus 28. 19; 39. 12, which our version renders the amethyst, is supposed by Castell, Winer, and others, to be the hyacinth.

HYÆNA, *טאבוא* *tsabua*. (Jerem. 12. 9.) The word rendered in our version "speckled bird," is in the Septuagint *υαυνη*, "hyæna," which rendering is supported by Boothroyd, and by most modern critics. Calmet is of opinion, that the *טאבוא* *yaanah*, mentioned in Leviticus 11. 16, and Job 30. 29, and rendered "owl," is the hyæna; but Bochart, Gesenius, and most authorities, consider it to be the ostrich. "The valley of Zeboim,"—properly Tzeboim,—(1Sam. 13. 18,) is rendered in the versions of Aquila, Theodotion, and Symmachus, "the valley of hyænas," and is thought by Winer to have been so named from the presence of hyænas in its vicinity.

That the hyæna was known in Egypt we have proofs from the monuments. Sir John Gardner Wilkinson states that the peasants of ancient Egypt "deemed it a duty, as well as an amusement, to hunt and destroy the hyæna, and those animals which were enemies of the field or flocks; and they shot them with the bow, caught them in traps, or by whatever means their dexterity or ingenuity could suggest. For though the hyæna is a carnivorous animal, it is not less hostile to the crops than to the flocks, when pressed with hunger; and the ravages they are known to commit in the fields of Indian corn and other produce, make the peasants of Egypt as anxious as their predecessors to destroy them whenever they have the opportunity to attack them." Dr. Russell, however, thinks that much of the mischief ascribed to these animals, is committed by foxes, jackals, and wolves. He states that hyænas may be distinguished at a considerable distance, by walking as if lame; they retreat when pursued, and do not attack the human species unless highly provoked, perhaps urged by hunger. It is in the night that they chiefly prowl or venture to approach the village burial-grounds, although they are sometimes also seen in the day-time by sportsmen. The species found in Syria and Palestine, Colonel Hamilton Smith considers to be the same with the hyæna of Persia and India. It is not larger than a powerful dog, and has the snout fuller and shorter than

in some other species; the ears are long and pointed; the colour is a dirty white with black bars. The legs are longer than those either of the dog or the wolf, and differ from those of all other quadrupeds, in having but four toes as well on the fore feet as on the hinder. Its hair is of a pale grayish colour, marked with blackish bands down the body, and the head being generally held low, the back appears elevated like that of the hog, with a long bristly band of hair that runs all along the top of it. When receiving its food, the eyes of this fierce animal glisten, the bristles of its back stand erect, and its teeth appear. Its cry is very peculiar; it begins something like the moaning of a human being, and ends in a noise similar to that of a person retching; its howl is likewise very dismal.



The Hyæna.

HYMENÆUS, was probably a citizen of Ephesus, who being converted by St. Paul, afterwards fell into the heresy of those who denied the resurrection of the body, or rather, who maintained that the term was to be understood figuratively in reference to conversion, as being a resurrection from their former death in trespasses and sins; and that no other resurrection was to be expected. (2Tim. 2. 17.)

HYMN, *ὕμνος*, in Scripture, signifies a song or ode composed in honour of God. The word is used as synonymous with canticle, song, or psalm, which the Hebrews scarcely distinguish, having no particular term for a hymn as distinct from a psalm or canticle. In the Gospel of St. Matthew 26. 30, it is said, "And when they had sung a hymn they went out into the Mount of Olives." This, it is supposed, was the Hallel, which the Jews were obliged to sing on the night of the passover. It consisted of six psalms, the 113th and the five following ones. This they did not sing all at once, but in parts. Just before the drinking of the second cup and eating of the lamb they sang the first part; and on mixing the fourth and last cup they sang the remainder, and said over it, what they call the blessing of the song, which was Psalm 145. 10. They might if they would mix a fifth cup, and say over it the Great Hallel, which was Psalm 136.

There can be no doubt that Christian psalmody is of Jewish origin. In the synagogues, the Law and the Prophets were read and expounded; and the Psalms, which stood at the head of the Hagiographa, or the third class of the sacred Scriptures, occupied the place of the psalters or hymn-books of modern congregations. In the first ages of the Christian church, the Psalms were always chanted or sung; for in the *Apostolical Constitutions*, we find it laid down as a rule, that one of the officiating ministers should chant or sing the Psalms of David, and that the people should join by repeating the ends of the verses. It was the ancient practice to

recite the Psalms between the reading of the several appointed portions of Scripture. The council of Laodicea enacted that the Psalms should not be sung one after another, but at intervals, after the reading of Scripture; and this custom is referred to by Augustine. There are many traces of the custom of selecting what we should call "Proper Psalms" for certain days; that is, psalms adapted by their contents to the subjects of particular Sundays or other festivals. According to Augustine, it was in his time a very ancient practice to say Psalm 22nd, in the service of Good Friday. A presbyter, named Musæus, compiled a lectionary for the use of the Gallican church, concerning which it is said by Gennadius, "he selected portions of the Psalms adapted to the seasons and the lessons."

The only express testimony which the New Testament affords to the use of psalmody in the earliest Christian worship, is to be found in the parallel passages, (Eph. 5. 19, and Col. 3. 16,) in which the Apostle directs the converts to make use of "psalms and hymns, and spiritual songs," where we may either suppose the Apostle to refer to the Psalms of David under the name of "psalms and hymns," and to the compositions of Christians themselves under the title of "spiritual songs," (see 1Cor. 14. 15-19;) or as some suppose, the three words are used to denote the same thing, and the epithet "spiritual" applies equally to all "spiritual psalms, hymns, and songs." Some critics are of opinion that the New Testament contains various fragments of the early Christian hymns. Thus, Grotius and Michaëlis would regard Acts 4. 24-30 as the first Christian psalm, which they say may be easily reduced to metre. Michaëlis and others think that they detect fragments of psalms or hymns in Ephesians 5. 14; 1Timothy 3. 1, 16; 2Timothy 2. 11.

On the whole, the following conclusions may be drawn concerning the practice in the Apostolic age in this particular. (1.) The first churches made use of psalms and hymns in public worship. (2.) And also at their religious feasts (the Agapæ). (3.) These psalms were accompanied by music. (4.) It is probable that the Christians did not confine themselves to the use of David's Psalms, but composed spiritual songs or hymns for their own use.

We learn from Pliny, that the Christians of his day were accustomed to sing together a hymn to Christ as God. But the information which early ecclesiastical writers give on this subject is exceedingly limited. We learn from Origen, that psalms and hymns were addressed to God and Christ; and a passage quoted by Eusebius speaks of psalms and hymns, as furnishing historical evidence of the constant belief of the church in the doctrine of Our Lord's divinity. Augustine explains the word *hymnus*, as denoting "a song containing the praise of God." It is remarkable, that not only have no hymns of the first and second centuries come down to us, but not even the name of any hymn writer belonging to that period has been recorded. It is well known that the hymns of Arius were great favourites with the people, and materially contributed to the spread of his peculiar doctrines. Chrysostom found these hymns of the Arian worship so attractive and influential at Constantinople, that he took care to counteract the effect of them, as far as possible, by providing the worship of the Catholic church with similar compositions. Ephraim, the Syrian, in like manner, resorted to the expedient of composing new hymns, and cultivating church psalmody, as one means of counteracting the pernicious influence of the Gnostic Bardesanes.

The practice of alternate or choral singing originated in the East, perhaps with the celebrated Ignatius of

Antioch. It was first introduced in the West by Ambrose, bishop of Milan; and when the practice of the Milanese church had become general, this method of singing was still distinguished by the epithet of Ambrosian. Originally, the whole congregation joined in this alternate psalmody; but afterwards, it was confined to the choir. The Reformation restored to the people their right of partaking in this ancient and important part of public worship. The hymns of Clement Marot and others, contributed much to the progress of the Reformation. Riddle.

HYPOCRITE, *υποκριτης*. (Matt. 6. 2, 5, 16.)

This word occurs frequently in the New Testament, and the primary signification is, that of a stage player or actor, who has to express in speech, habit, and action, not his own person and manners, but his whom he undertakes to represent. The hypocrite is therefore a double person; he has one person which is natural, another which is artificial; the first he keeps to himself, the other he puts on as he does his clothes, to make his appearance in before men. It was ingeniously said by St. Basil, "that the hypocrite has not put off the old man, but put on the new upon it." Hypocrites have been divided into four kinds: (1.) The worldly hypocrite, who makes a profession of religion, and pretends to be religious merely from worldly considerations. (Matt. 23. 5.) (2.) The legal hypocrite, who relinquishes his vicious practices in order thereby to merit heaven, while at the same time he has no real love to God. (Rom. 10. 3.) (3.) The evangelical hypocrite, whose religion is nothing more than a bare conviction of sin, and who has no desire to live a holy life. (Matt. 13. 20; 2Peter 2. 20.) (4.) The enthusiastic hypocrite, who talks of remarkable impulses and high feelings, while he lives in the most scandalous practices. (Matt. 13. 39; 2Cor. 11. 14.)

HYSSOP, *אזוב* *azub*, (Exod. 12. 22; Levit. 14. 4;) *υσσωπος*. (Matt. 27. 48; John 19. 26; Heb. 9. 19.) The word *azub* has been variously translated, and Celsius has laboured in vain to ascertain the plant intended. A modern authority is of opinion that it is the *Phytolacca decandra*, or that it belonged to this genus. The length



Phytolacca decandra.

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and straightness of the stem form a characteristic of the various kinds of *Phytolacca*, affording an obvious reason why the Roman soldier placed a sponge filled with vinegar upon hyssop, in order to raise it to the lips of Our Saviour. (John 19. 29.) It was much used in the ancient Hebrew ritual for ceremonial sprinklings. (Exod. 12. 22, compared with Heb. 9. 19.) When the people of Israel came out of Egypt, they were commanded to take a bunch of hyssop, to dip it in the blood of the paschal lamb, and sprinkle it on the lintel, and the two side posts of the door. It was also used in sprinkling the leper. The *Phytolacca decandra*, and other species of the genus, contain a considerable quantity of potash, so that a hundred pounds of its ashes afford forty-two

pounds of pure caustic alkali; hence an illustration is afforded of the passage in Psalm 51, "Purge me with hyssop and I shall be clean."

The *Phytolacca* belongs to the family *Chenopodææ*, in which the *barilla* plant is found, but it is unlike the rest of its congeners in the extreme beauty of its flowers, and the berries by which they are succeeded. These flowers are generally of a fresh and lively pink, disposed in elegant clusters. The berries are compounded of a circle of carpella or minute fruits closely joined together. The leaves are generally smooth and neatly shaped, and the stem is long, smooth, and wand-like. It usually rises to about a foot and a half in height, but in Palestine it sometimes exceeds two feet.

IBEX. In Palestine, in Edom, and in the peninsula of Sinai, are found two species of wild animals, one termed by the Arabs *kebsch*, or wild sheep, though it has more of the characteristics of the goat, and the other, *beden* and *taytal*, denoting the male and female of what is most probably the *Capra ibex* of Linnæus, and the bouquetin of the Alpine chasseur. Certain it is that the ibex is represented on the monuments of Egypt as a beast of chase, and Burckhardt states that in all the wadys south of the Modjeb (Arnon), and especially in the wadys Modjeb and El Ahsa, large herds of these mountain goats are found. They are killed by the people of Kerek and Tayfle, who hold their flesh in high estimation. They sell the large knotted horns to the Hebron merchants, who carry them to Jerusalem, where they are worked into handles for knives and daggers. The Arabs say that it is difficult to get a shot at them, and that the hunters hide themselves among the reeds on the banks of streams, where the animals resort in the evening to drink; that when perceived, the animals will throw themselves from a height of fifty feet and more without receiving any injury. Burckhardt likewise notices the ibex among the mountains of Sinai where it is frequently seen. There, the chase of it resembles that of the chamois of the Alps, and requires much enterprise and prudence. The Arabs make long circuits to surprise them, and endeavour to come upon them early in the morning when they feed. The goats have a leader, who keeps watch, and on any suspicious sound, smell, or object, makes a noise, which is a signal for the flock to effect their escape. They are stated to have much decreased of late years in the peninsula of Sinai. The flesh is said to be very good, and of nearly the same flavour as that of the deer. The Bedouins make water bags of their skins, and rings of their horns, which they wear on their thumbs. Of the skins of goats of all kinds bottles were made anciently. When employed to hold water or other liquids, the hairy side of the skin is external, but for wine the hairy side is turned within. From the skins of kids small bottles were made, which answered the purpose of flasks.

In Cox's *Travels in Switzerland*, we have the following account of the habits of the bouquetin, which may serve to illustrate the Scriptural allusions to the rocky haunts of the wild goats of Palestine. "The male bouquetin or ibex is larger than the tame goat, but resembles it much in the outer form. The head is small in proportion to the body, with the muzzle thick, compressed, and a little arched; the eyes are large, round, and have much fire and brilliancy. The horns large, when of a full size weighing sixteen or eighteen pounds. The beard long, tawny, or dusky. The body short, thick, and strong. The female is one-third less than the male, and not so corpulent; her colour is less

tawny; her horns very small, and not above eight inches long. The young are of a dirty gray colour. In a state of tranquillity, the bouquetin generally carries the head low, but in running holds it high, and even bends it a little forward. He mounts a perpendicular rock of fifteen feet at three leaps, or rather three successive bounds of five feet each. It does not seem as if he found any footing in the rock, appearing to touch it merely to be propelled, like an elastic substance striking against a hard body. He is not supposed to take more than three successive leaps in this manner. If he is between two rocks which are near each other, and wants to reach the top, he leaps from the side of one rock to the other alternately till he has attained the summit. He also traverses the glaciers with rapidity, but only when he is pursued, for otherwise he avoids them.

"The bouquetins feed during the night in the highest woods; but the sun no sooner begins to gild the summits than they quit the woody region, and mount, feeding in their progress, till they have reached the most considerable heights. They betake themselves to the sides of the mountains which face the east or south, and lie down in the highest places and hottest exposures; but when the sun has finished more than three quarters of his course, they again begin to feed, and to descend towards the woods, whither they retire when it is likely to snow, and where they always pass the winter. The bouquetins assemble in flocks, consisting at the most of ten, twelve, or fifteen, but more usually in smaller numbers. When the males are six years old and upwards, they haunt more elevated places than the females and younger bouquetins; and as they advance in age, and are less fond of society, become gradually hardened against extreme cold, and frequently live entirely alone. In summer they feed principally on the numerous species of aromatic plants which grow in the higher Alps; and in winter they eat the lichens, and browse on bushes and the tender shoots of trees. They prefer those spots where the dwarf birch and Alpine willows grow, and where rhododendron, thalictrum, and saxifrages abound.

"The bouquetins, having their fore-legs somewhat shorter than the hind-legs, naturally ascend with greater facility than they descend, for this reason; nothing but the severest weather can induce them to come down into the lower regions; and even in winter, if there are a few fine days, they leave the woods and mount higher. The season for hunting the bouquetin is toward the end of summer, and in autumn, during the months of August and September, when they are usually in good condition. None but the inhabitants of the mountains engage in the chase, for it requires not only a head that can bear to look down from the greatest height without terror, an address, and sure-footedness, in the most difficult and dangerous passes, and to be an excellent



The Ibex.

marksman, but also much strength and vigour to support hunger, cold, and prodigious fatigue. The most determined hunters of bouquetins live in the mountains of the lower valleys. Two or three hunters usually associate in this perilous occupation. They are armed with rifle-barrelled guns, and furnished with small bags of provisions; they pass the night among rocks at considerable heights, and erect a miserable hut of turf, where they lie without fire or covering, and on waking, not unfrequently find the entrance blocked up with snow, three or four feet in depth. Sometimes, in pursuit of a bouquetin, being overtaken by darkness, amid crags and precipices, they are obliged to pass the whole night standing, embraced, in order to support each other, and to prevent themselves from sleeping. As the bouquetins ascend into the higher regions very early in the morning, it is necessary to gain the heights before them, otherwise they scent the hunter, and betake themselves to flight. It would then be in vain to follow them; for when once they begin to escape, they never stop till they think themselves entirely out of danger, and will even sometimes run for ten or twelve leagues. The female shows much attachment to her young, and even defends it against eagles, wolves, and other enemies. She takes refuge in some cavern, and presenting her head at the entrance of the hole, thus opposes her enemy. When a bouquetin is shot, the hunters let it cool upon the spot, and then embowel it, putting the blood into one of the entrails, which is esteemed by the peasants a sovereign remedy in many disorders. A large bouquetin, thus embowelled, will weigh one hundred and eighty or two hundred pounds; a female weighs only from seventy to eighty pounds."

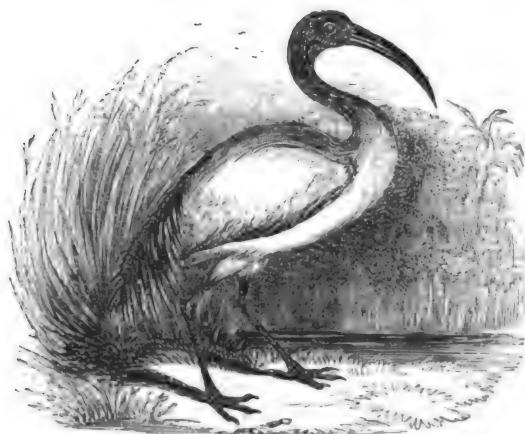
IBIS. The Septuagint and the Vulgate render the word *יבשׁופ* *yanshuph*, "ibis," in Leviticus 11. 17; Deuteronomy 14. 16; but our version gives "owl," in which Bochart concurs, deriving the name from *יבשׁ* *nasheph*, "twilight." See OWL.

The ibis was held in high veneration by the ancient Egyptians, being consecrated to Thoth, who is regarded as Mercury, as well as Anubis. To this god all the science and learning of the Egyptians were attributed, and the books containing this knowledge were called the Hermetic Books. Next to Osiris, this deity is perhaps the most commonly figured of the whole Egyptian mythology, and he is repeatedly seen with the head of the ibis. It has been remarked that the ibis, when viewed in a particular position, sitting with its neck bent forwards, and its head concealed under its wing, resembles the form of a heart; now the heart was looked upon by the Egyptians as the seat of the intellect, and

in this way it has been attempted to explain the attributes of this bird, which was no less than to preside over and inspire all sacred and mystical learning of the Egyptian hierarchy. It was esteemed so sacred, that if any one voluntarily killed it he was put to death.

The ibis was by some naturalists considered to be extinct, but it has been identified by Cuvier with the abouhannes, a species of curlew frequently seen by Bruce on the banks of the Nile above Egypt. Herodotus, in describing the ibis, particularizes two sorts: "one very black; it has the legs of a crane, and a beak considerably curved; its size is about that of the crex: the other, which is said to have been more familiar with man, has no feathers on the head and neck. It is white all over, except the head, neck, the tips of the wings, and the end of the rump; all these parts are very black. Its legs, head, and beak, are like those of the one just described." No bird was so frequently embalmed, and there are many skeletons and mummies of the sacred ibis in the British Museum, taken from the tombs.

The abouhannes (*Numenius ibis*) is a migratory bird, found as far south as Cape Gardafui; it arrives in Egypt about the end of June, frequents the banks of the Nile during the prevalence of the annual inundation, and retires at its close. It is sometimes solitary, but more generally met with in troops of eight or ten, which establish themselves on the muddy lands, and with their powerful bills break up the earth in search of worms.



The Abouhannes, or White Ibis.

IBZAN, of Bethlehem; the eighth judge of Israel, who governed the north-east part of the country for seven years. His prosperity is indicated by the circumstance of his having thirty sons, and as many daughters; and his riches, by all of them being married. (Judges 12. 8-10.)

ICHABOD, the son of Phinehas, and grandson of Eli, the high-priest. He was born at the moment when his mother heard the fatal news of the ark being taken; whence he obtained his name, which signifies "The glory is departed." (1Sam. 4. 19-21.)

ICONIUM, a city of Lycaonia, in Asia Minor, the chief of the fourteen belonging to that tetrarchy. It derived its name from *εικονιον*, meaning Medusa's image, traditionally stated to have been placed there by Jason. When St. Paul and Barnabas were compelled to leave Antioch, they proceeded to Iconium, and preached the Gospel in the city with the greatest success. (Acts 13. 51; 14. 1.) Their enemies succeeded in procuring their expulsion from Iconium, the unbelieving Jews having "stirred up the Gentiles, and made their minds evil affected against the brethren;" but it was not done without difficulty, for the multitude of the city was

divided, and part held with the Jews, and part with the Apostles. St. Paul proceeded to Lystra, where he was followed by a party of malignant Jews from Iconium, and Antioch of Pisidia, who persuaded the citizens of Derbe to stone him, and he was taken out of the city to all appearance dead. The Apostle alludes to these persecutions in his Second Epistle to Timothy, (3. 10, 11.) This city still exists under the modern name of Konieh, and is situated in a fruitful and agreeable country on the main road from Syria, through Cilicia to Constantinople, being about three hundred miles south of that city, and about a like distance east of Smyrna. Although mentioned by Xenophon, Cicero, and Strabo, it does not appear to have been a place of much consideration till after the taking of Nice by the crusaders in 1097, when it became the capital of the Seljukian sultans of Roum.

"The modern city," says Captain Kinnier, "has an imposing appearance, from the number and size of its mosques, colleges, and other public buildings; but these stately edifices are crumbling into ruins, whilst the houses of the inhabitants consist of a mixture of small huts built of sun-dried brick, and wretched hovels thatched with reeds.

"To the east and south the city extends over the plain far beyond the walls, which are about two miles in circumference; to the north is the range of Fondhal Baba, (the ancient *Lycadnum Colles*,) of no great elevation; and immediately behind the town, to the west, the slopes of the hills are covered with gardens and pleasant meadows. A great portion of the water of a small river, which flows on the north-west side of the town, towards the north-east, is absorbed in the irrigation of the gardens and fields: whilst that which remains, empties itself, or rather forms a small lake and morass, five or six miles north of the city. Mountains covered with snow rise on every side, excepting towards the east, where a plain, as flat as the desert of Arabia, extends far beyond the reach of the eye. The chief ornaments of the city are its mosques, of which there are twelve large, and upwards of a hundred small. Those of Sultan Selim and Sheikh Ibrahim, (the former built in imitation of St. Sophia at Constantinople,) are large and magnificent structures, much admired for the beauty of their interior; but I was not permitted to enter them. The madressas, or colleges, are also numerous; but most of them are deserted and falling to decay, the only one now inhabited being a large modern edifice, called the Capan Madressa. Several of the gates of these old colleges are of singular beauty; they are formed entirely of marble, adorned with a profusion of fretwork and a fine entablature in the moresco fashion, far excelling anything of the kind I had ever seen. The city wall is said to have been erected by the Seljukian sultans: it seems to have been built from the ruins of more ancient buildings, as broken columns, capitals, pedestals, bas-reliefs, and other pieces of sculpture, contribute towards its construction. It has eighty gates of a square form, each known by a separate name, and, as well as most of the towers, embellished with Arabic inscriptions. Several of the latter are well executed; and the walls, which, upon the whole, are better built than those of most Turkish towns, are, in some places, chequered with loop-holes, formed of the pedestals of pillars placed erect at the distance of two or three inches from each other. In the middle of the town is a small eminence, about three quarters of a mile in circuit, which appears to have been fortified, and where probably the old castle of Iconium once stood. The arched foundations of a superstructure crown its summit, and are said to indicate the site of a palace once inhabited by the Seljukian sultans. The population is

reported to amount to nearly thirty thousand souls, principally Turks, there being but a small proportion of Christians. There are four public baths, two churches, and seven khans for the accommodation of merchants; but there is little or no trade, and the far greater portion of the adjacent territory is permitted to lie waste. This city was formerly the capital of an extensive government, and the seat of a powerful pasha, who maintained a military force competent to the preservation of peace and order, and the defence of his territories. But it has now dwindled into insignificance, and exhibits, upon the whole, a mournful scene of desolation and decay."

In the plain before Konieh, the Turkish army was totally defeated by the Egyptians under Ibrahim Pacha, in December, 1832, and the road to Constantinople was thus laid open; but the interference of Russia obliged the victor to agree to the treaty of Kutayah, in the following May, in consequence of which his troops retired to Syria.

IDALAH, a city belonging to the tribe of Zebulun. (Josh. 19. 15.)

IDDO, a prophet of Judah, who wrote the history of Rehoboam and Abijah. It appears by 2Chronicles 13. 22, that he had entitled his work מדרש *Medrash*, or *Inquiries*. Josephus and others are of opinion that he was sent to Jeroboam at Bethel, and that he was the prophet who was killed by a lion. (1Kings 13. 7.)

IDOLATRY, *ειδωλατρεια*, is the worship of idols, or the act of ascribing to things and persons properties peculiar to God; the gross and extreme effect of an extravagant unreasoning veneration for those creatures and works of the Creator through whose instrumentality benefits accrue to men. The first objects of idolatrous worship are thought to have been the sun, moon, and stars. See ASTRONOMY AND ASTROLOGY.

From Genesis 6. 5, compared with Romans 1. 23, there is every reason to suppose that idolatry was practised before the Flood, and this conjecture seems to be confirmed by the Apostle Jude, (v. 4,) who, describing the character of certain men in his days that denied the only Lord God, adds, in the eleventh verse of his epistle, "Woe unto them! for they are gone in the way of Cain;" whence it may be inferred that Cain and his descendants worshipped the creature instead of the Creator. After the Flood, we find idolatry greatly prevailing in the world. The family of Abraham served other gods beyond the river Euphrates, and Laban had idols which Rachel brought away with her. Idolatry prevailed in Canaan previously to Jacob and his sons going into Egypt; and while their posterity were resident in that country, it appears from Joshua 24. 14, and Ezekiel 20. 7, 8, that they worshipped the deities of Egypt.

Without entering upon so extensive a subject as the origin and progress of idolatry, it will be useful to bear in mind what is justly observed by Dr. Hales:—"The idolatry of the heathen in general, and of the Egyptians and Canaanites in particular, consisted not only in worshipping false gods, such as the sun, moon, stars, winds, elements, &c., (Deut. 4. 19,) which they supposed to be animated, and actuated by some intelligences residing in them, and exerting their beneficial or noxious powers to the advantage or detriment of mankind, but also in forming certain symbolical and figurative representations of the true God, under the forms of beasts, birds, and fishes, expressive of their peculiar excellencies or powers; as the horns or strength of the bull, the milk or nourishment of the cow, the swiftness or sharp-sightedness of the eagle or hawk, the wisdom or cunning of the serpent,

&c., until at length the symbols were forgotten or perverted by the vulgar into the most grovelling and senseless materialism on the one hand, or bestial idolatry on the other. Among the various nations of antiquity, there was none which exhibited the various forms of idolatry more strikingly than the Egyptians. The Greeks thought that the Egyptians were of the same opinion with themselves in excluding an intelligent Creator from having any part in the formation of the universe, and believing there was nothing prior to the visible world—matter, not spirit, being the first principle of all things. Eusebius, who gives us much information concerning ancient cosmogonies and theogonies, concurred in this conclusion. But the materials he preserved enabled Cudworth to show that the Egyptians believed the creation of the world to have been presided over by an intelligent being, whom they named Cneph. Jamblichus, the contemporary of Eusebius, also states that the Egyptians acknowledged a Soul superior to nature, and an Intelligence superior to the Soul, by whom the world was created, and they therefore worshipped this Supreme Creator under certain figures and symbols. The god Cneph was adored under the figure of a man holding a girdle and a sceptre, and crowned with magnificent plumes. From his mouth proceeded an egg, whence issued another god, whom they called Phtha, and the Greeks Vulcan. The plumes which overshadowed his head were explained to denote the hidden and invisible nature of his being, his power of communicating life, his universal sovereignty, and the spirituality of his operations. The egg proceeding from his mouth signified the world which he created. The same god was also figured under the similitude of a serpent, with the head of a hawk, who, by opening his eyes, fills the world with light, and by closing them covers it with darkness. Plutarch mentions it to the praise of the inhabitants of the Thebais, that “they were exempt from the common superstitions, since they acknowledged no mortal God, admitting for the first principle the god Cneph, who had no beginning, and was not subject to death.”

The difference between the Egyptian and other Pagan systems seems to have been that, even after the art of statuary was cultivated, the former retained the living animal symbol, and also used its figure in sculpture, either in its natural form, or by giving its head to a human figure; whereas other nations then came to represent the deities almost exclusively in the human figure, and threw the animal symbol into a subordinate place; that is, the animal form was not (except in a few instances) retained as a primitive representation, but as a subordinate symbol of, or an attendant upon, the divinity to whom it was consecrated. Thus, among the Greeks the ram, as in Egypt, symbolized Jupiter Ammon, and the same deity had also the eagle, and the beech-tree; Mars had the horse, the vulture, and the ash-tree; Minerva had the dragon, the owl, and the olive; and so of the others. This seems to show that the principle of animal representation was not, in its origin, peculiar to the Egyptians; indeed, it certainly was not so at any time, only in no other country was the principle exhibited so broadly, or on a scale so extensive. “In Egypt,” Mr. Crosthwaite observes, “at a very early date they corrupted the true religion, dishonouring the Creator of the universe by the ‘similitude of an ox that eateth grass.’ But at what time the worship of Apis was first introduced, or what circumstance occasioned its introduction, seem questions almost beyond the reach of inquiry. It seems probable that idolatry established itself in Egypt soon after the time of Joseph, and that it had made great progress in that country before the time of Moses. That idolatry was not prevalent, at least in

Egypt, in the time of Joseph, may be inferred, in the first place, from the silence of Scripture on the subject, although much is said about Egypt and its affairs, which I believe is never the case when a country was immersed in darkness. I infer it still more decidedly from the circumstance of Joseph marrying the daughter of one of the Egyptian priests, which I think he would not have done if they were idolaters, nor would it have passed without animadversion from the inspired penman, for Scripture never spares the faults of its favourites. In Joseph’s conversations with Pharaoh’s officers, (Gen. 40. 8,) and afterwards with Pharaoh himself, in the next chapter, the same religious principles seem to be acknowledged by both parties. Moreover, when the famine is foretold, and the means pointed out for averting its effects, idolatry is never hinted at, nor a national reformation required, although Joseph was not merely appointed chief officer over Egypt, but was received also as a prophet, favoured and inspired by the Almighty, and therefore every way qualified to make that so tremendous a visitation turn to a permanent blessing. However, it is certain that, before the Exodus, the worship of the bull, or Apis, had become prevalent, for Moses expressly calls it the abomination or idolatrous sin of the Egyptians.

“All the heathen countries, however, appear to have held their superstitions of various kinds, independently of each other, without anything like a general system or combination, until Osiris, inflated with conquest and universal dominion, compelled the pagan nations not only to obey him, as king over the kings of the earth, but also to worship him as supreme deity over their baalim, or lords. Osiris, with his queen Isis, his two brothers, Python or Neptune, and Toth or Armais, and his son Horus, called by the Europeans Apollo, were the five chief deities, called Cabiri, or Dii Majores Gentium, and their reign was called the reign of the gods in Egypt. During its continuance, the worship of the bull, or Apis, was probably intermitted, but was resumed under succeeding kings.

“The mythological history of Egypt has been much perplexed by some passages in Herodotus, in which he represents Hephaistos, or Vulcan, as being the principal deity of the ancient Egyptians, and describes his temples as being wonderful, both for their magnitude and their magnificence. He says that Sethon, king of Egypt, was likewise priest of Hephaistos, or Vulcan, and added to his temple a grand portico for the reception of the god Apis. It appears to me beyond a doubt, that the worship, temples, and priests, here noticed by Herodotus, must have belonged to Osiris, and that all this confusion has arisen from a mere verbal error, from Herodotus and other Greeks mistaking the meaning of the Egyptian priests, and taking the name Aphas-Theus (one of the titles of Osiris, which means *Παρηρ-Ζεὺς*) for Hephaistos, the name of the lame king of Lemnos, who was scarcely, if at all, known in Egypt, and indeed but moderately respected even in Greece. Although one or more deities was afterwards added to the original Cabiri, the name of Hephaistos, or Vulcan, was never thus honoured. The worship and priests here mentioned by Herodotus were undoubtedly, as I have already observed, those of the great Osiris, whose mysteries were after some time joined with those of Apis, and performed in the same temple. Of this mode of joining together the worship of two or three of their deities, we have various instances in ancient mythology; the three Venuses, the three Herculeases, the two Mercuries, and the two Bacchuses, were thus reduced or consolidated into one of each name.

“If fire-worship had ever been established in Egypt,

there would be some appearance of probability in this account of temples for the worship of Vulcan; but neither Herodotus nor any other historian records anything of that kind; and his joining what he says of Hephaistos with the worship of Apis, in my opinion, explains the whole sufficiently, for we know that this actually occurred as to Osiris, but probably to no other; and further, Cicero tells us, in his treatise, *De Natura Deorum*, that Vulcan was called by the Egyptians Opis, which is plainly a corruption of Apis, and shows that he either adopted the error of Herodotus, or fell into one nearly similar. Osiris was sometimes worshipped under the form of a serpent, which, among the Egyptians, was considered an emblem of wisdom and of eternity; the sacred serpent must have been one of the largest kind, as they used to offer it human victims. The worship of the Cabiri was, it is said, first established in Samothrace, by Minhyra, or Minerva, while Osiris was in Asia Minor, or Greece. From that island they say it was introduced into Greece by some Pelasgians."

Mr. Crosthwaite proceeds to show that the deities of the Greeks and Romans were in general neither the elements of nature nor the heavenly bodies, directly or indirectly deified; but that they were the dæmons or heroes of antiquity, men and women of renown, who were exceedingly powerful, and who were actually the chief rulers of the earth from about fifty to about eighty years before the fall of Troy; these were worshipped through mingled feelings of fear and love, some of them while living, and others after they were dead.

In very early times those men who excelled others in strength, in power, and in prudence, and who, in consequence, became the instruments of great good or of great evil, were reckoned among the gods, when they were dead; so that the majority, if not the whole, of the Greek and Latin deities, migrated to heaven from among their fellow mortals. In a more recent age, although the study of philosophy had made considerable progress, the most wicked of heathen kings and generals while yet living, not waiting till after death to be canonized, obtained temples, and procured priests to adore them with the offering up of sacrifices.

On the departure of the Israelites from Egypt, we find them worshipping idols. (Exod. 32. 1; Psalm 106. 19, 20; Acts 7. 41-43.) Soon after their entrance into the land of Canaan, they adopted various deities that were worshipped by the Canaanites and other neighbouring nations. (Judges 2. 13; 8. 33.) Shortly after the death of Joshua, the government became so unsettled, that every man did that which was right in his own eyes. The prophet Azariah describes the infelicity of those times, when he says they were without the true God, without a teaching priest, and without the law. (2Chron. 15. 3.)

Under the government of Saul and David, the worship of God seems to have been purer than in former times. Solomon is the first king who caused temples to be erected in honour of the gods of the strange women whom he kept as his concubines, and even offered incense to those false deities. (1Kings 11. 5-8.) Jeroboam, the son of Nebat, who succeeded him in the government of the ten tribes which had revolted, soon introduced the worship of two golden calves, the one at Dan, the other at Bethel. The people of Judah were little better; for notwithstanding the great strength added to the kingdom of Judah, by those who resorted thither out of other tribes for the sake of religion, prosperity inflated Rehoboam and soon ruined him. In short, he forsook the law of the Lord and all Israel with him, (2Chron. 12. 1.) and fell into the grossest idolatry above all that their fathers had done. (1Kings 14. 22.) Many of his suc-

cessors were idolators, but they seem all to have been exceeded in impiety by Ahaz. He was not content with walking in the ways of the kings of Israel and making molten images of Baalim, (2Chron. 28. 2,) but he imitated the old inhabitants of the land in their cruel and idolatrous practices; for it is said of him that he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, (v. 3;) or as we read in 2Kings 16. 3, he made his son to pass through the fire, which was most probably the passing through the fire to Moloch, expressly prohibited in Leviticus 18. 21. For these impieties Ahaz was justly punished by God, but was happily succeeded by his son Hezekiah, who, among other reformatory measures, it is said, broke in pieces the brazen serpent that Moses had made, to which the children of Israel did burn incense. (2Kings 18. 4.) The princes who succeeded, with the exception of Josiah, seem to have lived in a sort of competition with each other in wickedness and idolatry, and brought those judgments upon them which had been decreed, and which ended in the captivity of both king and people. At length, however, rendered wiser by the severe discipline they had received, the tribes that returned to their native country from the Babylonian captivity wholly renounced idolatry. This great reformation was accomplished by Ezra and Nehemiah, and the eminent men who accompanied or succeeded them; but in the progress of time the Jews were divided into various religious parties, which widely differed in opinion, and looked upon each other with fierce animosity and implacable hatred.

The idols mentioned in the New Testament are doubtless familiar to most readers. Among the Greeks and Romans, Jupiter was the supreme deity or father of the gods. Mr. Crosthwaite observes, "That the ancient legends concerning the deities of the Greeks refer to human beings, ought to be sufficiently evident to any plain candid inquirer, from the circumstances related of them. Their actions, their intermarriages, and other intercourse with men and women; their being driven out of Greece, as it is said, by giants, and their flight to Egypt, are all most unquestionably human affairs poetically embellished. Herodotus, Diodorus Siculus, Pausanias, and especially Cicero, who devoted much time and attention to the subject, have all left this as their decided opinion on the subject. The leading circumstances may be considered in the following order.

"(1.) The Jupiter of the Greeks is represented to us as a personage possessed of supreme power; majestic in person, intellect, and deportment; yet subject to the influence, not only of the most violent passions, but even of the most abominable vices. (2.) He came, they say, from Egypt to Greece, where he remained for some time, performed many actions, and had many children born to him. (3.) He was accompanied by his wife and his younger brothers, and by other deities said to be his offspring; he was also attended by nine young females, who were expert musicians, and were called muses. (4.) He had also with him a troop of female warriors, called Amazons and Mœnades, natives of Libya, commanded by a female named Minhyra or Minerva, who was afterwards worshipped as the goddess of wisdom and military skill. (5.) He had several Greek princesses as concubines, by whom he had sons and daughters. (6.) He is represented as attended by an eagle, who ministered to his pleasures. (7.) He capitally punished some princes of Greece and Asia Minor, who offended or opposed him. (8.) He sent his nephew Prometheus to be confined at Mount Caucasus, where he remained thirty years. (9.) He was, after these occurrences, driven out of Greece and fled into Egypt.

(10.) Some of his sons above-mentioned were engaged in the Argonautic expedition, in which Hercules delivered Prometheus, killing, according to the poets, the eagle which had tormented him. (11.) Some of his grandsons, sons of those Argonauts, were engaged in the Trojan war.

"Now I must say, that such a character, however poetically embellished, could not be of very doubtful application. Greece could not possibly contain at the same time more than one person answering to this description. What man possessing unrivalled power, and assuming Divine honours, visited Greece about thirty years before the Argonautic expedition, and two generations before the Trojan war? History unequivocally replies, Osiris or Sesostri, king of Egypt; he alone answers the description, and he answers it perfectly. Diodorus Siculus expressly declares, that Osiris, the Jupiter of the Greeks, was a man worshipped for the splendid benefits conferred by him on his country and mankind; and that his associate deities were likewise men and women, whom gratitude or fear raised into objects of worship."

With this key to the ancient classical mythology, we proceed to observe, that Mercury was the god of eloquence, and the messenger of the other deities. The inhabitants of Lystra, struck with the miracle which had been wrought by St. Paul, considered him as Mercury, from his eloquence, and Barnabas as Jupiter, probably from being the more majestic person of the two, and corresponding more to the prevalent notions which they had imbibed from statues concerning him. The Diana of the Greeks and Romans was worshipped with most solemnity at Ephesus, where she is said to have been represented as a woman with numerous breasts, emblematic of the prolific powers of nature. Her image is said to have fallen down from Jupiter, (Acts 19. 35;) whence some expositors have conjectured it was an *aërolite* or atmospheric stone. But Pliny describes the image as having been made from the wood of the vine. This notion of certain statues having descended on earth from the clouds to represent particular divinities, and to inspire devotion in their temples, was very common in the heathen world.

The Romans also, it is well known, worshipped the virtues and affections of the mind, as Justice, Fidelity, Hope, Fortune, Fame, &c.; and the same superstition prevailed among the inhabitants of Malta, in which island St. Paul was shipwrecked. When they saw a venomous serpent fasten on the hand of the Apostle, they concluded that he was a murderer whom vengeance, more correctly the goddess *Δίκη*, (or vindictive justice,) had not permitted to live, (Acts 28. 4;) we learn from the mythological poet Hesiod, that the Greeks had a female deity of this name.

The heathen appear to have had generally a notion that all deities were local, and limited to a certain country or place, and had no power anywhere else but in that country or place; and thus we read in 2Kings 17. 26, that the colonists sent by the king of Assyria to Samaria in place of the Israelites, attributed their being plagued with lions to their not knowing the manner of the god of the land. So also in 1Kings 20. 23, it is said that the servants of the king of Syria persuaded their master, that the gods of the Israelites were gods of the hills; hearing, perhaps, that the law was given on Mount Sinai, that the temple was built on Mount Sion, and that they delighted to worship on high places; and, therefore, they imagined that they would have the advantage by fighting the Israelites in the plain. Another common opinion was, that sometimes the immortal gods, disguised in human form, deigned to visit

mortals and conversed with them. According to their notions, Jupiter and Mercury accompanied each other in these expeditions: thus we find the Lycaonians, when they saw a miracle performed upon a helpless cripple, immediately cried out in astonishment, "The gods are come down unto us in the likeness of men." (Acts 14. 11.) When persons were wrongfully oppressed or afflicted, they believed that the gods interfered in their behalf. The tokens of their presence were earthquakes, the opening of doors, and the loosing of their bonds. Each of these things was accounted a token of the Divine appearance in behalf of those who suffered unjustly, and who were dear to the gods. In this manner, God bore a miraculous testimony of his approbation to his faithful servants Paul and Silas, when imprisoned at Philippi; and the knowledge of this fact will account for the extreme fright of the gaoler, which terminated so happily for his salvation. (Acts 16. 25-30.)

IDUMÆA. See EDOM.

IJE-ABARIM, one of the encampments of the Israelites in the wilderness. From Oboth they proceeded to and encamped in Ije-abarim, in the wilderness of Moab, toward the sun rising. (Numb. 21. 11; 33. 44.) From Ije-abarim, proceeding northward, they came to the valley or brook of Zered, and there pitched. And, in order to take possession of the territories of Sibon, king of the Amorites, they crossed the river Arnon, and pitched in the wilderness on the other side of the river, and which, it is said, comes out of the coast of the Amorites. In Numbers 33. 45, it is said they removed from Jim or Ije-abarim, and pitched in Dibon-gad.

IJON, a frontier town of the Israelites, taken and plundered by Ben-hadad, king of Syria. (1Kings 15. 20.)

ILLYRICUM, a country of south-eastern Europe, the boundaries of which have never been precisely ascertained. It was divided into two parts, Liburnia to the north, (now called Croatia,) which is not mentioned in the New Testament; and Dalmatia to the south, which region still retains the same name. Hither, St. Paul informs Timothy, Titus went, (2Tim. 4. 10;) and in Romans 15. 19, "the words import," says Paley, "that St. Paul had come to the confines of Illyricum, and that these confines were the external boundary of his travels. He considers Jerusalem as the point from which he commenced, and is here viewing the space over which his travels had extended. Illyricum was the part which he mentions to the Romans, because it lay in a direction from Jerusalem towards Rome, and pointed out to the Roman readers the place nearest them to which his travels from Jerusalem had brought him. It was upon his second visit to Macedonia, almost immediately before the writing of this Epistle, that he approached Illyricum." See DALMATIA.

IMAGE. Various particulars respecting the images and image-worship of antiquity, have been already given under the articles GRAVEN IMAGE; IDOLATRY.

The use of images in churches as ornaments was first introduced by some Christians in Spain in the beginning of the fourth century; but the practice was condemned as a dangerous innovation in a council held at Eliberis in 305. Epiphanius, in a letter preserved by Jerome, bears strong testimony against images. The custom of admitting pictures of saints and martyrs into churches was rare in the end of the fourth century, but

became common in the fifth. "Tertullian, indeed," says Bingham, "once mentions the picture of a shepherd bringing home his lost sheep, upon a communion-cup in some of the Catholic churches. But as this is a singular instance only of a symbolical representation or emblem, so it is the only instance Petavius pretends to find in all the first three ages." It appears that the use of pictures of saints, martyrs, and Scripture histories, in churches, was gradually introduced about the latter end of the fourth century. Paulinus, bishop of Nola, favoured the introduction of such ornaments. No images of God, or representations of the Holy Trinity, were tolerated in churches until after the second Nicene council, as Bingham observes from Petavius, who cites Origen. Statues or images were of later introduction than pictures. Riddle.

The Jews absolutely condemn all images, and do not so much as suffer any statues or figures in their houses, much less in their synagogues or places of worship. The Mohammedans have an equal aversion to images; which has led them to destroy, or deface, most of the beautiful monuments of antiquity which formerly abounded in the countries now under their sway.

IMAGERY, CHAMBERS OF. The prophet Ezekiel (8. 7-10.) describes in strong and glowing colours the dark idolatries of the house of Judah, which they had borrowed from their heathen neighbours. "And he brought me to the door of the court; and when I looked, behold, a hole in the wall. Then said he unto me, Son of man, dig now in the wall; and when I had digged in the wall, behold, a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in, and saw, and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, poured upon the wall round about."

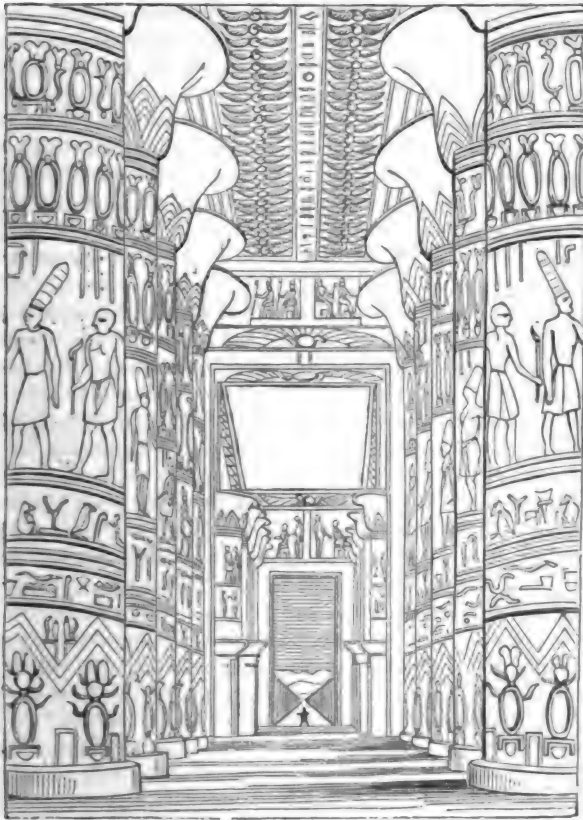
The Egyptian tombs and temples appear to have been closely connected in their origin, and those of royal persons often formed, in fact, cells of the temples, being within its sacred enclosure; and there is every probability, and some authority for the conclusion, which is also supported by the character of the decorations they exhibit, that they were not merely tombs, but cells for the celebration of the darker mysteries and idolatries. Mr. Maurice thinks the secret mysteries of Isis and Osiris were there celebrated, from the quadrupeds sacred to those deities being chiefly represented. The Rev. Mr. Jowett, who visited Thebes, quotes the above passage of the prophet Ezekiel as furnishing an exact description of the tombs found there, and remarks, "The Israelites were but copyists, the master sketches being to be seen in all the ancient temples and tombs of Egypt."

The sepulchral caverns of Egypt, described by Belzoni and other travellers, accord, in many particulars, with the statement of the prophet, particularly those at Beban-el-Malek, the tombs of the kings. "The tombs," says Belzoni, "are all cut out of the solid rock, which is of hard calcareous stone, as white as it is possible for stone to be. The tombs, in general, consist of a long square passage, which leads to a staircase, sometimes with a gallery at each side of it, and other chambers. Advancing further, we came to wider apartments, and other passages and stairs, and at last into a large hall, where the great sarcophagus lay, which contained the remains of the kings. Some of these tombs are quite open, and others encumbered with rubbish at the entrance, which, however, once passed, it is really like a scene of magic; the sudden transition from the naked solitude of the silent, unpeopled, scorching desert, into chambers all adorned with vivid paintings."

To Belzoni's indefatigable perseverance we are indebted for much that is known respecting the interior of these chambers of imagery. The great tomb opened by him had a well thirty feet deep, dug, it is supposed, for draining off the rain, which occasionally falls at Thebes. A long passage leads to this well, sloping towards it from the entrance. Beyond the well Belzoni observed a hole in the wall, made, he conjectured, by some Greek or Roman adventurer, but which the Egyptians had so carefully plastered up as would induce an ordinary observer to suppose he had arrived at the end of the tomb; but the practised eye of our traveller was not so easily deceived. Breaking through this slight obstruction, he came to a chamber twenty-seven feet six inches by twenty-five feet ten inches, having four pillars three feet square each; the sides were beautifully painted in colours still fresh. To this succeeded numerous corridors and staircases, and six large rooms, with an equal number of small ones. In a great chamber he last came to, he found the carcase of a bull, embalmed with asphaltum, and a number of small wooden figures covered with hieroglyphics "and pitch." But the greatest curiosity was discovered in an arched chamber of the larger kind; a beautiful sarcophagus composed of white alabaster (or more correctly arragonite). The whole, both inside and out, is neatly sculptured with figures, none of them more than two inches high; but the cover was found in a broken state. This beautiful specimen of ancient art is now in the late Sir John Soane's Museum, Lincoln's Inn Fields. The rest of Belzoni's description consists of an elaborate detail of the paintings on the sides of the different apartments, which, without plates, would excite but little interest.

Mr. Madden, in his *Travels in Turkey and Egypt*, thus describes one of these chambers of imagery. An old man, to whom he had afforded medical aid, informed him of a secret passage connected with one of the temples which had never before been made known to any Frank, and through which he undertook to conduct him. "Considerably below the surface of the adjoining buildings, he pointed out to me a chink in an old wall, which he told me I should creep through on my hands and feet; the aperture was not two feet and a half high, and scarcely three feet and a half broad; my companion had the courage to enter first, thrusting in a lamp before him. I followed, and after me, the son of the old man crept also; the passage was so narrow that my mouth and nose were sometimes buried in the dust, and I was nearly suffocated. After proceeding about ten yards in utter darkness, the heat became excessive, breathing was laborious, the perspiration poured down my face, and I would have given the world to have got out; but my companion, whose person I could not distinguish, though his voice was audible, called out to me to crawl a few feet further, and that I should find plenty of space. I joined him at length, and had the inexpressible satisfaction of standing once more on my feet. We found ourselves in a splendid apartment of great magnitude, adorned with sacred paintings and hieroglyphics. The ceiling, which was also painted, was supported by several rows of pillars. How similar to this was the entrance of the prophet, through 'a hole in the wall,' to a similar chamber of imagery in the Lord's own temple."

The usual entrance into these houses of the dead generally faces the east, and consists of a gallery, whose door is carefully concealed by whatever material the mountain might be composed of, so as to give that spot the exact appearance of the rest of the hill's side. These galleries lead into apartments varying in size, in which the sarcophagus, or tomb itself, is placed. The deceased is surrounded with all the objects that formed his pride



Interior of the Temple of Medinet-Habou.

and occupation while living, sculptured in that peculiar coloured and gilded half-relief so often found on the walls of temples. A complete picture is thus exhibited of the domestic life of the ancient Egyptians, which, in many respects, is that of the Egyptians of the present day.

M. Villoteau, in a letter to M. de Sacy, gives a lively account of the present state of these caverns: "The caves, which are on the slope of the mountain, are to the north of the Memnonium and the great Colossi, and painted with the freshest and most pleasing colours. They are literally loaded with ornaments and allegorical and hieroglyphical figures, painted on a coating formed of a kind of plaster. The caves which we entered were very much encumbered with rubbish, and we could not get along without crawling to a considerable extent. In some parts, a moderately stout man could not creep along without excessive pain, and a fat man would find it next to impossible to move his body in these narrow passages. After dragging ourselves, for a considerable time, over arms, legs, heads, and carcases of mummies, more or less broken, we arrived at the part of the cave where they were lodged."

"So unpromising are the entrances to the several tombs, that," says Dr. Richardson, "were it not for the recollections with which it is peopled, and the beautiful remains of ancient art which lie hid in the bosom of the mountain, they would hardly ever be visited by man or beast. They appear like openings to so many mines."

IMMANUEL, עִמָּנוּאֵל (Isai. 7. 14.) Isaiah, in his celebrated prophecy of the birth of the Messiah from a virgin, says, this child shall be called "Immanuel." St. Matthew informs us in his Gospel, (1. 22, 23,) that this prophecy was accomplished in Jesus Christ, born of the Virgin Mary, in whom the two natures, Divine and human, were united; so that he was really Immanuel, which signifies God with us. See **ALMAH**.

IMMOLATION. See **SACRIFICE**.

IMMORTALITY, a state which has no end. It is attributed to God, who is absolutely immortal, (1Tim. 1. 17,) and also to the human soul, which is only immortal by the will of God. (Matt. 10. 28.)

IMMUTABILITY OF GOD. This term refers to the unchangeableness of our Creator. He is immutable in his essence, (James 1. 17;) in his attributes, (Psalm 102. 27;) in his purposes, (Psalm 33. 11; Isai. 25. 1;) in his promises, (Mal. 3. 6; 2Tim. 2. 13;) and also in his threatenings. (Matt. 25. 41.)

"This is a perfection," says Dr. Blair, "which, perhaps, more than any other, distinguishes the Divine nature from the human, gives complete energy to all its attributes, and entitles it to the highest adoration. From hence are derived the regular order of nature, and the steadfastness of the universe; hence flows the unchanging tenor of those laws which, from age to age, regulate the conduct of mankind; hence the uniformity of that government, and the certainty of those promises which are the ground of our trust and security. An objection, however, may be raised against this doctrine from the commands given us to prayer and other religious exercises. To what purpose, it may be urged, is homage addressed to a Being whose plan is unalterably fixed? This objection would have weight if our religious addresses were designed to work any alteration in God, either by giving him information of what he did not know, or by exciting affections which he did not possess, or by inducing him to change measures which he had previously formed; but they are only crude and imperfect notions of religion which can suggest such ideas. The change which our devotions actually make is upon ourselves, in order to bring us within the range of the Divine promises, which are always in harmony with the plans of God. By pouring out our sentiments and desires before God; by adoring his perfections, and confessing our unworthiness; by expressing our dependence on his aid, our gratitude for his past favours, our submission to his will, and our trust in his promised mercy, we cultivate such affections as suit our place and circumstances, and which are to be exercised by us as men and Christians."

The contemplation of this portion of the Divine perfections should raise in our minds admiration; should teach us to imitate, as far as our frailty will permit, that constancy and steadfastness which we adore, (2Cor. 3. 18;) and lastly, it should excite trust and confidence in the Divine Being, amidst all the changes of this uncertain world.

IMPOSITION OF HANDS. See **CONFIRMATION**; **HAND**; **ORDINATION**.

IMPRECATION. In early times, and especially among the Hebrews, the person who confirmed his assertion by a voluntary oath, pronounced the same with his right hand elevated. Sometimes the swearer omitted the imprecation, as if he were afraid and shuddered to utter it, although it was, from his performing the action by which it was ordinarily accompanied, sufficiently well understood. (Gen. 14. 22, 23; Psalm 106. 26; Ezek. 17. 18.) The form of imprecation mentioned in 1 Kings 20. 10, "And Benhadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me," is thus illustrated by Roberts:—

"It is an interesting fact, that this figure of speech in

reference to the dust not being sufficient to fill the hands of the numerous hosts of Benhadad, is in common use at this day in India. In the story called *Asumvathaiya-kathi*, it was said by the inhabitants of certain countries, who were expecting an invasion from a king who had already conquered the 'eight quarters,' 'We had better at once give up our possessions; why attempt to resist such hosts? The dust of the country will not be sufficient to furnish a handful for each of the soldiers; for every one will there be a handful of dust?' The people of the village of Sandarippi ask, 'Why do the inhabitants of Batticotta hate and despise us? If we all go against them, will their country afford a handful of earth for each of us?' The people of the two large villages of Batticotta and Sandarippi often meet to play at rude games, when the latter are generally the conquerors, which has led to great animosity. Hence the proverb, 'Take up the stalk of a cocoa-nut leaf, and the Batticotteans run,' and hence the saying respecting the handfuls of earth. Benhadad said, 'The gods do so unto me, and more also.' This form of imprecation, or prayer, is very common. 'If I do not ruin that fellow, then the gods do so to me.' 'If I kill not that wretch, then may the gods kill me.' 'If, therefore, the dust of Samaria be sufficient to fill the hands of each of my soldiers, then may my dominions be subject to the same fate.' See OATH.

IMPRISONMENT. See PUNISHMENTS.

IMPURITIES. See PURIFICATION.

IMPUTATION is generally understood to be the attributing any matter, quality, or character, whether good or evil, to any person as his own. It may refer to what was originally his antecedently to such imputation, or to what was not antecedently his, but becomes so by virtue of such imputation only. (2Sam. 19. 19; Psalm 106. 31.)

The imputation that respects our justification before God, is of the latter kind, and may be thus defined: it is God's gracious reckoning of the righteousness of Christ to believers, and his acceptance, on that account, of their persons as righteous. Their sins being imputed to Him, and his obedience being imputed to them, they are, in virtue thereof, both acquitted from guilt and accepted as righteous before God. (Rom. 4. 6,7; 5. 18,19; 2Cor. 5. 21.) See JUSTIFICATION; RIGHTEOUSNESS.

INAUGURATION. See KINGS.

INCENSE, קטרת *kitoreth*. (Exod. 30. 1-7; Levit. 4. 7.) The "sweet incense" mentioned in Exodus 30. 7, and elsewhere in the Scriptures, was a compound of several spices, agreeably to the direction in the 34th verse of the chapter cited.

Incense was offered twice every day, morning and evening, by the officiating priest among the Hebrews, upon an altar where no bloody sacrifice was to come, during which solemn rite the people prayed without in silence. (Luke 1. 10.) But on the great day of expiation, the high-priest himself took fire from the great altar in a golden censer; and, on descending thence, he received incense from one of the priests, which he offered on the golden altar. During such offering, the people prayed silently without; and to this most solemn silence St. John alludes in Revelation 8. 1, where he says that "there was silence in heaven about the space of half an hour." To this oblation of incense the Psalmist refers, (141. 2,) "Let my prayer be set forth before thee as incense." As the smoke and odour of

this offering were wafted into the holy place, close by the veil of which stood the altar of incense, so do the prayers of the faithful ascend upwards and find admission to the court of heaven.

Incense is the symbol of prayer; and the smoke of incense was said to ascend. Speaking of Cornelius, the angel says, "Thy prayers and thine alms are come up for a memorial before God." (Acts 10. 4.) Generally incense is to be considered as an emblem of the "prayers of the saints," and the term is so used by the sacred writers.

Arabia was celebrated for its aromatics. Calmet is of opinion that the custom of offering perfumes on the altar commenced in that country; but it is not unlikely that the Arabians may have taken the idea from the Hebrews, of whose customs they must have obtained some knowledge. Offerings of incense were also very anciently in use among the Egyptians. Plutarch states that the Egyptians offered incense to the sun—*mesin* in the morning, myrrh at noon, and about sunset an aromatic compound, which they called *kypsi*. This statement seems to be confirmed by the incense altars which appear in Egyptian paintings.

INCHANTER. A variety of terms is used in Scripture in reference to enchanters and enchantments. The word rendered in our version "inchanter," in Deuteronomy 18. 10, is מנחש *menachesh*, which is thought by Bochart and others to refer to a species of divination by serpents, which was very common in Egypt. That in Jeremiah 27. 9 is עין *oinin*, which the Talmudists and several ancient versions render, to inchant, or bewitch by the eye; others think it relates to those who drew their auguries from the clouds. These are the only passages in which the above words are rendered "inchanter" in our authorized version, but there are various other names given in the Hebrew Scriptures to denote this class of persons, and the arts which they practised. As early as the time of Joseph there appeared in Egypt persons of this description, called חרטומים *chartumim*, in the Egyptian dialect *chertom*, "magicians," workers of miracles, soothsayers, interpreters of signs and hieroglyphics, (Gen. 41. 8,24;) perhaps, as Gesenius thinks, to be understood of that kind of Egyptian priests whom the Greeks called *hierogrammateis*. Another class were termed ידענים *yiddonnim*, (Levit. 19. 31,) and אֵלִיֹּת *aiboth*. (1Sam. 28. 7-19.) These words, which are often associated, properly signify the spirits of the dead, and are applied to necromancers by metonymy. These pretenders were very numerous, and it was one of the laws of Moses, that such who professed to call forth the dead to learn from them future events should be put to death by stoning; as by attributing to others a knowledge of future events, which belongs to God alone, they virtually disclaimed his allegiance. (Levit. 20. 27.) They pretended that they were able, by their incantations, to summon back departed spirits from their abodes; and hence we find they are coupled (Deut. 18. 10,11) with מנחש *menachesh*, an "inchanter," who is also thought to be the same with חֹבֵר חֹבֵר *hhober hhaber*, (Deut. 18. 11,) a "charmer." They uttered themselves the communications which they pretended to receive from the dead. They doled them out syllable by syllable, sometimes muttering in a low tone, and sometimes chirping like a chicken; and hence they are denominated by Isaiah, מַחֲשִׁימִים וּמְצַפְצִפִּים *mihaggim umtsaptsaphim*, (Isai. 8. 19; 29. 4,) "those that mutter and peep." The אֵלִיֹּת *aitim*, "charmings," mutterers, or ventriloquists, mentioned in Isaiah 19. 3, do not appear to have been essentially different from the others. The מַחֲשִׁי *mishshi*,

rendered in our version "wizard," "witch," refers to the same class: charmers, or bewitchers, those who spoke magic words, and muttered. (Exod. 7. 11; Deut. 18. 10; 2Chron. 33. 6.)

Incantations are likewise mentioned under various terms:—(1.) *לחיש* *lechish*, which signifies the act of whispering or sighing, or calling for help, (Isai. 26. 17,) is also applied to conjuring or bewitching. (Psalm 58. 5; Isai. 3. 3.) (2.) *לחש* *lechish*, (Exod. 7. 22,) denotes secret arts, or "incantations." (3.) *קשף* *kashiph*, (Jerem. 27. 9; Micah 5. 12; Nahum 3. 4,) refers to the practice of magic and witchcraft. These evil practices were connected with idolatry, and offered to the powers of darkness convenient agencies through which delusions might be practised upon mankind, and thus rivet the chains for holding the human mind in a state of bondage and degradation. These enchanters, sorcerers, and magicians, affected secrecy and mysterious ways, the better to conceal the vanity, folly, or infamy of their pernicious art. Their pretended magic often consisted in cunning tricks only, in sleight of hand, juggling, or some natural secrets unknown to the ignorant.

The practices of the present day in the East throw much light on the Scriptural statements, and prove that these evil principles have been transmitted from generation to generation in those regions where darkness and superstition have a predominant sway. Roberts tells us, "Sorcery is the fruitful source of numerous evils in the East. Charms and countercharms call forth the ingenuity, the property, the hopes and fears of thousands. They are often used to effect the most diabolical purposes. The prophet Isaiah gives a description of the voice of a familiar spirit, and of its proceeding like a whisper from the dust: 'Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.' (Isai. 29. 4.) The margin has for whisper, 'peep, or chirp.' (Levit. 19. 31; 1Sam. 28. 7.) The deluded Hindoos, in great emergencies, have recourse to familiar spirits, for the purpose of knowing how they may avoid the evil which is expected, or has in part already come. In the distraction of their minds, they come to the 'consulter of familiar spirits,' make known their desperate case, and entreat him to lend his assistance. Those 'wizards that peep and mutter, and who seek for the living to the dead,' (Isai. 8. 19,) are generally frightful in their persons and disgusting in their manners. See the aged impostor, with a staff in his hand: his person bent by years; his wild, piercing, cat-like eye; a scowling, searching look; a clotted beard; a toothless mouth; dishevelled hair; a rumbling, unearthly voice; his more than half naked body, covered with ashes; a wild, unsteady gait,—joined with the other insignia of his office,—give a fearful influence to his infernal profession. A man who is in distress, and who has resolved to consult with a familiar spirit, sends for two magicians; the one is called the *mantheravathe*, that is, he who repeats the incantations; the other, the *anjanam-parkeravan*, that is, he who looks, and who answers the questions of the former. His hand is rubbed with the *anjanam*, which is made of the burnt bones of the sloth and the skull of a virgin; and when the ceremonies have commenced, he looks steadily into his hand, and can never wink or take off his eyes till all shall be finished. On the ground are placed rice, cocoa-nuts, plantains, areca-nuts, betel-leaves, milk, camphor, and frankincense. The chief magician then, with a loud voice, begins to invoke the nine gods. He then falls to the earth, as do all present, nine times, and begins to whisper and 'mutter,' while

his face is in the 'dust,' and he who looks in the hand 'peeps,' and stares for the beings who have to appear. All then stand up, and the first wizard asks the second, 'What do you see?' He replies, 'My hand is cracked, has opened, and I see on the ground.' 'What else do you see?' 'All around me is light; come, Pulliar, come.' 'He comes! he comes!' (His person, shape, and dress are then described.) The other eight gods are now entreated to appear; and, as they approach, the second person says, 'They come! they come!' and they are invited to be seated in the places prepared for them. The first magician then inquires of the assembled gods what is the cause of the affliction, adversity, or danger of the person for whom the ceremonies have been instituted? He who 'peeps' in the hand then replies, and mentions the name of the evil spirit who has produced all the mischief. The malignant troubler is then summoned to appear, and to depart; but should he refuse, he is bound and carried off by the gods. Is it not probable that Saul and the woman 'who had a familiar spirit at Endor,' were engaged in a similar way? Saul was in great distress, for the Lord would neither answer him 'by dreams, nor by Urim, nor by prophets,' and being wound up to desperation, he determined to consult 'with familiar spirits.' He took 'two men with him,' who were probably qualified like the *two* used by the Hindoos. From the fear which the woman showed, it is probable her incantations had not exactly answered her expectations, because 'she cried with a loud voice,' when she saw Samuel; proving that she did not expect to see him, and that therefore he was sent by some other power. Saul inquired, 'What sawest thou?' which agrees with the question proposed by the first magician, as to what he saw through the crack of his hand in the earth. The witch then replied to Saul, 'I saw gods ascending out of the earth,' which naturally reminds us of the nine gods which are believed to ascend after the incantations of the wizard. Saul then asked, 'What form is he off?' and the witch said he was old, and covered with a mantle, which also finds a parallel in the description of 'the shape and dress' given of Pulliar by the second magician. I am therefore of opinion that God allowed Samuel to come to Saul, or sent him; and that the witch was confounded and terrified at the result of her incantations."

The magicians of the East, particularly those of Egypt, have always been more skilful and celebrated than the charlatans of any other country, a reputation which they enjoy even to this day. Mr. Lane having heard an anecdote of a magician, a few days after his first arrival at Cairo, which excited his astonishment, determined to become an eye-witness to the art. The magician was invited to Mr. Lane's own house, and was found to be affable and unaffected in his conversation; he commenced his incantation by writing certain words upon paper, and afterwards separating them with scissors; of these words he readily gave copies to Mr. Lane. A chafing-dish containing live charcoal was next required, and a boy taken at random from the street, to insure non-confederacy between him and the magician. Some frankincense and coriander-seed were thrown into the chafing-dish, which was placed between the operator and the boy; and the latter was instructed to hold out his right hand, when the magician drew in the palm of it a diagram, having a blot in the centre of about half a tea-spoonful of ink, "forming a liquid ball about the size of a pistol-bullet."

By this time the room was filled with smoke, from the perfumes thrown upon the charcoal; the magician, continually muttering and holding the boy's hand, added some strips of paper he had written on, which were

burnt; another piece, inscribed with words from the Koran, he placed within the boy's cap. The youth was asked if he saw anything in the ink, and he answered "No!" but about a minute after, he trembled, and seeming much frightened said, "I see a man sweeping the ground." "When he has done sweeping," said the magician, "tell me." Presently the boy said, "He has done." The boy was then told to call for a flag, and a red one appeared on the mirror of ink, and seven flags came in succession at his call, which were described as they appeared. He was next desired to order the Sultan's tent, which was brought and pitched, and soon after the boy said, "Some men have brought the tent, a large green tent; they are pitching it;" and presently he added, "they have set it up." "Now," said the magician, "order the soldiers to come and to pitch their camp around the tent of the Sultan." The boy did as he was desired, and immediately said, "I see a great many soldiers with their tents!" The youth was next requested to order that the soldiers should be drawn up in ranks; and having done so, he presently said that he saw them so arranged. The magician had put the fourth of the little strips of paper into the chafing-dish; and soon after he did the same with the fifth, exclaiming, "Tell some of the people to bring a bull." The boy gave the order required, and said, "I see a bull; it is red: four men are dragging it along, and three are beating it." He was told to desire them to kill it, and eat it up; and to put the meat into saucepans, and to cook it; and soon after described these operations as apparently performed before his own eyes. "Tell the soldiers," said the magician, "to eat it." The boy did so, and said, "They are eating it: they have done, and are washing their hands." The Sultan afterwards appeared in the ink mirror, riding on a bay horse, from which he alights, and sits within his tent; where, in the midst of his court, he drinks coffee. The magician then addressed himself to Mr. Lane, and asked him if he wished the boy to see any person who was living or dead. "I named," says Mr. Lane, "Lord Nelson, of whom the boy had evidently never heard; for it was with much difficulty that he pronounced the name after several trials. And the boy soon after actually described a man dressed in dark blue, who had lost his left arm. He then paused for a minute or two, and looking more intently and more closely into the ink, said, 'No, he has not lost his left arm, but it is placed to his breast.' This correction made his description more striking than it had been without it; since Lord Nelson generally had his empty sleeve attached to the breast of his coat, but it was the right arm that he had lost. Without saying that I thought the boy had made a mistake, I asked the magician whether the objects appeared in the ink as if actually before the eyes, or as if in a glass, which make the right appear left. He answered, 'that they appeared as in a mirror.' This rendered the boy's description faultless."

On another occasion, "An Englishman present ridiculed the performance, and said that nothing would satisfy him but a correct description of the appearance of his own father, of whom he was sure no one of the company had any knowledge. A boy, accordingly, having called by name the person alluded to, described a man, in a Frank dress of course, with his hand placed to his head, wearing spectacles, with one foot on the ground, the other raised behind him, as if he were stepping down from a seat. The description was exactly true in every respect; the peculiar position of the hand was occasioned by an almost constant headach, and that of the foot or leg by a stiff knee, caused by a fall from a horse in hunting. At a similar exhibition,

Shakspeare was described with the most minute correctness, both as to person and dress."

If these facts rested upon the testimony of only one person, be he ever so intelligent or cautious, there might be room for doubt; but the same incantations have been performed before others, whose descriptions exactly agree with Mr. Lane's, even to the diagram, which has also been figured by Laborde, besides whom Lord Prudhoe, Major Felix, Mr. Salt, our late resident consul, and lastly, the correspondent of the *Quarterly Review*, (No. 117,) have all made similar statements, but some even more extraordinary.

It is stated in the *Quarterly Review*, (vol. 49, p. 206,) that a son of the interpreter to the French consulate at Cairo acted a similar part to the boy who was called from the streets by Mr. Lane, and saw exactly the same things and persons reflected in the blot of ink, and which in every exhibition appear in precise order, (the sweeper, flags, soldiers, bull, sultan, &c.) In this instance, however, the spectators (among whom were M. de Laborde and more than one Englishman) desired that the Sultan, who appeared with his pipe, coffee, attendants, &c., should demand the presence of the Duke de la Rivière. The boy afterwards said, that "an officer was brought into the presence of the Sultan, dressed in uniform, with silver-lace round his collar and cuffs, and round his hat." M. de Laborde observed, "This is an extraordinary coincidence. M. de la Rivière is the only officer in France whose uniform is decorated with silver-lace;" such being the uniform of the chief huntsman. When all was over, the boy was questioned on the subject, and asked, "how he knew it was the Sultan?" He replied, "His dress was magnificent; his attendants stood with their arms crossed over their breasts; they served him in the tent; he took the post of honour in the divan; his pipes and coffee-cup stands were brilliant with diamonds." "But how," he was asked, "did you know that the sultan sent for the duke?" The boy's expression was, "I saw the lips move to the words, and heard them in my ear." Thus the magician seemed to extend his power to the hearing as well as to the sight.

M. Leon de Laborde having learned the forms tried an experiment upon a boy at Alexandria. "I once," he says, "made appear, among others, a friend of mine who was at Cairo; and the child, in the description of his costume, which he followed with great exactitude, exclaimed, 'Hold! this is very droll, he has a sabre of silver.' The gentleman alluded to was, perhaps, the only one in Egypt who wore a sabre with a scabbard of that metal." At another time, M. de Laborde conjured the figure of a thief who was in the house of M. Massara, the interpreter to the French consulate, and by that means detected him. Another person, an Englishman, who resided many years in Egypt, also learned the art from the magician. "Desirous of knowing in what the secret consisted, I inquired of him the means by which he performed what I had just witnessed. He assured me it was merely by the repetition of the forms taught him by the magician, and that he was himself totally unconscious of possessing any power or influence over the child, and all collusion was positively denied; and though he afterwards did the same with similar results, he solemnly asserted that he was always ignorant of the manner in which it was effected."

The evidence of a more recent traveller tends to confirm much of what has been already stated. Lord Lindsay's description of the preliminary scenes of the magic mirror, is precisely the same as that of former travellers, but the magician failed in producing two characters which are well known, and whose fame

might, by remote possibility have reached Egypt; while a private individual, the person of a reverend friend of his lordship, whom it was next to impossible either the magician or the boy could have ever heard of, was described with accuracy. Thus these unholy practitioners have deceived many intelligent men, and beguiled them into a notion of supernatural power; but now that inquiry is afloat, there is little doubt that their secret will shortly be discovered, and sink to the level of a mere conjuror's trick.

INDIA, *Hoddu* (Esther 1. 1; 8. 9.) "India," "Hindustan." Though India is only mentioned in the Book of Esther in connexion with the Persian empire, there is reason to believe that a connexion between Egypt and India subsisted from very early times, originating from conquest, but afterwards sustained by commerce. Mr. Crosthwaite is of opinion that the patriarch Abraham became the chief object of worship of those of his posterity that settled in the East, (Gen. 25. 6.) and is still worshipped there, under the name of Brahma, by an immense population. The introduction of the worship of Buddha, or Fo, among the Eastern nations, occurred at some period long subsequent to that of Brahma. There seems great reason to think that Buddha and Fo were names given in the East to Bacchus or Osiris. Mr. Faber shows, likewise, that Isis, the wife of Bacchus or Osiris, was, and is most probably to this day, worshipped in India. This is a fact agreeable to the whole tenour of history, which shows that she was worshipped throughout the extensive conquests of her husband Osiris. The Egyptians, like some other conquerors, compelled the conquerors to receive their religious system. We know that Egypt conquered India; we nowhere read that India ever conquered Egypt. Speaking of Osiris, Mr. Crosthwaite proceeds to observe, "Having completed the conquest of northern and middle Africa, and the Tyrian colonies in Spain, he resolved on another grand expedition, in which he should visit and subdue all the nations of the earth. Pursuant to this resolution, he marched from Egypt with an immense army, traversed the countries of Asia as far as India, and returning by a more northern route, proceeded through Asia Minor into Greece, claiming Divine honours wherever he came; a claim which it appears that very few were willing to dispute, and those few were sacrificed to the pride of the conqueror. The Greek writers speak of the reign of Sesostrius, or Osiris, as an important epoch in the history of Egypt; they mention his having crossed the Ganges and erected monumental pillars in farther India. The worship of him and his family prevails there to this day, and many of the Hindoo idols are very similar to those in the Egyptian temples.

"It is singular that no record of such a conqueror should be found in the Scriptures, for he must have subdued the land of Canaan and of Syria, countries which were always coveted by the rulers of Egypt. Mr. Milman argues, with little probability, that the conquests of Sesostrius took place while the Israelites were wandering in the Desert, and that this providential arrangement was intended to facilitate the conquest of the Promised Land. There can, however, be no doubt that some king of Egypt performed many of the achievements attributed to Sesostrius, although it is very difficult to ascertain the exact period in which he flourished."

It is evident, from Exodus 30. 33, that the inhabitants of Arabia Felix carried on a commerce with India. They carried some of the articles which they brought from India through the Straits of Babelmandeb into Abyssinia and Egypt; some they transported to Babylon through the Persian Gulf and the Euphrates, and some

by way of the Red Sea to the port of Ezion-geber. There is much evidence to show that it was to the Arabians that, through a long series of ages, Western Asia, Egypt, Greece, and Rome, were intermediately indebted for the spices and other products of India, which, in ancient times, were as much sought after as at present. Cinnamon, in particular, was much valued, and was the first spice sought after or procured in all Oriental voyages. The passage in Exodus above quoted proves that the trade with India was in the hands of the Arabians. See CINNAMON.

The Phœnicians sometimes received the goods of India by way of the Persian Gulf, where they had colonies in the islands of Dedan, Arad, and Tyre. Sometimes they received them from the Arabians, who either brought them by land through Arabia, or up the Red Sea to Ezion-geber. In the latter case, having landed them at the port mentioned, they transported them through the country by the way of Gaza to Phœnicia. The Phœnicians increased the amount of their foreign goods by the addition of those which they themselves fabricated, and were thus enabled to supply all parts of the Mediterranean. The Egyptians at an early period received their goods from the Phœnicians, Arabians, Africans, and Abyssinians; in all of which countries there are still the remains of large trading towns. But in a subsequent age they imported goods from India in their own vessels, and eventually carried on an export trade with various ports on the Mediterranean. Oriental commerce, however, was chiefly carried on by land, and accordingly vessels are not often mentioned in the Bible, except in Psalm 107. 23-30, and in passages where the discourse turns upon the Phœnicians, or upon the naval affairs of Solomon and Jehoshaphat. From the products mentioned in 1 Kings 10. 22, it seems probable that Solomon had ships which traded with India.

It is said, in Esther 1. 1, that Ahasuerus reigned from India to Ethiopia. This fixes the extent of the Persian dominions eastward to the original station of the Hindoos at the head of the Indus. There is not, we believe, any memorial of the Persian power having permanently maintained itself east of the Indus, Alexander the Great alone having ever thought of establishing a dominion in those countries. *Hoddu* *Ἰνδ* is mentioned in the Gemara, where it is said Rabbi Raf and Shemuel disputed together, one pretending that *Hoddu* was situated at the beginning of the world, and Cush at the end of it; and the other affirming that they lie contiguous, and border one upon the other. This is said, by another, to be explained in a mystical sense, having reference to the two extremities or bounds of man's life.

It will not be necessary for us to enter upon an enlarged view of the history and geography of India, a subject that would be rather foreign to the present work. A brief sketch of some points that may serve to throw light upon the religion and institutions of nations that were more immediately connected with the Israelites, may not, however, be unsuitable.

The ancient inhabitants of India, it seems, had no common name for themselves or their country, but their Persian neighbours called the people Hindoos, and the country, as far as they knew it, Hindostan. In the European sense, Hindostan comprises the whole of that vast triangular country extending from the borders of Little Thibet, in about the thirty-fifth degree of north latitude, to Cape Cormorin, in about the eighth degree. It is bounded on the north by the highest range of mountains in the world, the Himalaya, and by the two great rivers, the Brahmaputra and the Indus, on the north-east and north-west; and in every other direction by the ocean. It comprises in all an area of between one mil-

lion two hundred thousand and one million three hundred thousand square miles, or about a third part of the estimated area of Europe, by far the greater portion of which is, directly or indirectly, under British authority. There are at present spoken, in India, by the most civilized races, not less than twenty-five distinct languages or dialects, indicating the existence of as many distinct nations; but including tribes more or less savage or barbarous, at least fifty languages, indicating the presence of at least as many distinct tribes. The forms of religious worship which prevail are the Brahminical, Buddhist, Jain, Seik, Mohammedan, Jewish, and Christian. These, and especially the most prevalent of them, are again divided into many sects. Under the general name of Brahminism are comprised many different doctrines, and an infinity of sects and castes, which it would be useless and all but impossible to describe. This religion, perhaps beyond any other, pervades the entire frame of civil society, and mixes itself up with every concern of life, public, private, and domestic. A Hindoo can neither be born, die, eat, drink, or perform any of the most ordinary functions of the animal economy, unembarrassed by its trivial and unmeaning ceremonies; it is part and parcel of the code of laws, or, to speak more correctly, it is itself the law. Almost every act of a Hindoo may, in fact, be said to be more or less a religious act. According to the best authorities, the Hindoo pantheon is peopled by precisely three hundred and thirty-three million deities, but as no one has attempted to name them, it may be merely concluded that the Hindoo deities are in reality innumerable. What, however, the Hindoos really attach importance to, are not doctrinal matters, but distinctions of caste, ceremonies connected with marriage and funeral rites, and observances respecting the supposed purity and impurity in regard to food and other matters of ordinary domestic life. The distinctions of caste are the most remarkable of these, and form, indeed, the characteristic mark of Hindoo society. The Hindoos are divided into four great classes or castes, founded upon the great distinctions which prevail amongst all people in their first advance towards civilization; that is, into priests, soldiers, traders, and labourers. As such a distinction into tribes is natural, and known to have existed among other people, it is highly probable that it prevailed with the first tribe or nation with which the Brahminical form of worship originated, and that it constituted the foundation of the present superstructure of the castes. The first in rank among the four great classes, of course, is the Brahmin, or priest; and next to him comes, very naturally, the soldier; at a great distance follows the industrious capitalist, or trader; and far removed from all is the labourer. These divisions are hereditary, impassable, and indefeasible. Such is the theory of the distinctions of Hindoo society, but the practical and real distinctions are very different indeed.

The system of caste anciently in Egypt was not less rigid and exclusive than it is in Hindostan. The sacerdotal order stood next to the king in rank, and was generally superior to him in real power. From their skill in geometry, a science which was exclusively confined to them, the priests became the judges in all questions of disputed property, not only between individuals, but also between the nomes, or municipalities into which Egypt was divided. The warrior caste ranked next to the sacerdotal, and from it the kings were usually chosen. The difference in manner of life, and perhaps in descent, tended greatly to strengthen the system of caste which prevailed in Egypt. Ezekiel alludes to this distinction of races and occupations in his prophecy against Pha-

raoh, where he compares the Egyptians to fish, of which the Nile contains a great variety of species, and which therefore provided the prophet with a lively type of common destruction, overwhelming the various castes. (Ezek. 29. 3-6.) Isaiah, also, in his nineteenth chapter, enumerates the Egyptian castes according to their leading circumstances, referring particularly to the agriculturists, the herdsmen, the fishermen, or navigators, and the priests; he however omits the warrior caste, as being inconsistent with the immediate subject of his prophecy.

From the most ancient Hindoo work extant, the *Institutes of Menu*, which has been computed to be about two thousand seven hundred years old, we learn that there already existed nearly a hundred castes; and it must be supposed that the enumeration was confined to that part of the country in which the work was written. The number of the castes not coming within the pale of the four great divisions suggested the notion of the mixed castes, supposed to originate from an illegitimate intercourse between the four great orders with the crosses which again sprang from these. In Bengal, the Brahmins themselves consist of two classes, those who can trace their pedigree to the north of India, and who are held in the highest repute, and those who cannot, the latter being far less esteemed. The Brahmins of Bengal, including all of both these classes, consist of no less than one hundred and sixty-eight subdivisions, claiming various degrees of purity, and not one of which will eat, drink, or intermarry with another. In every part of India there is a considerable portion of the inhabitants who are utter outcasts, or at least beyond the pale of the Brahminical religion, condemned to this exclusion by their servile condition, their poverty, or the meanness of the employment in which they are engaged; the proportion of this degraded class being, contrary, perhaps, to what might have been expected, always found to be greatest in the least civilized parts of the country.

In so far as history is concerned, had it not been for the companions and successors of Alexander, who describe the Hindoos as in many respects resembling what they are at the present day, we might, for all that their own history teaches, be led to suppose that they were not an ancient, but a comparatively recent people. Independent of history, however, there remains abundant evidence to show that the Hindoos had been a civilized people at a very early period. The most remarkable, perhaps, is the existence amongst them of the literature of at least three languages, which have long ceased to be spoken by any living people. These are, the Sanscrit, a language of complex grammatical structure, like the Greek, Latin, or Arabic; the Sانسriti, or Pracrit, a language derived from the Sanscrit, but of simpler structure, and bearing something like the relation to it which the Italian does to the Latin; and the Pali, a language also of a simpler structure, derived from the Sanscrit, but formed in a different part of the valley of the Ganges. The first of these is at the present day the sacred language of all who follow the Brahminical religion, as the last is that of those who follow the Buddhist worship, whether in India or beyond it. All these languages appear to have been dialects of people who lived in the upper portion of the valley of the Ganges.

INHERITANCE, is a portion which appertains to another, after some particular event. Among the Hebrews, the property or estate of the father fell, under ordinary circumstances, after his decease into the possession of his sons; who divided it among themselves equally, with this exception, that the eldest received

two portions. The father expressed his last wishes or will in the presence of witnesses, and probably in the presence of the heirs. (2Kings 20. 1.)

Among the Hindoos, the rights of inheritance are laid down with great precision, and with the strictest attention to the natural claim of the inheritor in the several degrees of affinity. A man is considered but as tenant for life in his own property; and, as all opportunity of distributing his effects by will, after his death, is precluded, hardly any mention is made of such kind of bequest. By these ordinances, also, he is hindered from dispossessing his children of his property in favour of aliens, and from making a blind and partial allotment in behalf of a favourite child, to the prejudice of the rest, by which the weakness of parental affection, or of a misguided mind in its dotage, is admirably remedied. These laws somewhat elucidate the story of the prodigal son in the Scriptures, since it appears from hence to have been an immemorial custom in the East for sons to demand their portion of inheritance during their father's lifetime, and that the parent, however aware of the dissipated inclinations of his child, could not legally refuse to comply with the application.

On the passage in 1Kings 21. 7, respecting the vineyard of Naboth, Michaëlis observes, "I do not find any statute that prohibited an Israelite from exchanging his inheritance; nor was there, indeed, in such exchange, unless where it transferred a person to a different tribe, anything contrary to the intention of the law, which was to prevent his latest posterity from ever being altogether deprived of their land. Perhaps, therefore, it was an act of mere churlishness in Naboth to refuse, in such uncourteous terms, not only to sell but even exchange his vineyard with King Ahab."

In Proverbs 11. 29, it is said, "He that troubleth his own house shall inherit the wind." Roberts observes, "This form of expression is still used in India. 'I understand Kandan will give a large dowry with his daughter; she will, therefore, be a good bargain for your son.' 'You are correct, my friend; she is to inherit the wind.' 'I once had extensive lands for my portion; but now I inherit the wind.' 'I know you would like to have hold of my property, but you may take the wind.'"

INIQUITY. This word means not only sin, but, by a metonymy, the punishment of sin, and the expiation of it. Thus the expression, "Aaron may bear the iniquity of the holy things," signifies he will atone for them. (Exod. 28. 38.) Jehovah is said to "visit the iniquity of the fathers upon the children," (Exod. 20. 5;) that is, He sometimes causes visible effects of his wrath to fall on the children of criminal parents.

"To bear iniquity," is to endure the punishment of it, to be obliged to expiate it. The priests bear the iniquity of the people; that is, they are charged with the expiation of it. (Levit. 10. 17.)

INK, *יִין* *diyo*. (Jerem. 36. 18.) In the New Testament the Greek word *μελαν* is used for ink, (2Cor. 3. 3,) evidently referring to its blackness.

The Hebrews made use of different colours for writing, as did also the ancient Egyptians, and some of the books of the former are stated by Josephus to have been written in gold. In the Egyptian room of the British Museum may be seen some writing tablets, which are square pallets of wood, with longitudinal grooves to hold the kash or small reeds used for writing; the well, for colour, in one is in the usual form of an oval or signet; towards the upper end of the pallet on another is inscribed the name of Phthahmô, deceased, superintendent

of scribes. In bronze, there is a cylindrical box for ink, with a chain for the pen-case, the whole similar to the hieroglyphical symbol for scribe or writing. The most simple, and consequently the most ancient, mode of preparing ink, was a mixture of water with charcoal powdered, or with soot, to which gum was added.

The mode of writing mentioned in Numbers 5. 23, where it is said that "the priest shall write the curses in a book and blot them out with the bitter water," was with a kind of ink prepared for the purpose, without any calx of iron or other material that could make a permanent dye; these maledictions were then washed off the parchment into the water, which the woman was obliged to drink: so that she drank the very words of the execration. The ink still used in the East is almost all of this kind; a wet sponge will completely obliterate the finest of their writings. The ancients used several kinds of tinctures as ink; amongst them that extracted from the cuttle-fish, called in Hebrew *תַּלְתַּל* *techeleth*. Their ink was not so fluid as ours. Demosthenes reproaches Æschines with labouring in the grinding of ink, as painters do in the grinding of their colours. The substance found in an ink-stand at Herculaneum looks like a thick oil or paint, with which the manuscripts have been written in a sort of rilievo, visible in the letters, when a leaf is held to the light in a horizontal direction. Such vitriolic ink as has been used on the old parchment manuscripts would have corroded the delicate leaves of the papyrus, as it has done the skins of the most ancient manuscripts of Virgil and Terence in the Library of the Vatican; the letters are sunk into the parchment, and some have eaten quite through it, in consequence of the corrosive acid of the vitriolic ink with which they were written. See WRITING.

INKHORN, *קֶסֶת* *keseth*. (Ezek. 9. 2.) This implement, termed by our translators "inkhorn," was stuck in the girdle, as it still is in the Levant. Mr. Emerson remarks, "This implement is one of considerable antiquity; it is common throughout the Levant, and we met with it often in the houses of the Greeks. To one end of a long brass tube for holding pens is attached the little case containing the moistened sepia used for ink, which is closed with a lid and snap, and the whole stuck with much importance in the girdle. This is, without doubt, the instrument borne by the individual, whom Ezekiel mentions as 'one man clothed in linen, with a writer's inkhorn by his side.' We find the Egyptian scribes had likewise a cylindrical box for ink, which was probably carried in a similar manner."

INN. See CARAVANSERAI.

INSPIRATION, may be defined to be the communication by the Holy Spirit of certain ideas and emotions to the human soul; or any supernatural influence of God upon the mind of a rational creature, whereby he is raised to a degree of information or excellence to which he could not, or would not, in fact, have attained in his present circumstances in a natural way. Inspiration in the highest sense, is the immediate communication of knowledge to the human mind by the Spirit of God; but it is commonly used by divines, in a less strict and proper sense, to denote such a degree of Divine influence, assistance, or guidance, as enabled the authors of the Scriptures to communicate religious knowledge to others without error or mistake, whether the subject of such communication were things then immediately revealed to those who declared them, or things with which they were before acquainted.

"When it is said that Scripture is Divinely inspired, we are not to understand that the Almighty suggested every word, or dictated every expression. From the different styles in which the books are written, and from the different manner in which the same events are related and predicted by different authors, it appears that the sacred penmen were permitted to write as their several tempers, understandings, and habits of life, directed; and that the knowledge communicated to them by inspiration on the subject of their writings, was applied in the same manner as any knowledge acquired by ordinary means. Nor is it to be supposed that they were even thus inspired in every fact which they related, or in every precept which they delivered. They were left to the common use of their faculties, and did not, upon every occasion, stand in need of supernatural communication; but whenever, and as far as, Divine assistance was necessary, it was always afforded. In different parts of Scripture, we perceive that there were different sorts or degrees of inspiration. God enabled Moses to give an account of the creation of the world; Joshua to record with exactness the settlement of the Israelites in the land of Canaan; David to mingle prophetic information with the varied effusions of gratitude, contrition, and piety; Solomon to deliver wise instructions for the regulation of human life; Isaiah to deliver predictions concerning the future Saviour of mankind; Ezra to collect the Hebrew Scriptures into one authentic volume: 'but all these worketh that one and the self-same Spirit, dividing to every man severally as he will.' (1Cor. 12. 11.) In like manner, the Apostles were enabled to record, in their own several styles and ways, the life and transactions of Jesus Christ. Whatever distinctions are made with respect to the sorts, degrees, or modes of inspiration, we may rest assured that one property belongs to every inspired writing, namely, that it is free from error, that is, any material error. This property must be considered as extending to the whole of each of those writings, of which a part only is inspired; for it is not to be supposed that God would suffer any such errors, as might tend to mislead our faith or pervert our practice, to be mixed with those truths, which He has himself revealed to his rational creatures as the means of their eternal salvation. In this restricted sense it may be asserted, that the sacred writers always wrote under the influence or guidance or care of the Holy Spirit; which sufficiently establishes the truth and Divine authority of all Scripture.

"That the authors of the historical books of the Old Testament were occasionally inspired is certain, since they frequently display an acquaintance with the counsels and designs of God, and often reveal his future dispensations in the clearest predictions. But though it is evident that the sacred historians sometimes wrote under the immediate operation of the Holy Spirit, it does not follow that they derived from Revelation the knowledge of those things which might be collected from the common sources of human intelligence. It is sufficient to believe that, by the general superintendence of the Holy Spirit, they were directed in the choice of their materials, enlightened to judge of the truth and importance of those accounts from which they borrowed their information, and prevented from recording any material error. Indeed, the historical books were, and could not but be, written by persons who were for the most part contemporary with the periods to which they relate, and had a perfect knowledge of the events recorded by them; and who, in their descriptions of characters and events, of many of which they were witnesses, uniformly exhibited a strict integrity of intention, and an unexampled impartiality. Some of these books, however,

were compiled in subsequent times from the sacred annals mentioned in Scripture, as written by prophets or seers, and from those public records, and other authentic documents, which, though written by uninspired men, were held in high estimation, and preserved with great care by persons specially appointed as keepers of the genealogies and public archives of the Jewish nation. It is not necessary to be able to distinguish the inspired from the uninspired parts of the historical books of the Old Testament. It is enough for us to know that every writer of the Old Testament was inspired, and that the whole of the history it contains, without any exception or reserve, is true. These points being ascertained and allowed, it is of very little consequence, whether the knowledge of a particular fact was obtained by any of the ordinary modes of information, or whether it was communicated by immediate revelation from God; whether any particular passage was written by the natural powers of the historian, or by the positive suggestion of the Holy Spirit. Whatever uncertainty may exist concerning the direct inspiration of any historical narrative or of any moral precept contained in the Old Testament, we must be fully convinced that all its prophetic parts proceeded from God. This is continually affirmed by the prophets themselves, and is demonstrated by the indubitable testimony which history bears to the accurate fulfilment of many of these predictions; others are gradually receiving their accomplishment in the times in which we live, and afford the surest pledge and most positive security for the completion of those which remain to be fulfilled.

"If the books of the Old Testament, which relate to the partial and temporary religion of the Jews, were written under the direction and superintendence of God himself, surely we cannot but conclude the same of the books of the New Testament, which contain the religion of all mankind. The Apostles were constant attendants upon Our Saviour during his ministry; and they were not only present at his public preaching, but after addressing himself to the multitudes in parables and similitudes, 'when they were alone, he expounded all things to his disciples.' (Mark 4. 34.) He also showed himself alive to the Apostles after his passion, by many infallible proofs, being seen by them forty days, and 'speaking of the things pertaining to the kingdom of God.' (Acts 1. 3.) Yet Our Saviour foresaw that these instructions delivered to the Apostles as men, and impressed on the mind in the ordinary manner, would not qualify them for the great work of propagating his religion. It was therefore promised that the Holy Ghost should not only bring all things to their remembrance, which the Apostles had heard from their Divine Master, but he was also 'to guide them into all truth, to teach them all things, and to abide with them for ever.' (John 14. 16, 17, 26; 16. 13, 14.)

"The truth into which the Holy Spirit was to lead them, means, undoubtedly, all that truth which, as the Apostles of Jesus Christ, they were to declare unto the world. It does not mean natural, mathematical, or philosophical truth, and it would be absurd to refer the language of Our Lord to either of these. But it means Christian truth; the truth which they were to teach mankind, to make them wise and holy, and direct them in the way to heaven through Our Lord Jesus Christ. The Apostles knew something of this truth already; but they did not know it perfectly. They were ignorant of some things, and mistaken as to others. But the Spirit was to guide them into all truth. No branch of it was to be kept from them. They were to be led into an acquaintance with religious truth in general; with the whole of that religious truth which it was necessary for

them to teach, or for men to know. Must they not have been preserved from error in what they taught and declared? The Spirit was to teach them all things; not the things of the natural or civil world, but those things of the Gospel which they were as yet unacquainted with. And if the Holy Spirit taught them all things respecting Christianity which they did not already know, then there was nothing in what they declared of the Christian system, but what they had received either from his teachings, or from the instructions of Christ, which were of equal validity, or from the evidence of their senses, which could not deceive them; so that they must be preserved from error or mistake concerning it.

"The Spirit was also to bring all things to their remembrance that Christ had said unto them. Their memories were naturally, like those of other men, imperfect and fallible; and amidst the numerous things which their Lord had said and done amongst them, some would be forgotten. But the Spirit was to assist their memories in such a manner, that they should have a perfect recollection of whatsoever Christ had said to them. This assistance of the Spirit implied, not merely recalling to the view of their minds the things which Christ had spoken, but also the enabling them to understand those things rightly, without that confusion and misapprehension which Jewish prejudices had occasioned in their ideas when they first heard them. Unless they were led into such a perfect understanding of the things they were enabled to remember, the bare recollection of them would be of little use, nor would the Spirit act according to his office, of leading them into all truth, unless they were enabled, by his influence, properly to understand the truths which Christ himself had taught them.

"The Holy Spirit, under whose teaching they were to be thus instructed, was to abide with them for ever, as the Spirit of truth, guiding them into all truth, teaching them all things respecting the doctrine of Christ, which they were to communicate to the world. These important promises of the effusion, assistance, direction, and perpetual guidance of the Spirit with the Apostles, were most certainly fulfilled in all their extent and meaning. They were promises given by Christ himself, the great and chief Prophet of the Church; and to entertain a doubt of their most complete accomplishment, would be to impeach the veracity and mission of the Son of God, and to admit a supposition that would strike at the truth of Christianity in general. From this examination, therefore, of the nature, extent, and fulfilment of Our Lord's promises concerning the gift of the Spirit to the Apostles, does it not necessarily follow that, in addition to what they previously knew of Christianity, they were led, under the teachings of the Spirit, into a perfect acquaintance with it; and that, through his constant inhabitation and guidance, they were infallibly preserved in the truth, and kept from error in declaring it to mankind? The Spirit of truth guided them into all truth, and abode with them for ever.

"It is material to remark, that these promises of supernatural instruction and assistance plainly show the insufficiency of common instruction, and the necessity of inspiration in the first teachers of the Gospel; and we are positively assured that these promises were accurately fulfilled. Of the eight writers of the New Testament, Matthew, John, James, Peter, and Jude, were among these inspired preachers of the word of God; and, therefore, if we admit the genuineness and authenticity of the books ascribed to them, no reasonable doubt can be entertained of their inspiration. Indeed, if we believe that God sent Christ into the world to found an universal religion, and that by the miraculous gifts of the Holy Ghost he empowered the Apostles to propagate the

Gospel, as stated in these books, we cannot but believe that he would, by his immediate interposition, enable those whom he appointed to record the Gospel for the use of future ages, to write without the omission of any important truth, or the insertion of any material error. The assurance that the Spirit should abide with the Apostles for ever, must necessarily imply a constant inspiration, without change or intermission, whenever they exercised the office of a teacher of the Gospel, whether by writing or by speaking. Though Mark and Luke were not of the twelve Apostles, nor were they miraculously called, like St. Paul, to the office of an Apostle, yet we have the strongest reason to believe that they were partakers of the extraordinary effusion of the Holy Spirit granted to the disciples of Christ; and such was the unanimous opinion of the primitive Christians. Besides, a perfect harmony exists between the doctrines delivered by Mark and Luke, and by the other writers of the New Testament. Indeed, we can scarcely conceive it possible, that God would suffer four Gospels to be transmitted as a rule of faith and practice to all succeeding generations, two of which were written under the immediate direction of his Holy Spirit, and the other two by the unassisted powers of the human intellect. It seems impossible that John, who wrote his Gospel more than sixty years after the death of Christ, should have been able, by the natural power of his memory, to recollect those numerous discourses of Our Saviour which he has related. Indeed, all the Evangelists must have stood in need of the promised assistance of the Holy Ghost to bring to remembrance the things which Christ had said during his ministry. We are to consider St. Luke, in writing the Acts of the Apostles, and the Apostles themselves in writing the Epistles, as under a similar guidance and direction. St. Paul, in several passages of his Epistles, asserts his own inspiration in the most positive and unequivocal terms. The agreement which subsists between his Epistles and the other writings of the New Testament, is also a decisive proof that they all proceeded from one and the self-same Spirit. It appears, however, they had some certain method, though utterly unknown to us, of distinguishing that knowledge which was the effect of inspiration, from the ordinary suggestions and conclusions of their own reason." Bishop Tomline.

From the preceding statements as to the inspiration of the Apostles, the two following conclusions are drawn by a late learned and judicious writer:—

(1.) "First, that the Apostles had a complete knowledge of Christianity, or of the Gospel which they published to mankind. When it is said that they had a complete knowledge of the Gospel, we mean that they knew, and well understood, the truths which they were commissioned to preach, and the duties they were to inculcate. Having been instructed by Christ himself, having been witnesses of his works, and of his death and resurrection, and having received the Spirit to guide them into all truth, they had a competent knowledge of the various subjects which they were to preach and publish to the world, to instruct men in the knowledge of God, the way of salvation, and the duties of holiness. They were neither inefficient nor defective preachers of the word of truth. They were at no loss to know what was true or what was false, what was agreeable to the will of God or what was not. They had a complete and consistent view of the whole system of Christian truth and duty; and there was no diversity of religious opinions amongst them. Their knowledge of Christianity was perfect, for they were acquainted with all things, which it was the will of God should be revealed unto men, to teach them the way of salvation.

"Whether, as is most probable, the Apostles had this complete knowledge of the Gospel at once on the day of Pentecost; or whether there might be some truths and duties of religion which were not revealed to them until after that time, is of no importance for us to determine. For it is certain that their knowledge of Christianity was complete, long before the records of it in the New Testament were written for our instruction. It is evident, also, that the Apostles, in the course of their ministry, were never at a loss what doctrines they were to preach, but had, at all times, a perfect knowledge of the things which it was the will of God they should, at those respective times, declare. Less than this cannot be inferred from their own declaration, that they spake the things of the Gospel, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.

"As the Apostles, by means of Our Lord's instructions and the teachings of his Spirit, had this complete knowledge of Christianity, it follows that the most entire credit is to be given to their writings; and that they were not mistaken in what they have written concerning it, whether we suppose them to be immediately guided by the Spirit at the time they were writing or not. For, allowing only that they were honest men who completely understood Christianity, it is evident that they must give a true and faithful account of it. Honest men would not deceive, and men who had a complete knowledge of the subjects they were treating of, could not be mistaken. If any errors in doctrine, or sentiment, were admitted into their writings, it must be either by design, or through accident. To imagine that they could be inserted designedly, would impeach the integrity of the Apostles, and consequently their credibility in general. And to imagine that they crept in accidentally, would impeach the competency of their knowledge, and supposes that the Apostles of Jesus Christ did not understand Christianity; a supposition that can never be reconciled with the very lowest construction which can be fairly put upon Our Lord's promise, that the Spirit should guide them into all truth. Allowing them, therefore, to be but honest men, it follows, considering the sources of information they enjoyed, that all they have recorded concerning Christianity is truth, and that they were not mistaken in any of the positions which they have laid down respecting it in their writings.

(2.) "A second and principal deduction, however, to be drawn from the account before given, and which is of most importance to the subject, is, that the Apostles of Jesus Christ were under the infallible guidance of the Spirit of truth as to every religious sentiment which they taught mankind. Here it may be necessary to explain the sense in which this expression is used. By every religious sentiment is intended every sentiment that constitutes a part of Christian doctrine or Christian duty. In every doctrine they taught, in every testimony they bore to facts respecting Our Lord, in every opinion which they gave concerning the import of these facts, in every precept, exhortation, and promise they addressed to men, it appears to me that they were under the infallible guidance of the Spirit of truth. By being under his guidance is meant, that through his influence on their minds they were infallibly preserved from error in declaring the Gospel, so that every religious sentiment they taught is true and agreeable to the will of God.

"As to the nature of this influence and guidance, some things may be further remarked. It was before observed that inspiration, in the highest sense, is the immediate communication of knowledge to the human mind by the Spirit of God. In this way the Apostle Paul was taught the whole of Christianity; and this kind of inspiration the other Apostles had, as to those

things which they were not acquainted with before they received the gift of the Holy Spirit. This is what some have called the inspiration of suggestion. But as to what they had heard, or partly known before, the influence of the Spirit enabled them properly to understand it, and preserved them from error in communicating it. This has been called the inspiration of superintendency. Under the superintendency or guidance of the Spirit, the Apostles appear to have been at all times throughout their ministry, after Christ's ascension. For less than this cannot be concluded, from Our Lord's declaration, that the Spirit should abide with them for ever, and lead them into all truth.

"When they acted as writers, recording Christianity for the instruction of the Church in all succeeding times, I apprehend that they were under the guidance of the Spirit as to the subjects of which they treated; that they wrote under his influence and direction; that they were preserved from all error and mistake in the religious sentiments they expressed; and that if anything were inserted in their writings not contained in that complete knowledge of Christianity of which they were previously possessed (as prophecies for instance), this was immediately communicated to them by revelation from the Spirit. But with respect to the choice of words in which they wrote, I know not but they might be left to the free and rational exercise of their own minds to express themselves in the manner that was natural and familiar to them, while, at the same time, they were preserved from errors in the ideas they conveyed. If this were the case, it would sufficiently account for the very observable diversity of style and manner among the inspired writers. The Spirit guided them to write nothing but truth concerning religion, yet they might be left to express that truth in their own language.

"It may readily and justly be concluded that men who were under the perpetual guidance of the Spirit of truth when they preached the Gospel, were thus under his infallible direction and influence as to all religious sentiments, when they committed the things of the Gospel to writing for the future instruction of the Church. This is the view of the inspiration of the writers of the New Testament, which seems naturally to arise from their own account of the way in which they received the knowledge of Christianity, and from what is declared in their writings concerning the constant agency and guidance of the Spirit, with which they were favoured." The following advantages attend this view of the subject:

"Maintaining that the Apostles were under the infallible direction of the Holy Spirit as to every religious sentiment contained in their writings, secures the same advantages as would result from supposing that every word and letter was dictated to them by his influences, without being liable to those objections which might be made against that view of the subject. As the Spirit preserved them from all error in what they have taught and recorded, their writings are of the same authority, importance, and use to us, as if he had dictated every syllable contained in them. If the Spirit had guided their pens in such a manner that they had been only mere machines under his direction, we could have had no more in their writings than a perfect rule as to all religious opinions and duties, all matters of faith and practice. But such a perfect rule we have in the New Testament, if we consider them as under the Spirit's infallible guidance in all the religious sentiments they express, whether he suggested the very words in which they are written or not. Upon this view of the subject, the inspired writings contain a perfect and infallible account of the whole will of God for our salvation, of all that is necessary for us to know, believe, and practise in

religion; and what can they contain more than this upon any other view of it?

"Another advantage attending the above view of the Apostolic inspiration is, that it will enable us to understand some things in their writings which it might be difficult to reconcile with another view of the subject. If the inspiration and guidance of the Spirit respecting the writers of the New Testament extended only to what appears to be its proper province, matters of a religious and moral nature, then there is no necessity to ask whether anything contained in their writings were suggested immediately by the Spirit or not; whether Luke were inspired to say that the ship in which he sailed with Paul was wrecked on the island of Melita, (Acts 28. 1,) or whether Paul were under the guidance of the Spirit in directing Timothy to bring with him the cloke which he left at Troas, and the books, but especially the parchments, (2Tim. 4. 13;) for the answer is obvious, these were not things of a religious nature, and no inspiration was necessary concerning them. The inspired writers sometimes mention common occurrences or things in an incidental manner, as any other plain and faithful men might do. Although, therefore, such things may be found in parts of the Evangelical history, or in epistles addressed to churches or individuals, and may stand connected with important declarations concerning Christian doctrine or duty, yet it is not necessary to suppose that they were under any supernatural influence in mentioning such common or civil affairs, though they were as to all the sentiments they inculcated respecting religion.

"This view of the subject will also readily enable a plain Christian, in reading his New Testament, to distinguish what he is to consider as inspired truth. Everything which the Apostles have written or taught concerning Christianity; everything which teaches him a religious sentiment, or a branch of duty, he must consider as Divinely true, as the mind and will of God, recorded under the direction and guidance of his Spirit. It is not necessary that he should inquire whether what the Apostles taught be true. All that he has to search after is their meaning; and when he understands what they meant, he may rest assured that meaning is consistent with the will of God. The testimony of men who spoke and wrote by the Spirit of God is the testimony of God himself; and the testimony of the God of truth is the strongest and most indubitable of all demonstration.

"The above view of the Apostolic inspiration will likewise enable us to understand the Apostle Paul, in the seventh chapter of his First Epistle to the Corinthians, where, in some verses, he seems to speak as if he were not inspired, and in others as if he were. Concerning some things, he saith, 'But I speak this by permission, and not of commandment,' (v. 6;) and again, 'I have no commandment of the Lord; yet I give my judgment as one that hath obtained mercy of the Lord to be faithful.' (v. 25.) The subject of which the Apostle here delivers his opinion was a matter of Christian prudence, in which the Corinthians had desired his advice, but it was not a part of religious sentiment or practice; it was not a branch of Christian doctrine or duty, but merely a casuistical question of prudence with relation to the distress which persecution then occasioned. St. Paul, therefore, agreeably to their request, gives them his opinion as a faithful man; but he guards them against supposing that he was under Divine inspiration in that opinion, lest their consciences should be shackled, and he leaves them at liberty to follow his advice or not, as they might find convenient. Yet he intimates that he had 'the Spirit of the Lord' as a Christian teacher; that he had not said anything contrary to his will; and

that the opinion which he gave was, on the whole, advisable in the present distress. But the Apostle's declaration, that, as to this particular matter, he spake 'by permission, and not of commandment,' strongly implies that, in other things, in things really of a religious nature, he did speak by commandment from the Lord. Accordingly, in the same chapter, when he had occasion to speak of what was matter of moral duty, he immediately claimed to be under Divine direction in what he wrote: 'And unto the married, I command, yet not I but the Lord, let not the wife depart from her husband.' (1Cor. 7. 10.) This would be a breach of one of the chief obligations of morality, and therefore St. Paul interdicts it under the Divine authority. Respecting indifferent things, he gave his judgment as a wise and faithful friend; but respecting the things of religion, he spake and wrote as an Apostle of Jesus Christ, under the direction and guidance of his Spirit."

INSTRUMENTS OF MUSIC. See MUSICAL INSTRUMENTS.

INTERCALARY MONTH. The Jewish months being regulated by the phases, or appearances of the moon, their years were consequently lunar years, consisting of twelve lunations, or three hundred and fifty-four days and eight hours; but as their festivals were held not only on certain fixed days of the month, but also had reference to certain seasons of the year, great confusion arose by this method of calculating; the spring month sometimes falling in the middle of winter. It therefore became necessary to accommodate the lunar to solar years; and for this purpose the Jews added a whole month to the year, as often as it was necessary; which occurred commonly once in three years, and sometimes once in two years. This intercalary month was added at the end of the ecclesiastical year after the month Adar, and was therefore called Ve-Adar, or the second Adar: but no vestiges of such intercalation are to be found in the Scriptures. See TIME.

INTERCESSION OF CHRIST, is his interposition for sinners, by virtue of the satisfaction he made to Divine justice. The appearance of the high-priest among the Jews in the presence of Jehovah, on the day of atonement, when he offered the blood of the sin offering, is at large referred to by St. Paul, as illustrating the intercession of Christ. (Heb. 9. 11; 14. 22-26; 10. 12, 21, 22.) He is also represented as offering up the prayers and praises of his people, which become acceptable to God through him. (Heb. 13. 15; 1Peter 2. 5; Rev. 8. 3.)

Of the intercession of Christ we may observe that it is righteous, for it is founded upon justice and truth, (Heb. 7. 26; 1John 3. 5;) compassionate, (Heb. 2. 17; 5. 8;) perpetual, (Heb. 7. 25;) and efficacious. (1John 2. 1.)

INTERMENT. In Deuteronomy 21. 23, it is said, "His body shall not remain all night upon the tree, but thou shalt in anywise bury him that day;" and this speedy burial is universal in Oriental countries.

"An Englishman," says Roberts, "is astonished in the East, to see how soon after death the corpse is buried. Hence, a new comer, on hearing of the death of a servant or native officer, who died in the morning, and who is to be interred in the evening, is almost disposed to interfere with what is to him apparently a barbarous practice. When the cholera prevails, it is truly appalling to see a man one hour in health, and the next carried to his long home. The reason assigned for this haste, is the heat of the climate." See BURIAL AND FUNERAL RITES.

INTERPRETATION. See BIBLICAL INTERPRETATION.

INTERPRETING OF TONGUES. This was a gift bestowed on the Apostles and primitive Christians, so that in a mixed assembly, consisting of persons of different nations, if one spoke in a language understood by one part, another would repeat and translate what he said into the different languages understood by others. (1Cor. 12. 10; 14. 5,6,13.)

IRON, ברזל *barzel*, (Gen. 4. 22;) Gr. σιδηρος. (Rev. 18. 12.) We find that metallurgy and other useful arts were invented by the family of Lamech, and consequently that they were known before the Flood. "And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron." Iron was well known at least as early as the days of Job, (28. 2;) Moses likewise mentions an iron furnace, (Deut. 4. 20,) and also speaks of mines of iron. (Deut. 8. 9.) Among the earliest instances of the use of iron, may be cited the bedstead of Og, the king of Bashan. (Deut. 3. 11.) We do not find that Moses made use of iron in the fabric of the Tabernacle, or of the numerous utensils belonging to it for which that metal may seem to have been very suitable. And although David laid up "iron in abundance" for the service of the temple to be built by his son, the accounts of the construction of the edifice do not inform us how the metal was employed. When the Israelites defeated the Midianites, iron occurs among the spoil obtained by the conquerors, and is, with the more precious metals, directed to be purified (from its ceremonial uncleanness) by being passed through the fire.

The Jews appear to have been acquainted with two kinds of iron, previous to the Babylonish captivity; namely, the *barzel*, which was in common use, and the northern iron, ברזל מצפון *barzel mitsaphon*, as well as steel, נחשת *nichosheth*. (Jerem. 15. 12.) These terms may probably refer to the hardened iron produced by a people bordering on the Euxine Sea, called Chalybes, and consequently lying to the north of Judæa, by whom the art of tempering steel is said to have been discovered. Strabo speaks of this people, and mentions their iron mines.

Sir John Gardner Wilkinson observes, "In the sepulchres of Thebes I have had occasion to remark butchers represented sharpening their knives on a round bar of of metal attached to their aprons; and the blue colour of the blades, and the distinction maintained between the bronze and steel weapons in the tomb of Rameses III., one being painted red and the other blue, leave little doubt that the Egyptians of an early Pharaonic age were acquainted with the use of iron."

Iron is found abundantly in the mountains of Lebanon. Burckhardt mentions the iron of Shouair in the Kesrouan, and adds, that as the place of the mines affords no fuel, the iron is carried on the backs of mules and asses one and a half day's journey to the smelting furnaces at Nabae el Mouradj, where the mountains abound in oak. There appears to be little doubt that iron works were anciently carried on in this quarter, as considerable quantities of scorise are occasionally discovered at a distance from the mines, and generally near forests of evergreen oak, the wood of which was probably used for smelting. The recent discovery of coal-mines in Lebanon may be expected to operate materially on the production of iron in Lebanon, and a recent traveller, Elliot, states that the discovery was about to be turned to account by the erection of a furnace for smelting the ore. Mr. Buckingham, crossing Lebanon from Tripoli to Baalbec, went over a mountain called Jebel Ainneto,

which is composed of white limestone of different qualities, and exhibits, in parts, streaks or layers of red, as if coloured by the oxide of iron, or some other metal. In the valley, below this mountain, he observed several masses of a deep brown purplish rock, and was informed that this was the stone from which iron was procured, and that there was a mine still worked a few hours' journey to the south.

Josephus speaks of a mountain called the Iron Mountain on the other side of the Jordan, and from his description of the locality, it appears to have been one of those bordering the valley of the Jordan on that side, somewhere not far to the north of the Dead Sea. In a corresponding situation, Mr. Buckingham probably found this mountain and the cause of the name it bore. Crossing the Jordan about nine miles above the Dead Sea, and then journeying in a north-east direction, the first range of hills was found to be generally of white limestone; but the second had a mixture of many other kinds of rock; among these was a dark red stone, which broke easily, and had shining metallic particles in it, like those of iron ore. It seems doubtful whether the Hebrews ever worked the mines of their own country to any important extent, if at all, and although iron may in later times have been plentiful as compared with other metals, such abundance would be scarcity, and is so even now in Western Asia, compared with the abundance in which this metal is possessed by ourselves.

In the language of Scripture iron is the symbol of strength; as, "Thy neck is as an iron sinew," (Isai. 48. 4;) "As iron breaketh in pieces and subdueth all things." (Dan. 2. 40.) It is sometimes made the symbol of sharp afflictions. (Deut. 4. 20; 1Kings 8. 51.) In Daniel 2. 33,41 it is said, "The legs (of the image) were of iron, his feet part of iron and part of clay," (7. 7;) the fourth beast is said to have great iron teeth. This and the former passage are supposed to denote the Roman power. In 1Kings 22. 11, Zedekiah, the false prophet, makes use of horns of iron symbolically, and says to Ahab, "With these," that is, with a strength such as is represented by these, "thou shalt push the Syrians, until thou have destroyed them." Sometimes it denotes endurance, as "The sin of Judah is written with a pen of iron," (Jerem. 17. 1,) that is, idolatry was indelibly fixed in their affections and memory. In Ezekiel 4. 3 it is said, "Take thou unto thee an iron pan," probably such as cakes were baked on. This may denote the strong trenches of the besiegers, or their firmness and perseverance in the siege. In Revelation 9. 9 it is said, "They [the crowned locusts] had breastplates, as it were breastplates of iron." This denotes, says Daubuz, that the Saracens, who it is supposed are here indicated, should be a bold, hard, mischievous enemy, being well armed for that purpose; and this their great victories and conquests have abundantly verified.

IRON, a town belonging to the tribe of Naphtali. (Josh. 19. 38.)

IRPEEL, a town in the tribe of Benjamin. (Josh. 18. 27.)

ISAAC, יצחק the son of Abraham and Sarah, and one of the patriarchs of the Israelitish nation, was born about 1897 B.C. His name, which signifies laughter, was given him by his mother, because when it was told her by an angel that she should have a son, and that at a time of life when she was past child-bearing, she privately laughed. (Gen. 18. 10-12.) The life of Isaac for the first seventy-five years is so blended with that

of his father, that some of the principal incidents of it have been already noticed under the article ABRAHAM.

The Jewish doctors count up ten trials of Abraham's faith and obedience, and the tenth was the sacrifice of Isaac. It is supposed, that the idea of a father sacrificing his son to God as a burnt-offering, was not new to Abraham; and in after times, there are proofs that it was but too common. It appears probable, that in very early times, the notion had been cherished that the life of a son, and especially the eldest, the only, or of a very dear son, as it was the most valuable and precious offering in any one's power to present, so it must needs be the most acceptable and meritorious in the eyes of the gods they worship. Hence, as Philo conjectures, Abraham understood that this highest sacrifice, by which, as he knew, the heathen manifested their zeal for their false gods, was required of him as a test of his zeal for the true God. It pleased God to reward the faith of Abraham. He ratified the solemn promise he had before given him: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22. 17, 18.) After the death of Abraham, God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi until, a famine arising in the land, he removed to Gerar, where the Lord again appeared to him and said, "Go not down into Egypt; dwell in the land which I shall tell thee of: sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father. . . . And in thy seed shall all the nations of the earth be blessed." (Gen. 26. 2-4.)

The life of the patriarch Isaac was eminently blessed with the favour and protection of the Almighty, who vouchsafed to continue a constant intercourse with him, so far as it was necessary either to revive remembrance of the promise, or to encourage his dependence upon Him. Isaac inherited the wealth of his father; he was rich and prosperous in flocks, in herds, and in servants; and passed his life within the borders of the Land of Promise.

The peace which Abraham had concluded with Abimelech, king of the Philistines, was ratified between his successor and Isaac. The great riches of the patriarch excited the envy of the Philistines, who choked up the wells which had been dug by the servants of Abraham and filled them with earth. At the request of Abimelech, who feared the strength of Isaac's household, he moved his tent and pitched it at some distance, and dug again the wells which had been choked up. His servants finding a fresh spring of water, dug another well likewise, for which there was a fierce contention between the herdsmen of Isaac and those of the Philistines, who claimed the water as their own. The peaceful patriarch ceded it to them, and, moving further on, dug again another well, for which they again contended; but a third spring being found, they allowed him the quiet possession of it. The king came up from Gerar, attended by his chief officers, to solicit the patriarch's friendship, telling him he certainly saw that God was with him. Isaac entertained them hospitably, and after taking an oath to observe amity to each other they parted in peace.

The contention for wells of fresh water in the East, remains precisely the same as it was in the days of Isaac. The possession of a well is of great importance to nomade herdsmen in a country which is frequently parched with the heat. The Bedouins exact exorbitant tribute from those whom they supply with water, and

the quarrels that arise from the disputed possession of a well, not unfrequently lead to combats in which whole tribes are engaged.

For several years Rebekah had no children; but at length she bore twins. She inquired of the Lord concerning the children, and the Lord told her that they should be two nations, and two manner of people, and that the elder should serve the younger. To this determination of the Almighty they should all have bowed with obedient submission, and have waited until God, in his own good time, and in the manner in which it pleased him, saw fit to execute his promise; but Jacob, at the persuasion of his mother, anticipated, by an act of fraud, the purposes of the Almighty; and Isaac, deceived in appearance, executed, in reality, the counsels of God, in giving Jacob the blessing which the Lord had designed for him before he was born. Rebekah, in her haste to secure the blessing to her favourite son, on hearing that Isaac had sent Esau to procure him venison previously to receiving his benediction, persuaded Jacob to put on his brother's clothes, and having prepared some meat, to present himself to his blind father as his beloved son Esau. "And he came near and kissed him, . . . and said, See, the smell of my son is as the smell of a field which the Lord hath blessed." Of the seed of Jacob was to arise the Saviour of the world. This was his peculiar privilege; to be the channel through which the blessing of salvation was to be conveyed to mankind. In situation and other temporal advantages, the brothers were nearly equal. To Jacob, Isaac said, "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine;" and to Esau, (who, after this benediction was given, came to his father with the venison, and excited his sympathy by the distress he expressed at his disappointment,) he said in the same prophetic spirit, "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above." But it pleased the Almighty to select Jacob for the father of his chosen people, the nation among whom the Messiah should arise; and although the solemn benediction was not pronounced without some misgivings, and although Isaac, on discovering what he had done, "trembled very exceedingly, and Esau lifted up his voice and wept," yet the prophetic blessing once given, he could not retract it, but said, "I have blessed him; yea, and he shall be blessed." (Gen. ch. 27.) By the deceitful act which he had committed, Jacob brought upon himself the anger of his brother, who threatened his life. Esau had married two Canaanitish women, who were (according to Josephus) daughters of two powerful princes in Canaan; but this marriage was a great grief to Isaac and Rebekah; and to prevent Jacob's contracting a marriage with these idolatrous people, as well as to provide for his safety against the anger of his brother, they sent him to Mesopotamia, to choose a wife from among their kindred. Then Esau, seeing that the daughters of Canaan pleased not Isaac his father, went to Ishmael, and took his daughter Mahalath, Nebajoth's sister, and added her to his other wives. We read that "Jacob came unto Isaac his father unto Mamre, which is Hebron, where Abraham and Isaac sojourned." Soon after this, the holy patriarch died at the age of one hundred and eighty years, "being old and full of days;" and his sons Esau and Jacob, who had previously been reconciled, buried him in the cave of Machpelah.

ISAIAH, יְשַׁעְיָה, one of the Hebrew prophets, highly distinguished for the strength of his conceptions and the sublimity of his language. Concerning his family and descent, nothing certain has been recorded

except what he himself tells us, (ch. 1. 1,) namely, that he was the son of Amoz, and discharged the prophetic office in the days of Uziah, Jotham, Ahaz, and Hezekiah, kings of Judah, who successively flourished between A.M. 3194 and 3305. There is a current tradition that he was of the blood-royal; and some writers have affirmed that his father was the son of Joash, and, consequently, brother of Uziah, king of Judah. Jerome, on the authority of some Rabbinical writers, says that the prophet gave his daughter in marriage to Manasseh, king of Judah; but this opinion is scarcely credible, because Manasseh did not commence his reign until about sixty years after Isaiah had begun to discharge his prophetic functions. He must, indeed, have exercised the office of a prophet during a long period of time, if he lived in the reign of Manasseh; for the lowest computation, beginning from the year in which Uziah died, when he is by some supposed to have received his first appointment to that office, brings it to sixty-one years. But the tradition of the Jews, which has been adopted by most Christian commentators, that he was put to death by Manasseh, is very uncertain; and Aben Ezra, one of the most celebrated Jewish writers, is rather of opinion that he died before Hezekiah, which Bishop Lowth thinks most probable. It is, however, certain that he lived at least to the fifteenth or sixteenth year of Hezekiah, which makes the least possible term of the duration of his prophetic office to be about forty-eight years. He would thus be contemporary with the prophets Hosea, Joel, Amos, Jonah, Micah, and Nahum. The name of Isaiah, as Vitringa has remarked after several preceding commentators, is in some measure descriptive of his high character, since it signifies the "salvation of Jehovah," and was given with great propriety to him who foretold the advent of the Messiah, through "whom all flesh shall see the salvation of God." (Isai. 40. 5; Luke 3. 6.)

It is remarkable that the wife of Isaiah is styled a prophetess, (ch. 8. 3,) whence the Rabbinical writers have concluded that she possessed the spirit of prophecy; but it is very probable that the wives of prophets were called prophetesses, as the wives of priests were termed priestesses, only from the official station of their husbands. Although nothing further is recorded in the Scriptures concerning the wife of the prophet Isaiah, we find two of his sons mentioned in his prophecy, who were types or figurative pledges of God's assurance; and their names and actions were intended to awaken a religious attention in the persons whom they were commissioned to address and to instruct. Thus, Shearjashub (ch. 7. 3,) signifies "a remnant shall return," and showed that the captives who should be carried to Babylon should return thence after a certain time; and Maher-shalal-hashbaz, (ch. 8. 1-3,) which denotes "make speed (or run swiftly) to the spoil," implied that the kingdoms of Israel and Syria would, in a short time, be ravaged.

Besides the volume of prophecies, it appears from 2Chronicles 26. 22, that Isaiah wrote an account of the acts of Uziah, king of Judah; this has perished with some other writings of the prophets. There are also two Apocryphal books ascribed to him, namely, "The Ascension of Isaiah," and "The Apocalypse of Isaiah;" but these are evidently forgeries of a later date, and one, the Apocalypse, has long since perished.

Until the latter part of the eighteenth century, Isaiah was universally regarded both by Jews and Christians as the sole author of the book which bears his name. At that period Kappe suggested that Ezekiel, or some other prophet who lived during the exile, might have been the author; and he was followed by Doederlein, who was the first of the German commentators and critics who

expressed a definite suspicion against the genuineness of the predictions delivered against the Gentiles, but especially the last twenty-seven chapters. Justi, Eichhorn, Bauer, Paulus, Rosenmüller, Bertholdt, De Wette, and others, have adopted the notions of Doederlein; and, by various arguments, have endeavoured to prove that the chapters in question first originated during the Babylonish captivity. These arguments have been copiously examined and refuted by Professor Jahn, whose observations may be arranged under the following heads. I. Proofs that all the prophecies ascribed to Isaiah are really his productions; II. An examination and refutation, in detail, of objections against particular predictions; and III. An examination of the question whether Isaiah was the author of ch. 36 and 39. The importance of the subject induces us to give a summary of the professor's successful labours.

I. *Proofs that all the predictions ascribed to Isaiah are really his productions.*—"The style," Professor Jahn observes, "differs scarcely at all in the different prophecies. We find everywhere the same descriptions of particular objects, and the same images taken from trees, especially cedars, firs, and oaks, from the pains of childbirth, from history, and from the golden age. The beginning of the prophecy constantly enters into the midst of the subject, and everywhere poetical passages are inserted, as in ch. 12. 1-6; 14. 4-20; 25. 1-5; so exactly in the same manner in ch. 42. 10-13; 61. 10; 63. 7; 64. 11. Everywhere the same clearness and obscurity, the same repetitions, and the same euphony of language are observable. The visions are similar; compare ch. 21 and ch. 40 with ch. 6. Even the same phrases occur repeatedly. The expressions applied to the Sabæans, *ממסשך* *memashech*, stretched out or tall, (18. 2, 7,) and *אנשי מדא* *anoshi madah*, men of measure, or tall men, are peculiar to our prophet, as well as many others, which we have not room here to specify. The sublimity of the style does not vary more throughout all the prophecies than is usual in poems which are written by the same author at different times, as, for example, the different Psalms of David; and the style in all is such as could by no means be expected from the writers of the age of the Babylonian captivity. It is granted that style does not depend entirely upon the age, but, in some measure, upon the cultivated genius of the writer; yet it does not, therefore, become probable that such poems should be composed in the age of the Babylonian captivity, so that we may assert this without any historical testimony or tradition; more especially as we find nothing similar in the writings of Jeremiah or Ezekiel, who wanted neither genius nor polish. The language itself is not the same as that observable in Jeremiah and Ezekiel; it is not probable that any one could have cultivated the knowledge of the Hebrew during the captivity more thoroughly than they, nor is such a state of the language discernible in Zechariah, who is usually cited as an instance of it. Lastly, the arrangement and method of treating the subject are the same in all these prophecies. Ch. 7 contains a prophecy interwoven with a history, which is followed (ch. 8-12,) by prophecies without titles; so also, in ch. 39, the prophecy is woven into the history, and prophecies without a title follow. As in the first part there are several prophecies concerning Sennacherib; so also in the second, there are several concerning the overthrow of the Chaldean monarchy and the return of the Hebrews from the captivity. As in the vision in ch. 6, we read that the prophet's efforts should not be accompanied by a happy result; so the prophet in ch. 42. 16, 23; 43. 8; 45. 4, and especially in ch. 49. 4; 59. 6, complains that his endeavours had been unsuccessful.

"What is said in ch. 66. 1-6 of the Temple, does not suit the latter part of the period of exile, in which Haggai and Zechariah speak altogether differently on the same subject. Much less could any one, during the captivity, write, as in ch. 48. 4-8, that the ruin and utter destruction of the city of Babylon had not yet been foretold, when Jeremiah 50. 51 had plainly predicted it; or speak, as in ch. 52. 4, of the Egyptians and Assyrians as the only enemies of the Hebrews, and pass over the Chaldeans. The severe reproofs in ch. 56.9; 59.20; 65. 11-16, especially those denounced against the shepherds, that is, the kings, (56. 11, &c.,) the reproaches not only on account of idolatry, but also the immolation of children, (57. 1-13,) and of enormous corruption of morals, (58. 6-9; 59. 1-8,) are entirely at variance with the times of the captivity. Then we might rather expect mention to be made of the prophecies of Jeremiah, as in Daniel 9. 2, and that more should be said respecting the Magians, or worshippers of Ormuzd, than that one allusion to the two principles of things, (45. 7,) which certainly were maintained by very many in an age older than that of the captivity.

"Jeremiah shows that he had read these prophecies seven years before the destruction of Jerusalem, (51. 49-64;) for the connexion of the prophecy of Jeremiah, contained in ch. 50. 51, with the predictions of Isaiah, is evident; nor can it be said that the author of the controverted prophecies of Isaiah, living toward the end of the captivity, had read the Book of Jeremiah; for he is an original and independent author, drawing entirely from his own resources, and never imitating others; while, on the contrary, it is well known that Jeremiah had read the older prophets, and borrowed much from them, especially in his prophecies against foreign nations. Some passages have been observed in other prophets also, which have been taken from the controverted prophecies of Isaiah: as Zephaniah 2. 14, &c., from Isaiah 13. 21, &c.; Ezekiel, ch. 34, from Isaiah 57. 10, &c.; Ezekiel 26. 20; 31. 14-17; 32. 18-33, from Isaiah 14. 8-28; Ezekiel 26. 13, from Isaiah 23. 25; Ezekiel 38. 39, from Isaiah 66. 6-9, 24. That Habakkuk is indebted to Isaiah, has been long since observed; compare Habakkuk 1. 6, with Isaiah 23. 13.

"Cyrus, in his written proclamations, (Ezra 1. 2,) says that the God of Heaven had given him all kingdoms of the earth, and had charged him to build Him a temple at Jerusalem. These words, as well as the acts of Cyrus, namely, his dismissal of the Jews to their own country, his grant of a sum of money for the building of the Temple, and his restitution of the valuable holy vessels, can only be explained on the supposition that he had seen the prophecies of Isaiah concerning him, as Josephus states, and was induced, by their manifestly Divine origin, to confer such great benefits upon the Jews. Nor was Cyrus the man to suffer recent prophecies, scarcely yet published, to be palmed upon him for ancient; not to mention that there were many who would have been glad to discover to him the fraud, if any had existed. Neither would Cyrus the Magian, who built nothing but pyres to Ormuzd, have been so easily led to construct a magnificent temple to the God of the Jews.

"It may indeed seem strange that the prophet should say so much concerning the return from Babylon, and yet make no express mention of the carrying away. But he certainly does say something concerning this subject, as in ch. 39. 4-7; 6. 11-13; 5. 5-9; 11. 11-16; and Micah, the contemporary of Isaiah, speaks clearly of this carrying away, and of the overthrow of Jerusalem; so that it would seem probable that Isaiah had said more on this subject, which has not been preserved to us. If this were the case, the prophet who sings the glad

return would no more contradict himself by predicting the carrying away, than Jeremiah does, who has predicted both events. To all this, analogy is said to be opposed, according to which, it is thought, prophets do not foretell such remote events as those concerning the Chaldeans, the Medes and Persians, Cyrus, and the return of the Hebrews, which Isaiah has predicted. But this analogy is by no means universal. Besides, in this objection, it is supposed that the Chaldeans, Medes, and Persians, were in the age of Isaiah obscure nations, or entirely unknown; whereas, in fact, the Medes, almost one hundred years before Isaiah and Hezekiah, (eight hundred and twenty-six before Christ, one hundred and forty-nine after the division,) had, under their king Arbaces, joined an alliance with Belesis, the governor of Babylon, and overthrown the first Assyrian monarchy. It is true that the Median anarchy of seventy-nine years followed, but in the tenth of Hezekiah, (seven hundred and twenty-eight before Christ, two hundred and fifty-seven after the division,) they elected Dejoces king, who founded Ecbatana, and whose son Phraortes, (665-643 before Christ, 310-332 after the division,) attacking the new kingdom of the Assyrians, was slain while besieging Nineveh; and under Cyaxares I. Zoroaster found the kingdom of the Medes again flourishing. Elam was a celebrated kingdom even in the most ancient times, (Gen. ch. 14,) and it is always by the ancient name, *עֵלָם* *Elam*, (Gen. 10. 22; 14. 1,) that Isaiah mentions it, and never by the modern appellation, *פָּרַס* *Pars*, Persia, which is given it in Ezra 1. 1, 2; 4. 5; 2Chronicles 36. 22. The Elamites are mentioned as part of the army of the Assyrians, (Isai. 22. 6,) which prophecy is certainly Isaiah's, as appears from ch. 5. 8-11, compared with 2Chronicles 32. 2-5. Esarhaddon sent some Elamites, among his other colonists, to Samaria, (Ezra 4. 9;) at a later period, Jeremiah 25. 25; 49. 24, &c., mentions Elam among the powerful kingdoms which should be conquered by the Chaldeans; and Ezekiel 32. 24 beholds Elam overthrown. It is only by a long succession of time and victories, that nations are enabled to conquer the surrounding people, and spread themselves so widely as to obtain sufficient celebrity to entitle them to an eminent place in history. It was not, therefore, in a short space of time, that the Chaldeans, Medes, and Elamites or Persians, emerged from their obscurity into so great a light as to become conspicuous to the world, when before they had been utterly unknown. If, then, Isaiah foretells the overthrow of the Chaldeans by the Medes and Elamites, his prophecy in that age would have been neither more nor less obscure than Zechariah's (9. 13) concerning the wars of the Jews against the Greeks in Syria. Isaiah might easily have used the name Cyrus, *כּוֹרֶשׁ* *Kores*, (44. 28; 45. 1,) since it means nothing more than king; for in the language of the Parsees, *chor* means the sun, and *schid*, splendour, whence is compounded *korschid*, the splendour of the sun, and with the addition of the word *pac*, or *pai*, habitation, *korschidpai*, the habitation of the splendour of the sun, which was a customary appellation of the kings of Persia. This appellation, corrupted into *כּוֹרֶשׁ* *kores*, might become known to the Hebrews by means of merchants travelling between Judæa and Persia; and Isaiah, who did not hesitate to call Cyrus the anointed, *מָשְׁחָא* *masheach*, may have called him by the appellation of the kings of Persia, which became afterwards the proper name of that particular king."

II. *Examination and refutation of objections against particular predictions of Isaiah.*—These objections refer to the prophecies against the Egyptians, Elamites, Idumæans, &c.; the prophecies against Tyre; and the prophecy concerning the subversion of the Chaldeæ-

Babylonian empire, and the return of the Hebrews from the captivity; and in this order they will be considered.

(1.) *Prophecies against the Egyptians, Elamites, Idumæans, &c.*—"Some have said that the passage in Isaiah 2. 2-4, is inserted by mistake by the person whom they suppose to have collected the several prophecies into this one book, about the end of the Babylonish captivity; but others have already remarked that this passage may have been taken by Isaiah from Micah 4. 1-3, or by Micah from Isaiah, or by both from some more ancient prophecy.

"Ch. 11 and 12 have been supposed not to belong to Isaiah, because, in ch. 11. 11-16, the very distant event of the return of the Israelites from Assyria and Egypt, and other regions, is predicted. But this return was predicted also by Micah, the contemporary of Isaiah, by Hosea, and by Amos.

"The prophecy in ch. 15 and 16 is thought to have been written three years before the devastation of Moab by Nebuchadnezzar, (ch. 14. 13, &c.,) because Zephaniah (2. 8, &c.) and Jeremiah (ch. 48) threaten the Moabites with the same calamity. But who can show that Isaiah did not speak of another calamity to be inflicted upon them by the Assyrians? or who would suppose that the Assyrians spared the Moabites? Their country was devastated, therefore, as Isaiah foretold, by the Assyrians, and then again by the Chaldeans, of whom Zephaniah and Jeremiah prophesied. That this prophecy of Isaiah was much older than the time of Jeremiah is certain; for Jeremiah (ch. 48) borrows many ideas from it, as must be evident to every one who compares the two. That it is the production of Isaiah himself is shown by the time of its fulfilment being stated, which is according to Isaiah's usual practice. (See ch. 7. 14-17; 8. 4.)

"No other reason is brought to prove that the passage ch. 19. 18-25 is not Isaiah's, than this, that in the same chapter (v. 1-15) a prophecy of the calamity of Egypt had preceded, whereas v. 18-25 predict prosperity. But this is nothing more than is common with the prophets, to promise better fortune after predicting calamity. As the Egyptians are called (v. 25) the people of Jehovah, and the Assyrians the work of the hands of Jehovah, the prophecy must necessarily have been the production of a Hebrew, and it is much more probable that Isaiah should have written it, than any more modern author.

"Isaiah 22. 1-14 is rejected as spurious, because the Elamites are mentioned, v. 6; but on a comparison of v. 8-11 with 2Chronicles 32. 2-5, and Isaiah ch. 7, it appears that the subject is the irruption of Sennacherib; the mention of the Elamites, therefore, must be at least as old as the time of Isaiah; why then seek for any other author than Isaiah, who is mentioned in the title of the prophecy?

"They who contend that it is not natural that Isaiah should have uttered so many prophecies concerning the irruption of Sennacherib alone, do not consider that this event was one of great importance, and contributed very much to confirm the Hebrews in their religion, so that it well deserved a multitude of prophetic notices. The style and construction, too, confirm the opinion that they are the production of Isaiah, since they do not differ more from each other in this respect than do the various conferences of Hariri, or the different Psalms of David.

"The prophecy, Isaiah ch. 24-27, is referred to a more recent date, on account of the frequent occurrence of paronomasia. Now, we know that these are considered singular beauties in the Oriental style, and that Micah, the contemporary of Isaiah, makes frequent use of them, so that they are no proof of a recent date. Besides, Isaiah himself elsewhere frequently uses paronomasia,

as in ch. 1. 7,23; 3. 1-5; 7. 7,8,22; 29. 16; compare Hosea 1. 4; 5. 1, and Micah 1. 14; 3. 12; 4. 10.

"The 34th chapter of Isaiah, in which the devastation of Idumæa is predicted, is thought to be of later origin, because the same devastation is predicted by Jeremiah 49. 7, and by Ezekiel 25. 12, and after a long time was first effected by Nebuchadnezzar, which is thought to be too distant from the time of the prophet. But it has not been disproved that Isaiah is speaking (ch. 34) of another calamity to be inflicted on Idumæa by the Assyrians, of which Amos (1. 11-15) had spoken before him.

"The 35th chapter of Isaiah is entirely destitute of anything which could give countenance to the supposition of a more recent origin; and v. 8, compared with 2Kings 17. 25, proves it to belong to the age of Hezekiah."

(2.) *Prophecy against Tyre.*—"The prophecy concerning the destruction of Tyre by the Chaldeans, (Isai. ch. 23,) points out its own age in verse 13, where the Chaldeans are said to be a recent nation, to whom a district of country lying on the Euphrates had been assigned by the Assyrians, who must, consequently, have been at that time the prevailing power. For as Habakkuk also, who lived under Manasseh, asserts (1. 6) that the Chaldeans were a late people, who were endeavouring to possess themselves of the territories of others, it is plain that the time of the delivery of the prophecy of Isaiah (ch. 23) could not have been far distant from that of Habakkuk. It is, indeed, uncertain whether Isaiah lived till the reign of Manasseh; but as the Chaldeans made frequent irruptions out of their own settlements in the eastern and northern parts of Armenia into the more southern territories, during a long period of time, without doubt these incursions had begun as early as the latter years of the reign of Hezekiah, since the kingdom of Assyria was at that time so much weakened by the assassination of Sennacherib, and the intestine tumults which followed that event, as to afford a sufficient inducement for such expeditions. Without sufficient reason, also, is it asserted that the seventy years mentioned in Isaiah 23. 10 are a prophetic number taken from Jeremiah 25. 11,12; 29. 10, and that therefore the whole prophecy must be later than the time of Jeremiah. If either of the prophets borrowed this number from the other, it is certainly more reasonable to conclude that Jeremiah, who, we know, has borrowed from prophets more ancient than himself, took it from the prophecy of Isaiah, than that the author of this prophecy, who everywhere else appears to rely solely upon his own resources, was indebted for it to Jeremiah. What confirms this conclusion is, that particular specifications of time are altogether in character with Isaiah's manner. The distance of the event predicted is no objection; for Amos had, before the time of Isaiah, denounced the destruction of Tyre. The Chaldaisms, in Isaiah 23. 11, *לִשְׁמֵר מִעֲנִיָּה* *lishmid maoznayah*, will disappear, if we point the words *לִשְׁמֵר מִעֲנִיָּה* *lishammid mioznayah*, to destroy her weakened or expelled ones."

(3.) *Prophecies concerning the subversion of the Chaldaeo-Babylonian empire, and the return of the Hebrews from captivity.* (Isai. 13. 1-14; 23. 21, and 40. 66.)—"These predictions, it has been affirmed, must have been written in the time of the Babylonish captivity, for various reasons: (1.) The difference of style; for in the last twenty-seven chapters, the better part of the people is distinguished as the servant or worshipper of Jehovah, (41. 8,9; 42. 1, &c.; 44. 1; 48. 12,20; 49. 7; 52. 13,) which is not the case in the former part of the book. Idolatry is exposed to derision and contempt, (40. 19,20; 44. 9-17; 46. 5-7,) an exhibition not

to be found in those passages of the former part; for example, ch. 2. 19, wherein idolatry is reprehended. The accomplishment of former prophecies is frequently noticed, (41. 21-24, 26-29; 44. 6; 45. 21; 48. 5,) which argues a modern author, and is not to be found in the first part. Lastly, words and phrases of frequent occurrence in the first part are not discoverable in the second."

To this objection Professor Jahn replies, "That the language, style, and composition, are certainly not such as must necessarily be referred to the time of the captivity, and could not have been produced by Isaiah. On the contrary, the purity of the language, the sublimity of the style, and the elegance of the composition, are such as could not be expected from the leaden age of Hebrew literature; but show their origin to have been in the silver age. The difference of style in the two parts is not greater than the difference of Micah ch. 1-5 from 6. 7, and is less than that which may be observed in Hosea 1. 3, compared with 2. 4-14, or in Amos 1. 6, compared with 7. 8, or in the different Psalms of David. The occurrence of some words or phrases not to be found in the other writings of the age of Isaiah proves nothing; for it is not to be expected that in the small remains of Hebrew literature, all the words and phrases of any particular age should repeatedly occur. Yet there are in the writings in question exceedingly few words or phrases of this kind. On the contrary, the accustomed vehemence of Isaiah, the same dismemberment of objects, and the same antithesis between Jacob and Israel, are observable in both parts of these prophecies. All the difference is, that the prophet, who in the first part was censuring wickedness, in the latter endeavours rather to teach and console, as the nature of his subject required; yet, even here he sometimes inveighs against different vices, (see 56. 9; 57. 12; 58. 1-7; 59. 1-8; 65. 11-14.) If Isaiah wrote these prophecies in the latter years of his life, it is easy to conceive that the prophet, now old, (in the time of Manasseh, as appears from every part of these prophecies,) filled with consolatory prospects, chose rather to teach than to rebuke; but it was peculiarly proper for a teacher to address the people as the servant of God, to distinguish the better part of the nation, and to illustrate the madness of idolatry; which last, however, he had done in the first part, not only in ch. 2. 18, but also in 2. 8; 8. 19, 21, although with more brevity than in the latter part. The notice of the fulfilment of former prophecies was especially adapted to convey instruction, whether the author refers to the carrying away of the ten tribes, or to the deliverance of the Jews from the Assyrians, or to some other more ancient predictions: this, therefore, is no proof of a modern date. Such remarks do not occur in the first part of the book, because there the prophet neither teaches nor consoles, but reproves. The occurrence of certain phrases in one part, which are not to be found in the other, might prove a difference of authors, if the genius of Isaiah were dry and barren, but not otherwise."

(ii.) "The particularity of the prophecies and the distance of the events from the time of their prediction. In the age of Isaiah there was no Chaldean monarchy, nor were the Medes and Elamites, who are predicted to be the destroyers of the Chaldean monarchy, nations of any celebrity. From the fourteenth year of Hezekiah to the founding of that monarchy was ninety years; it was one hundred and fifteen to the birth of Cyrus, who was appointed general of the Median army in the one hundred and fifty-fifth year after Hezekiah, and it was not until the one hundred and seventy-sixth year that he overthrew the Chaldean monarchy. Yet our prophet

so long before sees Judæa and Jerusalem devastated by the Chaldeans, (45. 26-28;) discerns the kingdom which had brought such destruction upon Judæa verging to its ruin, and its enemies already rushing from the north, (42. 14; 41. 2, 25;) and even designates Cyrus twice by his very name as the deliverer of the Hebrews. (44. 28; 45. 1.)"

Upon this objection the Professor remarks, "The particularity of the predictions to be accomplished at a period so distant is indeed extraordinary; but the prophet frequently recommends this very circumstance to the attention of the reader as something remarkable; whence it appears, that even in his age it seemed incredible to many, and therefore, the fact, that the remoteness of the fulfilment is noticed in these prophecies, is a proof of the antiquity of their author. It has already been shown that the Chaldeans, Medes, and Persians, or Elamites, were not, in the time of Isaiah, such obscure nations as that the prophet, when speaking of them, could not have been understood as far as was necessary. That the prophets have sometimes spoken of very remote events has been already proved by several examples, some of which were even afforded by Isaiah himself; to these may be added, that in this same second part, Jesus, the Messiah, is predicted, (52. 13; 53. 12;) a passage so clear, that all attempts to explain it of any other are vain and fruitless; compare also ch. 55. 1-5. Indeed, in his very first vision, (ch. 6,) the prophet foresees the entire devastation of Judæa, and the subsequent restoration. Lastly, the propagation of religion, predicted in the same second part, was itself exceedingly distant from the end of the Babylonian captivity; so that even allowing for argument sake, the hypothesis concerning the recent origin of these prophecies to be correct, there will yet remain a prophecy verified in a remote posterity, the Hebrew people, and more particularly the better part of that people, being pointed out as the instruments of its completion. It is certainly true that the prophet discerns the hostile kingdom of the Chaldeo-Babylonians, the cities of Judæa overthrown, the ruins of Jerusalem, and the downfall of the Chaldean monarchy, and names not only the Medes and Elamites, but even Cyrus himself. But that Isaiah receiving such revelations in the time of Hezekiah or Manasseh, might so totally have lost himself in the contemplation of a very distant period, as to forget the present and write only for the future, will not be denied by any one who has observed that Micah, Joel, Habakkuk, and Nahum, are altogether conversant with far distant ages. And Isaiah himself warns his reader of this, (40. 1; 41. 7, 21; 66. 9,) by the expression, *יֹמֶר יְהוָה* *Yomer Adonai*, 'the Lord will say.' Compare 44. 5."

(iii.) "The prophecies of events as far as the time of Cyrus are clear and perspicuous, but those which refer to later times are obscure; hence it may be concluded that the author was contemporary with Cyrus. For if it had pleased God to grant such very clear prophecies in times so far remote, and even to reveal the name of Cyrus, why is it said, (45. 14,) that the Hebrews, after their return to their country, should participate in the commerce of the Cushites and Sabæans, when, as is evident from Ezra, Nehemiah, and Malachi, the event was not so? Nor were the great promises made in ch. 60. 6-10 ever fulfilled. The contemporaries of Isaiah certainly never could have been able to discern that those things which were prophesied concerning Cyrus should be literally fulfilled, but the others only in part, and figuratively."

To this, Professor Jahn replies, "That the prophecies relating to times anterior to Cyrus should be the more perspicuous, but those referring to more distant periods

the more obscure, is not to be wondered at; for in visions, as in prospects, the more distant objects appear the more indistinctly marked. That the Cushites and Sabæans formerly carried on a considerable commerce, and brought merchandize to the Hebrews, even after the captivity, cannot be doubted; nor were the Hebrews of that time so universally poor as is pretended; for they built cieled houses, and supplied funds for the building of the Temple, and, in the time of Nehemiah, even for the fortifications of Jerusalem. Besides, these passages relate not so much to commercial intercourse with these people, as to their conversion to the worship of the true God. That not a few of them did embrace Judaism, and visit the temple of Jerusalem, as is predicted, (60. 6-10,) is certain from Acts 2. 10, 11 and 8. 27."

III. *Was Isaiah the author of chapters 36 to 39?*—"These chapters," says Professor Jahn, "agree verbally in most respects with 2Kings 18. 13; 20. 19, yet in some they differ. Thus the song of Hezekiah (Isai. 38. 9-20) is wanting in 2Kings; on the contrary, the reconciliation of Hezekiah with Sennacherib (2Kings 18. 14-16) is wanting in Isaiah. What we read (2Kings 20. 7) concerning the lump of figs to be placed upon the boil of Hezekiah, is in Isaiah ch. 38, introduced where it does not belong; its natural place would have been after verse 6. There are also some other discrepancies of less moment, which it is unnecessary to adduce. From all this, it appears, that the text of these two passages is so different, and yet so similar, that both would seem to have been taken from one common source, namely, from the history of Hezekiah which Isaiah wrote. (2Chron. 32. 32.) The speeches of the ambassadors of Sennacherib, of Hezekiah, and of Isaiah, and the attention paid to minute circumstances, show that the narration was written by a contemporary witness who was himself concerned, as it is certain that Isaiah was, in the transactions which he has recorded. The words which occur in the narration, are not more recent than the time of Isaiah, and even if some were of Aramæan origin, that would not be a proof of a modern date, since some exotic words had already been introduced into the Hebrew language in the time of Isaiah, as may be observed in the writings of Hosea and Amos."

Isaiah is uniformly spoken of in the Scriptures as a prophet of the highest dignity; the early Fathers speak to the same effect; and Bishop Lowth calls him the prince of all the prophets, and pronounces the whole of his book to be poetical, with the exception of a few detached passages. The scope of his predictions is considered to be threefold; namely, (1.) To detect, reprove, and condemn the sins of the Jewish people especially, and also the iniquities of the ten tribes of Israel, and the abominations of many Gentile nations and countries; denouncing the severest judgments against all sorts and degrees of persons, whether Jews or Gentiles. (2.) To invite persons of every rank and condition, both Jews and Gentiles, to repentance and reformation by numerous promises of pardon and mercy. (3.) To comfort all the truly pious in the midst of all the calamities and judgments denounced against the wicked, with prophetic promises of the true Messiah, which seem almost to anticipate the Gospel history.

The prophet Isaiah has justly been denominated the "Evangelical prophet," on account of the number and variety of his prophecies, concerning the advent and character, the ministry and preaching, the sufferings and death, and the extensive permanent kingdom of the Messiah. So explicit and determinate are his predictions, that he seems to speak rather of things past than

of events yet future; and he may rather be called an evangelist than a prophet. Bishop Lowth says, "The prophet abounds in such transcendent excellencies, that he may be properly said to afford the most perfect model of prophetic poetry. He is at once elegant and sublime, forcible and ornamented; he unites energy with copiousness, and dignity with variety. In his sentiments, there is uncommon elevation and majesty; in his imagery, the utmost propriety, elegance, dignity, and diversity; in his language, uncommon beauty and energy; and notwithstanding the obscurity of his subjects, a surprising degree of clearness and simplicity. To these we may add, that there is such sweetness in the poetical composition of his sentences, whether it proceed from art or genius, that, if the Hebrew poetry at present is possessed of any remains of its native grace and harmony, we shall chiefly find them in the writings of Isaiah; so that the saying of Ezekiel (28. 12) may most justly be applied to this prophet:

Thou art the confirmed exemplar of measures,
Full of wisdom and perfect in beauty.

Isaiah also greatly excels in all the graces of method, order, connection, and arrangement; though at the same time, we must not overlook the nature of the prophetic impulse, which bears away the mind with irresistible violence, and frequently in rapid transitions from near to remote objects, from human to divine; we must also be careful to mark the limits of particular predictions, since, as they are now extant, they are often improperly connected, without any marks of discrimination; which injudicious arrangement, on some occasions, creates many difficulties."

Bishop Lowth has selected the 34th and 35th chapters of the prophet, as a specimen of the poetic style in which he delivers his predictions, and has illustrated, at some length, the various beauties which eminently distinguish the simple, regular, and perfect poem, contained in these chapters. See HEBREW POETRY.

ISCARIOT. See JUDAS ISCARIOT.

ISHBOSHETH or ISHBAAL, the son and successor of Saul. He reigned only two years; his confederates being thrown into confusion on the death of Abner, and himself assassinated by two captains of his own troops. (2Sam. ch. 2; 1Chron. 8. 33; 9. 39.) See DAVID.

ISHMAEL, *יִשְׁמָעֵל* Sept. *Ισμαηλ*, (Gen. 16. 15,) the son of Abraham and Hagar. When Hagar fled from the face of her mistress, who had dealt hardly with her, the angel of the Lord found her in the wilderness, and said unto her, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude. . . . Thou shalt bear a son, and shalt call his name Ishmael. . . . And he will be a wild man; his hand will be against every man, and every man's hand against him, and he shall dwell in the presence of all his brethren." (Gen. 16. 10-12.) When, subsequently, Isaac was promised to Abraham, God still reserved a blessing for Ishmael: "Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." (Gen. 17. 20.) Both these prophecies have been completely and wonderfully fulfilled; and when the "bond-woman and her son" were cast out by Sarah, they still experienced the favour of the Almighty. "God," says the sacred record, "was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt."

(Gen. 22. 20, 21.) That same wilderness in which Hagar and her son were miraculously preserved, (Gen. 21. 14,) was given by the Lord to Ishmael for his inheritance; and that land has been maintained by his descendants even unto this day, although its inhabitants have waged a perpetual warfare with the rest of mankind. The sacred historian informs us, that the sons of Ishmael were "twelve princes," and that they had "towns and castles" named after them; this practice of calling the different places after the names of their sheikhs still continues in Arabia. The names of Ishmael's sons were, Nebajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Kedemah. "They dwelt from Havilah even unto Shur." Ishmael had also a daughter named Mahalath, who became one of the wives of Esau. "The years of the life of Ishmael," says the sacred historian, "were one hundred and thirty and seven years and he died in the presence of all his brethren." B.C. 1773. (Gen. 25. 13-18.)

From Ishmael proceeded the various tribes of Arabs, (also called Saracens, by Christian writers,) who anciently were, and still continue to be, a very powerful people. They might, indeed, be emphatically styled a "great nation," when the Saracens made their rapid and extensive conquests during the middle ages, and erected one of the largest empires that ever was in the world: one part of the prophecy relating to Ishmael and his descendants is, "He will be a wild man," (Gen. 16. 12,) literally, "a wild ass man," that is, as wild as a wild ass; and the account of that animal in Job 39. 5-8, affords the best possible description of the wandering, lawless, and freebooting lives and manners of the Arabs in all ages of their history. "Who hath sent out the wild ass free? or, who hath loosed the bonds of the wild ass? Whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing." God himself has sent them out free and has loosed them from all political restraint. The same wilderness, in which their ancestor, Ishmael, dwelt more than three thousand seven hundred years ago, is still their habitation, and in the barren land, where no other human beings could live, they have their dwellings. They scorn the city, and therefore have no fixed habitations. For their multitude they are not afraid. When they make depredations on cities, towns, or caravans, they retire into the desert with such precipitancy, that all pursuit is eluded; and in this respect, the "crying of the driver" is disregarded. They may be said to have no lands, and yet the range of the mountains is their pasture; and search after everything green, for they pitch their tents and feed their flocks wherever they please, and are continually looking after prey, and seize every kind of property that comes in their way. It was further foretold that Ishmael's hand should be against every man, and every man's hand against him. Sesostris, Cyrus, Pompey, Trajan, and other ancient sovereigns, vainly attempted to subjugate the wandering Arabs: though they had temporary triumphs over some tribes, they were ultimately unsuccessful. From the commencement of the Ishmaelites to the present day, they have maintained their independence; and if there were no other argument to evince the Divine origin of the Pentateuch, the account of Ishmael, and the prophecy concerning his descendants, collated with their history and manner of life during a period of nearly four thousand years, would be sufficient; it may, indeed, be pronounced absolutely demonstrative.

Keith observes, "The fate of Ishmael is identified with that of his descendants, and the same character is common to them both. This historical evidence of the fact, the universal tradition, and the constant boast of the Arabs themselves, their language, and the preservation for many ages of an original rite, derived from him as their progenitor, confirm the truth of their descent from Ishmael. The fulfilment of the prediction is obvious. Even Gibbon, while he attempts, from the exceptions which he specifies, to evade the force of the fact, that the Arabs have maintained a perpetual independence, acknowledges that these exceptions are temporary and local; that the body of the nation has escaped the yoke of the most powerful monarchies; and that 'the arms of Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia.' But even the exceptions which he specifies, though they are justly stated, and though not coupled with such admissions as invalidate them, would not detract from the truth of the prophecy. The independence of the Arabs was proverbial in ancient as well as in modern times; and the present existence, as a free and independent nation, of a people who derive their descent from so high antiquity, demonstrates that they had never been wholly subdued, as all the nations around them have unquestionably been, and that they have ever dwelt in the presence of their brethren. In the words of Gibbon, which strikingly assimilate with those of the prophecy, they are 'armed against mankind.' Plundering is their profession. Their alliance is never courted, and can never be obtained; and all that the Turks, or Persians, or any of their neighbours can stipulate for from them is a partial and purchased forbearance. Even the British, who have established a residence in almost every country, have entered the territories of the descendants of Ishmael to accomplish only the premeditated destruction of one fort and to retire*. It cannot be alleged, with truth, that their peculiar character and manner, and its uninterrupted permanency, is the necessary result of the nature of their country. They have continued wild or uncivilized, and have retained their habits of hostility towards all the rest of the human race, though they possessed for three hundred years countries the most opposite in their nature from the mountains of Arabia. The greatest part of the temperate zone was included within the limits of the Arabian conquests; and their empire extended from India to the Atlantic, and embraced a wider range of territory than ever was possessed by the Romans, those boasted masters of the world. The period of their conquest and dominion was sufficient, under such circumstances, to have changed the manners of any people; but whether in the land of Shinar, or in the valleys of Spain, or on the banks of the Tigris, or the Tagus, in Araby the Blessed, or Araby the Barren, the posterity of Ishmael have ever maintained their prophetic character: they have remained, under every change of condition, a wild people; their hand has still been against every man, and every man's hand against them."

The Arabs continue to be held in dread by all the neighbouring powers, who are obliged to submit to exactions of tribute from them on all the villages on their confines, and it is not an unusual thing for the sheikh of one of the Arab tribes to receive a tribute from the governor of an adjacent country, for which he

* Mohammed Ali, since this was written, has made extensive conquests in Arabia, but recent circumstances, involved in his submission to the Sultan, may considerably alter the state of things. The British have also taken possession of Aden to protect the intercourse with India by the Red Sea, but whether this will be a permanent occupation is not for us to decide.

engages to protect his pashalic from the others. They levy contributions on the caravans and pilgrims, as they cross the desert, or travel from one town to another; their thoughts are wholly bent on war and plunder; and to secure a good booty, they will make a predatory excursion from one extremity of Arabia to the other. The Arab robs his enemies, his friends, and his neighbours, provided that they are not actually in his own tent, where their property is sacred. The various tribes are in a state of almost perpetual war with each other, and it seldom happens that any one tribe enjoys a moment of general peace with all its neighbours; the war between them is seldom of long duration, but though peace is easily made, it is again broken on the slightest pretence.

Burckhardt spoke their language so accurately, that he passed for an Arab; and by a long residence among them became intimately acquainted with every circumstance of their life and manners. The liberty and independence of the individuals among them, he tells us, almost amounts to anarchy; and that the most powerful of their chiefs dares not inflict a trifling punishment on the poorest individual, without incurring a risk of mortal vengeance; so that the Bedouin truly says, he acknowledges no master but the Lord of the Universe. As the civil code of the Arab differs from that of any other Mohammedan country, we must look for it beyond the time of Mohammed; who, although himself an Arab, and although with the assistance of the Bedouins of Arabia he established his laws in all the surrounding countries, was unable to force them upon his own nation. Notwithstanding their perpetual state of warfare without and within, and the frequent attempts made for their subjugation, the civil institutions of the Arabs have not suffered the smallest change for a long succession of ages; and it appears probable that they are derived from the most remote antiquity. Their language likewise has remained the same, and the Bedouins are known to speak Arabic in its greatest purity, each tribe having its own peculiar dialect, a circumstance which strongly marks its independence. See ARABIA.

ISH-TOB, a country at the northern extremity of the mountains of Gilead towards Lebanon. (2Sam. 10. 6.)

ISLES OF THE GENTILES, *אִי הַגּוֹיִם* *Eyyi Haggoim*. (Gen. 10. 5.) This term may probably mean many of the maritime countries washed by the Mediterranean Sea. Gesenius is of opinion that the Hebrews understood by it, and especially by *אִי הַיָּם* *Eyyi Hayam*, the isles and remote coasts of the West, which became imperfectly known to them through the Phœnician navigators. (Compare Gen. 10. 5 with Psalm 72. 10 (combined with Tarshish); Isai. 11. 11; 24. 15; 66. 19; Ezek. 26. 15, 18; 27. 3, 15.) The proper meaning is still more fully explained by Jeremiah 25. 22, "And the kings of the isles which are beyond the sea." *אִיִּים* *Eyyim*, "isle or islands," more generally imply the remotest coasts, and most distant lands, particularly those beyond the sea, being a term whereby the Hebrews always represented to themselves the obscure immense Western regions. (Isai. 40. 15; 41. 5; 42. 15; 49. 1.)

ISRAEL, *יִשְׂרָאֵל* the name given by the angel to the patriarch Jacob at Peniel. (Gen. 32. 24, 28.) By the name Israel, is sometimes understood the person of Jacob, sometimes the people of Israel, his descendants, and sometimes the kingdom of the ten tribes, as distinct from the kingdom of Judah. The term Land of Israel is of frequent occurrence in the Old Testament; it is

also found in the New, (Matt. 2. 20, 21,) and in its larger acceptation, comprehended all that tract of ground on each side of the river Jordan, which God gave for an inheritance to the children of Israel. Within this extent is comprised all the provinces or countries visited by Our Lord, except Egypt, and consequently most of the places mentioned or referred to in the Four Gospels.

ISRAEL, KINGDOM OF. When the ten tribes revolted from Rehoboam, the son of Solomon, they erected themselves into a separate kingdom under Jeroboam, called the Kingdom of Israel: the two other tribes (Benjamin and Judah), remaining faithful to Rehoboam, formed the kingdom of Judah. The kingdom of Israel included all the northern and middle parts of the land; and its capital was Samaria, in the tribe of Ephraim, situated about forty miles north of Jerusalem; but this division ceased, on the subversion of the kingdom of Israel by Shalmaneser, king of Assyria, after it had subsisted two hundred and fifty-four years. (B.C. 721.)

The events which took place after the death of Solomon, showed the effect of the arbitrary maxims of government that had prevailed during the last years of his reign. The rulers wishing to enter into certain stipulations with Rehoboam, the heir to the throne, a precaution that had been neglected at the accession of Solomon, assembled at Shechem, the capital of the powerful tribe of Joseph, which had always been the jealous rival of Judah; and they declared that they would submit to him only on condition that he would diminish the burdens which his father had laid upon them. Rehoboam required three days to deliberate on their proposal; and when after that time, instead of granting their request, as the older and more prudent counsellors urged him to do, he threatened them, according to the advice of his younger courtiers, with a still more intolerable yoke, ten of the tribes immediately renounced their allegiance to him, and elected Jeroboam, the son of Nebat, "a mighty man of valour," for their sovereign. Jeroboam was of the tribe of Ephraim or Joseph, which had in ancient times received some obscure promises of a crown. (Gen. 49. 26; Deut. 33. 16.) During the reign of Solomon, Ahijah, the prophet, foretold that Jeroboam should reign over ten tribes, which exciting him to "lift up his hand against the king," he was soon after obliged to escape to Egypt, whence he returned upon the death of Solomon. (1Kings 11. 26-40; 12. 1-20; 2Chron. 10. 1-19.)

Thus was the great and powerful kingdom of David and Solomon divided into two very unequal parts. Jeroboam possessed ten tribes, together with all the tributary nations as far as the Euphrates; and this was called the Kingdom of Israel. Rehoboam retained only the tribes of Judah and Benjamin, which were viewed as one tribe, because the capital, Jerusalem, was situated on the frontiers of both. Benjamin, indeed, is sometimes comprehended in the name of Judah, as in 1Kings 11. 36; 12. 20. To this division also belonged Philistia and Edom; but the whole of this territory, which was now called the Kingdom of Judah, amounted to scarce a fourth part of the dominions of Solomon. Rehoboam was anxious to reduce the ten tribes to obedience, and for this purpose he collected an army; but the prophet Shemaiah announced to him the command of Jehovah to relinquish the enterprise, which was accordingly abandoned. No definite treaty of peace, however, was concluded, and the frontiers of the two kingdoms always presented a hostile appearance. (1Kings 12. 21-24; 1Chron. 11. 1-12; 12. 15.)

Professor Jahn divides the history of the kingdom of Israel into three periods. The first closes with the year 91 of the revolt, (B.C. 884,) when both the kingdoms of Israel and Judah lost their kings on the same day; the second extends to the 216th year of the revolt, (B.C. 759,) when Pekahiah, king of Israel, was murdered; and the third period extends to the destruction of the kingdom in the 253rd year of the revolt, (B.C. 722,) in the sixth year of the reign of Hezekiah.

"From the time of Moses," says the Professor, "to the death of Solomon, Jehovah always governed the Hebrews according to the promises and threatenings which he had pronounced to them from Mount Horeb. If they deviated from the principle of worshipping Jehovah as the only true God, that is, if they revolted from their lawful king, he brought them, by suitable chastisements, to reflect on their obligations to return to Jehovah, and again to keep sacred the fundamental law of their church and state. The same course we shall find pursued in the government of the two kingdoms.

"If the kings of both kingdoms had viewed the last great event, the sundering of the empire, which was in consequence of the idolatrous and unlawful principles of Solomon's court, as a warning (for such it really was) for them to uphold the authority of the fundamental law of the state, to govern their subjects according to the law, and to treat them as the subjects of Jehovah, then both kingdoms might have enjoyed uninterrupted tranquillity. Even Jeroboam, though he had no promise of an eternal kingdom, as David had, yet received the assurance, that if he would obey the law as David did, there should be a long succession in his family. (1Kings 12. 21-24; 2Chron. 11. 1-4; 12. 15; 1Kings 11. 37, 38.) But as the kings of both kingdoms often disregarded the fundamental law of the commonwealth, by idolatry, and rebelled against their Divine sovereign, carrying their disorders so far, and treating their subjects in such a manner, that they are very aptly described by Isaiah 56. 9-12, and Ezekiel ch. 34, under the image of wicked shepherds, there arose a succession of prophets, who by impressive declarations and symbolic actions, reminded rulers and subjects of their duties to Jehovah, and threatened them with punishment; and there followed, as in ancient times, calamity after calamity, in order to bring the nation to reflection.

"In the kingdom of Israel there was from the first the greatest disregard of the Divine laws, and it was consequently destroyed a hundred and thirty-four years earlier than the kingdom of Judah. Jeroboam trusted little to the Divine promise made to him by the prophet, and feared that if the people went to Jerusalem to attend the feasts, they would return to their allegiance to the house of David. To prevent such a step, he set up two golden or gilded calves as images of Jehovah, an imitation of the Apis and Mnevis of the Egyptians, among whom he had long dwelt in exile. One of these was located at Bethel, not far from Shechem, for the southern tribes, and the other at Dan, for the tribes in the north. He built temples for these images, erected altars, appointed priests from all the tribes without distinction, and even performed the priestly functions himself. He appointed the festivals an entire month later than they had been formerly, and commanded that they should be celebrated before these images of Mnevis and Apis. The people took the images themselves for gods, and worshipped them as such. This kind of idolatry had formerly been severely punished at Mount Horeb. (1Kings 12. 25-33; Exod. ch. 32.) These arbitrary changes became now so interwoven with the constitution of the kingdom, that even the more pious successors of Jeroboam did not venture to abolish them, and re-

establish the authority of the fundamental law of the commonwealth.

"These rebellious deviations from the law, which had been so impressively inculcated on the whole people at the first introduction of monarchy, and afterwards on Jeroboam himself, (1Sam. 11. 14; 1Kings 11. 38,) did not prevent Jehovah from governing the kingdom of Israel uniformly according to its sanctions. We shall see in the sequel how he exterminated, one after another, the royal families, who not only retained the arbitrary institutions of Jeroboam, but tolerated and patronized idolatry with all its vices, and even introduced and protected it by their royal authority. Such an extermination of a reigning family he caused to be announced beforehand by a prophet, and the successor appointed. We shall see that the higher their corruptions rose, so much the more decisive and striking were the declarations and signs which showed to all the Israelites that the Lord of the Universe was their lord and king, and that all idols were as nothing when opposed to Him. Even Naaman the Syrian acknowledged, and the Syrians generally experienced to their sorrow, that the God of the Hebrews was not a mere natural god, but that his power extended over all nations. The history represents a contest between Jehovah, who ought to be acknowledged as God, and the idolatrous Israelites; and everything is ordered to preserve the authority of Jehovah in their minds. At last, after all milder punishments proved fruitless, these rebellions were followed by the destruction of the kingdom and the captivity of the people, which had been predicted by Moses, and afterwards by Ahijah, Hosea, Amos, and other prophets. (Deut. 28. 36; 1Kings 14. 15; Hosea ch. 9; Amos ch. 5.)

"We shall also find that Divine providence was favourable or adverse to the kingdom of Judah, according as the people obeyed or transgressed the law; only here the royal family remained unchanged in accordance with the promise given to David. We shall here meet, indeed, with many idolatrous and rebellious kings, but they are always succeeded by those of better views, who put a stop to idolatry, re-established theocracy in the hearts of their subjects, and by the aid of prophets, priests, and Levites, and of the services of the Temple, restored the knowledge and worship of God. Judah, therefore, though much smaller than Israel, continued her national existence a hundred and thirty-four years longer; but at last, as no durable reformation was produced, she experienced the same fate as her sister kingdom, in fulfilment of the predictions of Moses and several other prophets. (Deut. 28. 36.)"

Jeroboam reigned twenty-two years*, and was succeeded by his son Nadab, who, in the second year of his administration, was murdered by Baasha, the son of Ahijah, of the tribe of Issachar, when he was laying siege to Gibbethon. With Nadab, the family and race of Jeroboam became extinct; for Baasha cut off every person nearly or remotely connected with him, as the prophet had foretold. Although Baasha thus became the instrument of Divine vengeance against Jeroboam, he was personally not actuated by any religious motive or hatred of idolatry, but merely by worldly policy to secure himself in the throne he had usurped; for we read that "He did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin." He fixed his residence at Tirzah, where he reigned twenty-four years; but on account of his maintaining the idolatrous abuses of Jeroboam, a prophet named Jehu was sent to announce to him the determination of God to exterminate his family,

* For a table of the kings of Israel and Judah, see APPENDIX.

and that "his house would be made like the house of Jeroboam, the son of Nebat." He was succeeded by his son Elah, who was murdered in the second year of his reign with all his father's family by Zimri, according to the prediction of Jehu. Thus had two dynasties of the kingdom of Israel become extinct within fifty years after the revolt. The Israelites were still occupied with the siege of Gibbethon on the frontiers of the Philistines, when they heard of Zimri's treachery and usurpation of the throne. They immediately proclaimed Omri, their general, king, and raising the siege of Gibbethon, marched to Tirzah, the royal residence, of which Zimri had taken possession. The usurper, who had enjoyed the sovereignty only seven days, made little resistance, but retired to his palace, to which he set fire, and perished in the flames. In the mean time, a party had elevated a chief named Tibni to the throne; and although it was the weaker party, it was not till Tibni's death that Omri's claims were generally acknowledged. This military prince persisted "in all the ways of Jeroboam." He built Samaria, and made it his capital, and there all the succeeding kings of Israel resided.

The son of Omri was the wicked Ahab, who married Jezebel, daughter of the king of Sidon, and with her he introduced the idolatry of her nation, and even built in Samaria a temple and altar of Baal, probably that god known to the Greeks as the Tyrian Hercules. "He did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." To preserve the worship of the true God, there arose a great prophet, Elijah of Gilead, who, favoured with a large portion of the Divine Spirit, was an insuperable obstacle to the king's designs. The king of Damascus, tempted by the wretched condition of Israel, weak through perpetual revolutions and constant differences with their brethren of the other tribes, now collected his forces, numbering thirty-two kings under him, and besieged Samaria. Ahab had been willing to make submission, which was demanded in the most despotic terms: "Thy silver and thy gold is mine, thy wives also, and thy children, even the goodliest, are mine;" but his submission had probably contemplated a regular tribute in money and youthful slaves: he was not prepared to obey the arbitrary requisition now made upon him. "I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants, and it shall be that whatsoever is pleasant in thine eyes, they shall put it in their hand and take it away." His refusal was followed by the siege of Samaria; the result, however, was favourable to the weaker party: "The young men of the princes of the provinces," in number two hundred and thirty-two, backed by seven thousand of their countrymen, sallied from the city, while "Benhadad was drinking himself drunk in the pavilion;" and the attack, perhaps, being unexpected, "they slew the Syrians with a great slaughter," so that the king hastily "escaped on a horse with the horsemen." The next year, at the season of warfare, Benhadad renewed his invasion, but would not entangle himself among the hills, and therefore encamped in the plain at Aphek near Jezreel: "And the children of Israel pitched before them like two little flocks of kids, and the Syrians (Aram) filled the country." On the seventh day the battle was joined, and the children of Israel "slew of the Syrians a hundred thousand footmen in one day;" and Benhadad being taken captive, humbly sued for his life at the hands of Ahab, who dismissed him, subject to certain conditions not named; they were, doubtless, not less than Benhadad offered, a restoration of his father's conquests, and the privilege to make streets in Damascus, as his father had done in

Samaria; that is, the establishment of an Israelitish quarter, or bazaar, in the Syrian capital. These events were followed by three years of peace between Israel and Syria. At the termination of this period, Ahab, in alliance with Jehoshaphat, the king of Judah, the first example of such an alliance, went up to attack a town then in possession of Damascus. Encouraged by his late successes, he seems to have nourished the idea of making a conquest: "Know ye not, that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?" But the enterprise was fatal to him; he had disguised himself, and procured that his ally should attract the attention of the enemy by entering into battle with the marks of royalty, yet he was killed by an arrow discharged "at a venture." He was succeeded by Ahaziah, who reigned two years only. Against him the Moabites rebelled. He died of a fall; for, according to the construction of Oriental houses, the lattice railing, or parapet, round the roof, by giving way, might precipitate a person leaning on it into the inner court below. Because he had no son, he was succeeded by his brother Jehoram. At this point is to be placed the translation of Elijah, carried up by a whirlwind in a chariot and horses of fire. Elijah is first mentioned in the beginning of the reign of Ahab, and may have prophesied twenty-four years. His mantle fell upon Elisha, who continued to prophecy about sixty years.

Jehoram, like his predecessors, "did evil in the sight of Jehovah," yet not to the same extent of enormity as they; for though the worship of the golden calves was maintained by him, he overthrew the images of Baal, and discouraged the grosser idolatries which his father and brother had introduced. The first prominent indication of the Divine displeasure was the revolt of the Edomites, who refused to pay him the usual tribute. He took the field against them, and defeated them, but they soon recovered sufficient strength to assert their independence, thus verifying the prophecy of Isaac, that Esau's posterity would, in time, shake off the yoke of Jacob. Shortly after this, the city of Samaria sustained a severe siege by the Syrians, and the famine which ensued in the city was so severe, that "an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of doves' dung for five pieces of silver." The siege was at length raised in a singular manner; an extraordinary noise, as of an array of chariots, horses, and armed men, having been heard by the Syrian army during the night, which made them conclude that Jehoram had obtained assistance from the kings of Egypt and other neighbouring nations, a panic spread through the camp, and their consternation was so great, that they did not even mount their horses, but fled in the utmost confusion on foot. Besides much rich plunder, they left such a quantity of provisions that a measure of fine flour was sold for a shekel, and the rest in proportion, at the gate of Samaria. Jehoram being thus relieved from his desperate situation, resolved to attempt the recovery of Ramoth-gilead, now in the possession of Hazael, who had murdered Benhadad and usurped his throne. He sent an embassy to Ahaziah, king of Judah, to request his aid in the enterprise, which he procured with little difficulty, the king of Judah being wholly guided by his mother Athaliah, who initiated him in all the idolatrous practices of her brother Ahab's family. This expedition appeared, at first, to be more successful than the former one under Ahab, but, in the end, it proved the source of numerous misfortunes to Israel, and gave Hazael an opportunity to exercise all those cruelties foretold by Elisha. Nor did it prove personally less fatal to Jehoram, who, although the city was taken, was so desperately wounded, that he was compelled to return to Jes-

reel, to be cured, where he was visited by Ahaziah. Jehu was left at the head of a sufficient force to secure the place. It was at this crisis, and while Jehoram's affairs were in this condition, that the prophet commissioned by Elisha to anoint Jehu, arrived at Ramoth-gilead. He found him and the captains of the army assembled in an apartment, probably the state room, over the gateway of the citadel, or palace, which was the scene of the transaction, and addressing himself exclusively to him, told him that he had a message of momentous importance. The prophet took him to a chamber in the interior of the building, and there anointed him king, informing him that he was to smite the house of Ahab his master, and cut off his whole family, that the blood of the prophets and servants of the Lord might be avenged. The Jews think that none of the kings of Israel were anointed except at the first promotion of a family to the throne, or when the succession was disputed; and hence Jehu was anointed, because the succession was transferred from the right line of the house of Ahab into the family of Jehu, who had no right to the kingdom but by the Divine appointment. Jehu cautiously avoided any official announcement of his elevation throughout the ten tribes, until he reached Jezreel, where the wounded king was lying, and who was visited at that very time by the king of Judah. He accordingly issued an order, prohibiting any persons from leaving the city, and he departed with a chosen band of followers to Jezreel. When he appeared within view of the place, the watch, alarmed at the sight of an armed troop driving with furious speed, acquainted the attendants of the king, who communicated the circumstance to their master. Alarmed at the intelligence, Jehoram sent successively two messengers to inquire whether they came peaceably or not, but Jehu gave them a scornful answer, and prevented their return. Jehu was now distinctly recognised by the guards, and Jehoram was informed who was his visitor. Although in a very weak condition, he ordered his chariot, and went out, accompanied by the king of Judah. They met in the field, or vineyard of Naboth, and here Jehoram asked Jehu if he came peaceably. Jehu, in reply, assuming an hostile attitude, bitterly upbraided him with his mother Jezebel's murders and idolatries. The king at once perceived his danger, and exclaimed to Ahaziah that there was treachery; but before he could turn his chariot, Jehu pierced his heart with an arrow, and ordered one of his captains to leave the body in the field of Naboth to be devoured there, as Elijah had predicted. The king of Judah endeavoured to escape the fate of his relative by flight through a private road leading to the garden-house, but Jehu commanded a party of his men to follow him and put him also to death. While this party was engaged in the pursuit of Ahaziah, Jehu himself marched directly towards Jezreel, and having reached the palace, was there addressed by Jezebel, who knew, by this time, the fate of her son. She appeared at a window, her person decorated, and her face, or rather her eyes, painted, according to the prevailing Oriental custom; and thinking that Jehu might either show some deference to her rank, or at least respect to her sex, she asked him in a haughty tone, "Had Zimri peace who slew his master?" Jehu returned no answer, but observing some eunuchs standing near her, he ordered them to throw her out of the window. They obeyed, and the unhappy queen was dashed to pieces by the fall. Her blood stained the walls of the palace, and her body was trampled on by the horses of Jehu's retinue. The new king and his company refreshed themselves in the palace, after which, adverting to Jezebel's royal birth, he ordered her body to be buried; but

when his servants went out for that purpose, they found only her skull, feet, and the palms of her hands, the body having been devoured by dogs, a circumstance which Jehu failed not to remark to his attendants, as the fulfilment of Elijah's prophecy, and as verifying his own claim to the throne.

Jehu ascended the throne of Israel in the ninety-first year of the revolt, (B.C. 884,) and reigned twenty-eight years. He entirely abolished idolatry. For his services he received a Divine promise that his descendants should possess the throne for four generations. But the idolatry of Ahab and Jezebel was not annihilated by this coercive reformation. Many still practised it, but it was no longer upheld by regal authority. On account of this idolatry, the whole territory east of the Jordan fell into the hands of the Syrians. (2Kings 10. 18-36.)

Jehu was succeeded at his death by his son Jehoahaz, who reigned seventeen years. He was pressed so closely by the Syrians that at last he was able to retain only one thousand men of infantry, fifty of cavalry, and ten chariots; but as he acknowledged the authority of Jehovah over Israel, he was finally released from these haughty foes, and obtained peace. Joash, his son, reigned seventeen years. He conquered several cities, and the prophet Elisha, while on his death-bed, predicted that he should gain three victories. Jeroboam II., a son of Joash, who reigned forty-one years, was as much the enemy of idolatry as his father, and consequently his arms were also victorious. He recovered from the Syrians all the conquests they had made during the reigns of Jehu and Jehoahaz, and restored to the empire its ancient boundaries. An interregnum of eleven years is generally placed after the reign of Jeroboam; but it is difficult to reconcile the idea of an interregnum with the hereditary succession; and we may perhaps be permitted to assume an error of the numerals, and extend the life of Jeroboam down to the accession of his son. Zachariah, the son of Jeroboam, closed the line of Jehu, which had enjoyed the sovereignty for five generations. He had scarcely reigned six months when he was murdered by Shallum, one of his own domestics, according to Josephus, and who, after a reign of thirty days, was in turn murdered in Samaria, by Menahem, one of Zachariah's generals. Menahem succeeded, and as soon as he was seated on the throne, he marched against and conquered "Tiphsah, and all that were therein, and the coasts thereof from Tizrah," putting all the inhabitants to the sword. He was soon involved in a war with Pul, king of Assyria, who invaded Israel in the beginning of his reign, according to the computation of Archbishop Usher, and in the end of it, according to Josephus. Archbishop Usher alleges that Pul was the father of Sardanapalus, and conjectures that he reigned in Nineveh when Jonah was sent to that city. The Septuagint version states that Pul was invited by Menahem to come to his assistance; but the original text expressly affirms that Pul came against, or invaded Israel; and in the Chronicles it is also stated that God stirred up the spirit of Pul against Israel, as he afterwards stirred up Tiglath-pileser, who carried away the tribes located beyond the Jordan into captivity. Menahem was in no condition to resist the Assyrian monarch, and he was compelled to purchase his friendship at the price of one thousand talents of silver, which he raised by exacting a sum of fifty shekels a head on his military men, by which it appears that his army amounted to sixty thousand soldiers, and that the whole system of government had merged into a military despotism. Menahem retained the sceptre ten years, and died a natural death. He was succeeded by his son Pekaiash, who, after a reign of two years, was murdered in his

palace at Samaria, by Pekah, the commander of his army. (B.C. 759.)

The regicide, as usual, usurped the throne, and formed an alliance with Rezin, king of Syria, the object of which was to make war upon Judah, expel the family of David, and place on the throne a tributary king of another race. This alliance between Israel and Syria was probably formed to strengthen themselves against the Assyrians, who were becoming daily more formidable, and threatening to overpower all their neighbours. But while the two kings were thus engaged against Judah, Tiglath-pileser entered Syria, subdued all Gilead, Galilee, and the land of Naphtali, and carried the inhabitants captive into Assyria. Two tribes and a half were involved in this slavery. (B.C. 740.) The principal inhabitants of Galilee were transferred to Assyria, but the Syrians were sent to the river Kir (Cyrus), which at the present day is called Kur by the Russians, and Kier by the Persians. It mingles its waters with the Aras, or Araxes, and empties itself into the Caspian Sea, under the thirty-ninth degree of north latitude. A people of a foreign aspect, called Usbecks, dwell there at this time, who may probably be the descendants of these captives. Pekah was at length put to death by Hoshea, who established himself on the throne after nine years of anarchy. Hoshea was a better ruler than some of his predecessors, but the kingdom was too much weakened to withstand the Assyrian power. He became tributary to Shalmaneser, the successor of Tiglath-pileser; but endeavouring to regain his independence by forming an alliance with So, king of Egypt, for that purpose, and imprisoning the Assyrian officer who was appointed to collect the tribute, Shalmaneser entered Israel, laid siege to Samaria, and destroyed it, after a siege of three years. The fate of Hoshea is not known further than his imprisonment by the Assyrian king; but his subjects, the seven Western tribes, were carried into captivity beyond Assyria, and located in Media, whither the other tribes east of the Jordan had been before transferred. Shalmaneser thus fulfilled the predictions of Amos and other prophets, and the kingdom of the ten tribes became extinct, the people being reduced to slavery, and their country colonized by strangers from Babylon, Cuthah, Ava, Hamath, and Sepharvaim, who were afterwards joined by other colonists sent by Esarhaddon. These people mingled with the few Israelites who still dwelt in their native country, and were known under the general name of Samaritans. They were all at first idolaters; but as wild animals increased in the depopulated country, they were annoyed by lions, and this calamity was viewed as a punishment sent by God for their neglect of his worship. An Israelitish priest was procured from the captivity to instruct them in the service of Jehovah; and the inhabitants united the worship of God with that of their own idols. In the course of time, however, many of the Israelites became incorporated with them, and they appear to have abandoned idolatry, and to have worshipped only the God of Israel on Mount Gerizim. Numbers of the Israelites also escaped into Egypt, and many of them into the kingdom of Judah, which at that time enjoyed profound peace, and thus they became the subjects of Hezekiah and his successors.

According to Bochart, whose opinion has been adopted by many commentators, the captives from Israel were carried to Calachene, a town in the north-east of the Assyrian empire; to Chaboras, a mountain, and Gauzania, a town still further to the north, in the direction of the Caspian, and to Asia, which he supposes to be put for Media, that is to say, towards the modern provinces of Azerbijan and Khorassan. It appears that the

grounds on which Bochart has proceeded to identify these places with those mentioned in Scripture are, first, a certain similarity in name; and secondly, the circumstance of their being, as he makes them, "cities of the Medes." With regard to the latter part of the argument, which appears to have been regarded as a point of great importance with almost every one who has written on the subject, it is necessary to observe that there is nothing whatever in the Scripture accounts from which it can be argued that the places there mentioned must be regarded as identical with the cities of the Medes. It is evident that a mere similarity is not of itself by any means conclusive in favour of any particular place; there must be a probability on other grounds, (as well as this, which is also necessary,) the want of which constitutes a great and fundamental objection to the arguments of Bochart.

Another opinion is that which has been advanced by Major Rennell, in his *Geography of Herodotus*, where he states, on the authority of Josephus and Abulfeda, that there were, in ancient times, several settlements of Jews scattered throughout Media and the adjoining provinces; and one in particular, which was called Jahúdia, or the place of the Jews; and this is an argument that the captives of Judah, not those of Israel, were the original founders of these Jewish colonies; as the Israelites would never have called a town which they founded by the name of that tribe from which they had separated, and with whom they were engaged in constant hostility. Had the inhabitants of these early settlements called themselves Israelites, or children of Israel, an argument might be found in favour of this opinion; but as it is, the argument is against it.

We have thus seen that the ten tribes, namely, Reuben, Gad, Asher, Dan, Naphtali, Simeon, Issachar, Zebulun, Ephraim, and Manasseh, were successively carried into Assyria and Media; nor does it appear that they ever returned, although this has been asserted by some modern Jews, and by some of the Christian Fathers, though both Josephus and Jerome speak of them as still remaining, in their days, in or near the countries to which they were carried; some may have returned with the children of Judah under Ezra, but regarding the main body, as no historical evidence of their removal has ever been offered, it seems most probable that they remained, and, losing in time their distinctive religion and customs, became incorporated with the people among whom they dwelt. This is the view ordinarily adopted at the present day, but many writers of earlier times, especially Jewish ones, averse to such a conclusion, have indulged in idle speculations which have located the lost tribes in various countries yet unknown, where they believe they will at some future day be discovered surrounded by all the circumstances of their ancient polity. Others, again, have thought that, though they may have lost their peculiar tenets, they may still exist as nations; and accordingly, a Jewish origin has been ascribed to the American Indians on the one hand, and to the Afghans on the other, as well as to several of the Tartar hordes, either on the strength of traditions for which no sound basis can be discovered, or on the casual similarity of isolated institutions and customs, the evidence being quite as valid in the first case as in the second. A slight summary of the most remarkable of these hypotheses may not be uninteresting, though their value is small indeed.

The author of the Second Book of Esdras, affirms that the captive Israelites adopted the resolution of emigrating into a hitherto uninhabited country; that the Euphrates was miraculously divided for their passage; and that, after wandering or journeying in a body for

about one year and a half, they settled in a country the precise situation of which is altogether unknown. Adopting this view, Benjamin of Tudela assigns them a large and spacious territory, with fine cities and a dense population, but does not attempt its geographical position. Eldad, a Jew of the thirteenth century, places them in Ethiopia, and gives them the sovereignty of the Saracens, and twenty-five kingdoms. Another Jewish writer of the sixteenth century locates them in a country inclosed by lofty mountains, and bounded by Assyria; he likewise places some of them in the deserts of Arabia, and some in the East Indies. Manasseh, a Rabbin of the seventeenth century, asserts that they passed into Tartary, and expelled the Scythians; and others have conveyed them from Tartary to America. Peritsol, an Italian Jew of the sixteenth century, asserts that the Jews in his time were numerous and powerful in many countries, where in fact none are to be found. Among these countries he mentions particularly India, on both sides of the Ganges, China, and a kingdom surrounded by mountains, which exists only in his imagination. According to him, the Jews in great numbers inhabit the islands of the Indian Ocean, especially those beyond Calicut. Notwithstanding that the Arabians did all in their power to degrade and destroy the Jews, they were prosperous and happy under the government of their own kings. Nothing can be more unfounded than his assertion, that the Jews possessed a regular form of government in any part of India. To confirm his narrative, he cites Vesputius, who, in his description of the New World, affirms that he had found Jewish merchants at Calicut. This is probably true; but are we warranted in the inference that the ten tribes were established in India, and were wealthy, and governed by kings, because a few solitary merchants visited that country for the sake of traffic?

Some modern authorities, among whom Sir William Jones may be mentioned, argue that the Afghans are the descendants of the ten tribes. The Afghans are Mohammedans who inhabit the northern parts of India, and some of whom are spread over the whole of India, but, in a more restricted sense, the possessors of a tract of country which stretches from the mountains of Tartary to certain parts of the Gulf of Cambay and Persia. They call themselves the posterity of Melic Talut, otherwise King Saul. They allege, that in a war which raged between the Israelites and the Amalekites, the latter were victorious, and besides plundering the Jews, obtained possession of the Ark of the Covenant. Imagining this ark to be the God of the Israelites, the Amalekites threw it into the fire, but it would not burn, and having tried other methods to destroy it without success, they placed it in their temple, and all the idols rendered homage. The ark was at length fastened on a cow, which was permitted to wander unrestrained in the Wilderness. These, and many other traditionary particulars, are extracted from a Persian abridgment of a work called the *Secrets of the Afghans*, written in the Pushtoo language, and communicated to Sir William Jones by Henry Vansittart. Their claim to a descent from Saul, resembles some of the Mohammedan fictions borrowed from the Jewish Rabbins; but Sir William Jones inclines to the opinion, that they really are the descendants of Israel. "We learn," he says, "from Esdras, that the ten tribes after a wandering journey came to a country called Arsaxeth, where we may suppose they settled. Now, the Afghans are said by the best Persian historians to be descended from the Jews; they have among themselves traditions of such a descent; and it is even asserted that their families are distinguished by the names of Jewish tribes,

although, since their conversion to Islamism, they studiously conceal their origin; the Pushtoo language, of which I have seen a dictionary, has a manifest resemblance to the Chaldaic, and a considerable district under their dominion is called Hayareh or Hayaret, which might easily have been changed into the word used by Esdras. I recommend an inquiry into the history and literature of the Afghans."

Dr. Claudius Buchanan also strongly contends that the posterity of the ten tribes remain in India. During his residence in the East, he heard of the existence of colonies of Jews in various districts, some of whom had arrived long before the Christian æra, and had remained a distinct people among the Hindoos. He informs us that the Jews are divided into two classes,—the Jerusalem or white Jews, and the Ancient or black Jews; the former of whom, after the destruction of the second Temple, departed from Jerusalem, dreading the conqueror's wrath,—a numerous body of priests and Levites, men and women,—and came into India. The latter are the descendants of those Jews who arrived before the Christian æra. According to Dr. Buchanan, the appearance of the black Jews sufficiently demonstrates that they must have arrived in India some ages before the white Jews, who look upon their black brethren as an inferior race, a circumstance which proves that they have not latterly sprung from a common stock in Judæa. When Dr. Buchanan was amongst the Jews of Malabar, he made repeated inquiries concerning the ten tribes. He informed them, that it was the opinion of some that they had migrated from the Chaldaean provinces; but he was asked in reply, to what country those persons supposed they had gone, and whether it was ever known of their moving in a great array in such an expedition. In confirmation of the opinions of the black Jews and the Jews of Malabar, there is the testimony of Josephus, that in his own time the ten tribes were still captives under the Persian princes, and he recites a speech made by King Agrippa to these Jews, exhorting them to submit to the Romans. St. Jerome, treating of the despised Jews, in his notes on the Prophecy of Hosea, says, that unto this day (the fifth century) the ten tribes are subject to the kings of Persia, nor has their captivity been loosed; and in another place, he asserts that the ten tribes inhabited, at that day, the cities and mountains of the Medes. A late traveller (Browne) was so impressed with the general appearance, dress, and manners, of the inhabitants of Cashmere, as to think, without any previous knowledge of the fact, that he had been suddenly transported among a nation of Jews; and he concludes, by giving it as his decided opinion, that the greater part of the ten tribes, as they now exist, are to be found in the countries of the first captivity.

As we have said, some writers have believed that the ten tribes went to Tartary, and that from thence they penetrated to America. From the resemblance of the Indian to the Jewish countenance, William Penn thought that he had discovered the Jews in his new settlement. He observes, "When I look at these children, I imagine myself in the Jewish quarter of London. Like the Jews, the Indians have small black eyes. They reckon time by moons and offer their first fruits to God. They celebrate a feast like that of Tabernacles. It is said that their altar is constructed of twelve stones. Their mourning for the dead continues for a year. The customs of their females resemble those of the Jewish women. Their language is laconic, vigorous, sententious, and full of energy, in which last particular it bears a striking resemblance to the Hebrew. A word with them expresses more than three with us; and their

unfinished sentences are completed by the intelligence of the hearers. God declared that he would carry away the Jews into a country undiscovered and uncultivated; and He who purposed this was able to execute his designs. The Jews might easily have crossed over from the eastern extremity of Asia to the western extremity of America."

Penn was not singular in this opinion, for Rabbi Manasseh published, in 1650, a work entitled *The Hope of Israel*, in which he shows that he had formed great expectations from the number and power of the Jews in America; and the notion that the ten tribes were conveyed from Tartary into America, has been revived in a work published in 1836, entitled, *The Ten Tribes of Israel, historically identified with the Aborigines of the Western Hemisphere*, by Mrs. Simon. The writer of this ingenious work, says that the Mexicans, in particular, are the undoubted descendants of the long lost tribes, and maintains her theory with considerable ability, on the authority of various historians, whose names denote that they were of Hebrew descent, although all of them were Christians, and most of them ecclesiastics of the Roman communion. "Those early Spanish writers," says Mrs. Simon, "unanimously recognised and acknowledged the manifold analogies which demonstrate the transference of the Levitical economy to the New Continent; but while some of them discerned in this circumstance one indisputable proof of the Hebrew origin of the newly-discovered people, others accounted for this fac-simile resemblance, by asserting that Satan had counterfeited in this people, whom he had chosen for himself, the history, manners, customs, traditions, and expectations of the Hebrews, in order that their minds might thus be rendered inaccessible to the faith which he foresaw the Church would in due time introduce amongst them. The historians, who ranked themselves as the advocates of the former of these alternatives, were Las Casas, Sahagun, Gumilla, Benaventa, and Martyr. Those who maintained the latter hypothesis, were Torquemada, Herrera, Gomara, D'Acosta, Cortez, D'Olmes, and Dias."

Some Jews, both of India and Arabia, entertain the opinion, founded on a tradition, which seems current among the Jews in the East, that the ten tribes of Israel are still in existence somewhere beyond a river, which they call "the river of tribes," which they say is situated in a north-easterly direction, beyond the confines of Tartary and of China; although it is probable that this opinion rests on no other or no better foundation, than the belief entertained so fondly by the Jews, that their kingdom will be restored in the advent of the Messiah, when the lost tribes will be brought back, and re-established in Jerusalem.

The last opinion which has been advanced on the subject, is that of the missionary Wolff. He says, that "In the year 1829, being then at Jerusalem, I said to my wife, Bokhara and Balkh are very much in my mind, for I think I shall there find the ten tribes." In pursuance of this idea, he set off on his travels. On his arrival at Meshed, he found there several Jews, of whom he says, "that they protest against the name of Jew, they want to be called בְּנֵי יִשְׂרָאֵל *beni Israel*, 'children of Israel.'" On arriving at Bokhara, he entered into discussion with the Jews of that place, and says, "Rabbi Gaday informed me, that the old Rabbis of Bokhara assert that Balkh and Bokhara were the Habor and Halah of 2Kings 17. 6, and that the Armmoo, called also the Gihoon or Oxus, is the river Gozan, mentioned in the same chapter; that the Jews at Sabzawar had been carried by some king to Samarkand, Balkh, and Bokhara." The Mussulman moollas confirmed this

opinion, by saying that Balkh was originally called Hanah, and subsequently Halah. He proceeds to say, "Some of the Jews assert that the ten tribes are beyond China, and one must cross the Sumbatyon in order to reach them; but the river is very strong through the whole week, excepting on the Sabbath-day. On the Sabbath, Gentiles were allowed to cross it, but not the Jews, for the ten tribes would say, Why do you transgress the Law, by crossing the river on the Sabbath-day? and would stone them, according to the Mosaic law. Though this is mixed with fiction, there is no doubt that some of the tribes are in China, as I hope to prove when I come to the narrative of my journey to Caahmere. The tradition already mentioned of the emigration of the children of Israel to Isheen-Patsheen, shows that some of the ten tribes must have been there, though I believe likewise the Beni Israel round and at Bombay, to be of the ten tribes. Rabbi Joseph ben Zechariah ben Mashah, from Sanaa in Yemen, now at Bokhara, a very learned man, who speaks, as do all the Jews of Yemen, beautifully the Hebrew tongue, and also the Arabic language, tells me that the Beni Israel at Bancoot, near Bombay, are believed by the Jews of Yemen to be of the ten tribes." The opinion, then, of the missionary Wolff appears to be, (for it is not very clearly expressed,) that the ten tribes are around Lassa, in Tibet and China. But the grounds on which this opinion is founded, appear to be purely speculative, being nothing more than vague traditions, not sufficient to set at rest in a satisfactory manner any part of this difficult question. The followers of the law of Moses in Tibet and China may be Israelites, but there is nothing to show that they are not Jews.

It is needless to dilate any further on this subject. The opinions above noticed are all that have attained any degree of authority or respect, and when it is considered how slight are the foundations on which they are based, it must be admitted that the children of Israel have not been preserved as a separate body, and that it is vain and hopeless to seek for their descendants either in the present day, or anywhere within the reach of historical record. It is probable that many of them adhered religiously to the faith of their fathers till the capture of Jerusalem and the fall of Judah; and when the Jews, who were scattered throughout Persia, were by the toleration of the Persian princes, allowed to form themselves into separate communities, or to return, if they preferred it, to their native land, we may suppose that the hopeless exile of Israel would endeavour to avail himself of the indulgence thus granted to his brethren of Judah; and as national animosity would be buried, for the time, beneath the weight of general calamity, they would gradually be incorporated in the tribe of Judah, and fall under the general denomination of Jews. Others, it is probable, returned, in the course of time, to Samaria, and joined themselves with the strangers whom the kings of Assyria had placed in the cities which were once their own. And it is likely that a great portion lapsed into idolatry, and became a part of the nation of their conquerors. When Ezra obtained the commission from Artaxerxes, authorizing his return to Jerusalem with all those of his own nation who were willing to accompany him, although few of the ten tribes, comparatively speaking, embraced the opportunity, numbers of them certainly accompanied the two tribes of Judah and Benjamin. Ezra only inquired if they were of the race of Israel; and we find that, at the first pass-over then celebrated in the Temple, there was a sacrifice of "twelve he-goats for the whole house of Israel, according to the number of the tribes." At the time of Haman's conspiracy, multitudes of Jews were dispersed

throughout the various provinces of the Persian empire, besides those who had mingled with idolaters, and renounced the religion of their fathers. Under the Maccabees, and in the time of Our Saviour, Judæa was peopled by Israelites of all the tribes without discrimination. The decree of Cyrus extended to "all the people of God," and that of Artaxerxes to "all the people of Israel;" yet that the main body of the ten tribes remained behind, is proved from what Ezra mentions, when he speaks of the "chief of the fathers of Judah and Benjamin," while he calls the Samaritans "the adversaries of Judah and Benjamin," thus implying that these two were the principal tribes, and the Samaritans an indiscriminate mixture of the others. If, therefore, the ten tribes did not return with Zerubbabel and Ezra, they cannot be supposed to have done so at any future period, for history is silent as to any such adventure, or as to any circumstances connected with it. "But whether they remained," says Bishop Newton, "or whether they returned, the prophecy of Isaiah was still fulfilled; the kingdom, the commonwealth, the state of Israel was utterly broken; they no longer subsisted as a distinct people from Judah; they no longer maintained a separate religion; they joined themselves to the Jews, from whom they had been unhappily divided; they lost the name of Israel as a distinction, and were thenceforward all in common called Jews." See JUDAH; JEWS.

I. ISSACHAR, *יִשָּׂכָר* Sept. *Issachar*, the fifth son of Jacob and Leah, (Gen. 30. 17,) and the head of one of the twelve tribes of Israel. It is mentioned, (Gen. 46. 13,) that he had four sons, but no particulars of his life are recorded.

II. The territory of the tribe of Issachar was bounded by the Mediterranean on the west, by Zebulun on the north, by the Jordan on the east, which separated it from Gad, and on the south by the half-tribe of Manasseh. This is the statement made by Calmet; but Dr. Wells observes, that as it is plainly said in Joshua 17. 10, that the allotments of Ephraim and Manasseh "met together in Asher on the north, and in Issachar on the east," it was only, in part, bounded by the sea on the west. When Jacob blessed the head of the tribe, he said, "Issachar is a strong ass, couching down between two burdens; and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute." This description corresponds with the habits of the tribe, who were a laborious people, given to agricultural pursuits, but had no inclination to war, and they were, therefore, often subjected by their enemies, especially in the time of the Judges. The Chaldee translation gives a somewhat different meaning: "He shall subdue the provinces of his people, and drive out their inhabitants; and those who are left shall be his servants and his tributaries." Grotius understands the passage in a similar manner. There is certainly no reason to ascribe pusillanimity to the tribe of Issachar, which appears to have been laborious, hardy, and valiant, bearing either the burden of war, or of labour, with great constancy. Jacob says that Issachar saw "the land that it was pleasant," which refers to the valley of Jezreel,—a most pleasant and fruitful district. The chief cities of Issachar were Aphek, Bethshemesh, Dothan, Kishon, Jezreel, Nain, Ramoth, and Shunem.

ITALY, *Ιταλία*, (Acts 18. 2,) one of the most celebrated countries of Europe, the original seat of the greatest empire of antiquity, is only slightly mentioned

in the New Testament. (Acts 18. 2; 27. 1; Heb. 13. 24.) The preaching of the Gospel was early attended with great success in this country, but it subsequently became the chief seat of corrupt doctrine, and of ecclesiastical domination, as it had previously been the mistress of the political world. The claims of Italy upon the attention of the Biblical illustrator may be said to be concentrated in ROME, and under that article the necessary details will be given; a very brief notice of the country in general will, therefore, here suffice.

Italy is a large country of Southern Europe, composed of two portions, having essentially different features, and strongly-marked natural boundaries. The first is the fruitful and well-cultivated plain called Northern Italy; the second, the long peninsular tract traversed through its entire length by the Apennine chain, and widely varying in its healthfulness and productiveness. Northern Italy, bounded on the east, north, and west by the semicircular sweep of the Alps, and thus separated from Southern Germany, Switzerland, and France, is about 350 miles from east to west, and near 150 from north to south. It is watered by the Po, and by numerous other rivers, has many considerable cities, as Venice, Milan, Mantua, Turin, and Genoa, and is in a far more advanced state, as regards commerce, agriculture, and education, than the southern region. The remainder of Italy, which extends 500 miles in a south-easterly direction, with a breadth gradually diminishing from 130 miles to 40, is bounded on the west by the Mediterranean, in which lie the large islands of Sicily, Sardinia, and Corsica, beside numerous smaller ones, and on the east by the Adriatic; it contains Florence, Rome, and Naples, and the seaports of Leghorn and Ancona; but is inhabited by a slothful race, by whom its great natural advantages are turned to comparatively little account. The whole area of Italy is estimated at 120,000 square miles, and its population may amount to 22,000,000. The country is divided, in very unequal portions, into the Lombardo-Venetian kingdom, the kingdom of Sardinia, the grand duchy of Tuscany, the duchies of Lucca, Parma, Modena, and Massa, the republic of San Marino, the Papal states, and the kingdom of the Two Sicilies.

The history of Italy would be altogether foreign to our purpose, and it is besides, from the numerous divisions of the country both in ancient and in modern times, more complicated than that of most others, and, therefore, least fitted to form a portion of the subject of a slight summary like the present.

ITHAMAR, was the fourth son of Aaron, and, with his descendants, exercised the functions of common priests only, until the high-priesthood passed into the family in the person of Eli. The successors of Eli, of the family of Ithamar, were Ahitub, Ahiah, Ahimelech, and Abiathar, whom Solomon deposed. (1 Kings 2. 27.)

ITTAH-KAZIN, a town of the tribe of Zebulun. (Josh. 19. 13.)

ITURÆA, *Ιτουραία*, (Luke 3. 1,) a province of Syria beyond the Jordan. It was bounded on the east and north-east by a part of the mountains of Gilead and Hermon, on the south by Peræa, and on the west by Galilee. The district is sometimes spoken of as a part of Trachonitis, in all probability the southern, and sometimes as the same as Trachonitis itself. The Evangelist (Luke 3. 1) mentions Philip as governor of Trachonitis and Ituræa. At a later period, Josephus speaks of Auranitis and Batanæa, without referring to Ituræa; whence Reland and others conjecture that Ituræa was included under Auranitis. The word Ituræa denotes the land of

the Ituræans, the descendants of Jetur, the son of Ishmael. (Gen. 25. 15; 1Chron. 1. 31.) The descendants of Ishmael inhabited Arabia, so that the Ituræans must have sprung from an Arabian stock. Their neighbours of the Hebrew nation, Reuben, Gad, and the half-tribe of Manasseh, in the days of Jotham, king of Judah, made a descent on the territory of the Ituræans, the Hagarites, and other confederated tribes, and carried away a vast quantity of cattle, took very many captives, and stocked the land with inhabitants from their own people. (1Chron. 5. 19.) The Ituræans led a predatory life, and were esteemed good archers. Their country was invaded by Aristobulus I., king of Judæa, who, being taken ill in the midst of his successes, was carried back to Jerusalem, leaving his brother to complete the conquest of the province, which he soon accomplished, causing all the Ituræans either to be circumcised, and become incorporated with the Jews, or to leave the country. Under the feeble reigns of the last Seleucidæ they had their own independent princes, one of whom, Cinyras, lived in the time of Pompey. Their district is now occupied by roving hordes of Arabs, whom the late Egyptian ruler of Syria endeavoured in vain to wean from their ordinary course of life, and to convert into an agricultural population; but some writers have fancied that the Druses, a schismatic Mohammedan sect, occupying the southern part of the chain of Lebanon, are the descendants of the Ituræans, which, to say the least, is an exceedingly questionable opinion.

IVORY, שנהביב *shenhabbim*; (1Kings 10. 22; 2Chron. 9. 21;) Sept. ὀδόντες ελεφαντινοί; Chald. שן דיפל *shin diphel*; in the New Testament, ελεφαντινός. (Rev. 18. 12.)

The first mention of ivory in the Scriptures occurs in the reign of Solomon, and in the following terms: "For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks." (1Kings 10. 22.) Ivory was highly valued among the Jews and other Eastern nations of antiquity for the purity of its white, the delicate smoothness of the surface, and the durability of the substance, not

being liable to tarnish or rust like metals, or like wood to rot and become worm-eaten. Hence it was a favourite ornament in the furniture of the houses and palaces of the great, and all such ornamental furniture was, at the same time, plentifully perfumed. (Psalm 45. 8.) The practice of inlaying or covering the walls with ivory and other valuable substances, was in very extensive use among the Egyptians, who used it likewise for ornamenting articles of furniture, as may be seen in the British Museum. Amongst the articles of household furniture, there is a seat with four turned legs inlaid with ivory, brought from Thebes. Also a high-backed chair on lion-footed legs; the back solid, inlaid with panels of darker wood, with lotus flowers of ivory. Instances of the same taste occur in the classical poets, in which we find ivory mentioned among the substances thus employed.

It is mentioned by Homer, in alluding to the splendid palace of Menelaus, and also by Lucan, in describing the banqueting-hall of Cleopatra, queen of Egypt. Among the Romans, inlaying with ivory seems to have become, at length, rather a common method of ornamenting the interiors of the mansions of the wealthy; for Horace mentions it as an evidence of his humble way of life, that "no walls inlaid with ivory adorned his house."

In the prophet Amos 6. 4, judgments are denounced against those "That lie upon beds of ivory, and stretch themselves upon their couches." Roberts remarks, "Ivory is so plentiful in the East, it is no wonder that the sovereigns had their beds made principally of that article. But why is there a distinction made in reference to beds and couches? I believe the latter word refers to the swinging-cot, as the Tamul translation also implies. In the houses of the voluptuous these cots are always found, and many are the stories in ancient books, of kings and queens, who were swinging together in their cots. When a man affects great delicacy as to the place where he sleeps, it is common to say, 'You had better have a swinging-cot.'" See ELEPHANT.

IZCHARITES, the descendants of Izchar or Izhar, the son of Kohath. (Numb. 3. 27.)

I. JAAZANIAH, the son of Shaphan, chief of those idolatrous Israelites seen by Ezekiel in visions. (Ezek. 8. 11.)

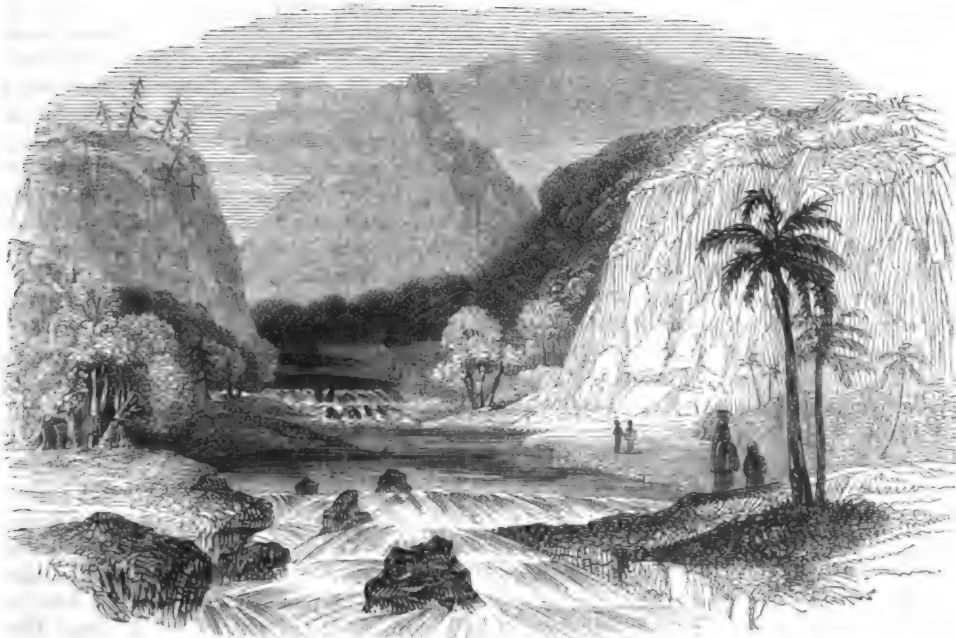
II. The son of Azur, a wicked Israelite, one of those who said of Jerusalem, "This city is the cauldron, and we be the flesh." (Ezek. 11. 1.)

JAAZER, or **JAZER**, a place belonging to the Amorites, which was taken by the Israelites. It was also one of their encampments in the Wilderness. (Numb. 21. 32; 32. 35.)

The topography of this district beyond the Jordan is particularly obscure, and it is perhaps impossible to determine whether Jaazer is the same with Jahaz, (Numb. 21. 23,) or whether they were two distinct places; accordingly, each hypothesis has the support of eminent names. Burckhardt affords some particulars of the countries beyond the Jordan, and to the east and south of the Dead Sea, which were formerly occupied by the tribes of Reuben, Gad, and the half-tribe of Manasseh, and the nations of Moab, Ammon, and Edom. Indeed, Burckhardt with Seetzen (1805-7), Buckingham (1816), and Irby and Mangles (1818), are entitled to the praise

of having made known to our own age the countries east of the Jordan, with which so many Scriptural and historical associations are connected, but which no former travellers ventured to visit, or undertook to describe, and hence the scarcity and limited information we possess as to the site of many places mentioned in Scripture. Mr. Buckingham speaks of his visit to these regions, "as the most interesting portion of his travels, and that which may be termed entirely new, is the country of Bashan and Gilead east of the Jordan. That stream has hitherto been the boundary of all our knowledge regarding the ancient Judæa, since no traveller whose works are published, has yet explored the countries beyond it." We must therefore hope that future travellers will more fully explore these districts, and enable us to settle many points in Biblical geography, now involved in doubt and obscurity.

JABAL, יבֵל Sept. Ιωβηλ, (Gen. 4. 20,) the son of Lamech and Adah, and said to be the father of those who followed the pastoral mode of life, and, like the Arab Bedouins of the present day, lived under tents and were shepherds.



The River Jabbok.

JABBOK, יַבְבֹּק Sept. *Iαβωκ*, a small river which takes its rise in the mountains of Gilead, and flows into the Jordan below the Sea of Tiberias. Its stream is rapid, about thirty feet broad, and deeper than the Jordan; its waters are clear and agreeable to the taste; and its banks are very thickly wooded with oleander and plane-trees, wild olives, wild almonds, and numerous other trees. It formed the ancient boundary between the Amorites and the children of Ammon.

Mr. Buckingham states, "This stream is called Nahr-el-Zerkah by the Arabs, from the name of the nearest place, which we had just passed through before coming here. From its position, there can be no doubt of its being the Jabbok of the Scriptures, which was the northern boundary of the Amorites, as the stream of Arnon was their southern one; and this northern border, from its character, would fully justify the assertion of its strength: 'And Israel smote him (Sihon, king of the Amorites) with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.'" (Numb. 21. 24; Deut. 2. 37; 3. 16.) Burckhardt states, that after a course of nearly fifty miles due east and west, it enters the Jordan about forty miles south of the Sea of Galilee.

JABESH, יַבֶּשֶׁת Sept. *Iαβης*, a city in the half-tribe of Manasseh, beyond Jordan, generally called Jabesh-gilead, because it was situated in Gilead, at the foot of the mountain so named. According to Eusebius, it was six miles from Pella towards Gerasa; consequently, it must have been east of the Sea of Tiberias. Jabesh-gilead was sacked by the Israelites, because its inhabitants refused to join in the war against the tribe of Benjamin. (Judges 21. 8.) In after times, Nahash, king of the Ammonites, laid siege to it, and proposed very hard conditions to the inhabitants, from which Saul delivered them; and they ever afterwards evinced the greatest gratitude towards that monarch and his family. The bodies of Saul and his son Jonathan were carried off by the men of Jabesh-gilead, which the Philistines had hung upon the walls of Beth-shan, and honourably interred in a wood near their city. (1Sam. 31. 11-13.)

I. JABIN, יַבִּין king of Hazor, one of the most powerful Canaanitish chieftains, who ruled over the northern part of the Promised Land. After the ruin of the confederation formed against the Israelites by Adonizedek, Jabin assembled his tributaries near the waters of Merom, and summoned all their forces to arms. This coalition was destroyed, as well as the preceding; and Jabin himself perished at the destruction of his capital. (Josh. 11. 1-13.)

II. Another king of Hazor, probably descended from the preceding sovereign. During one or other of the servitudes of Israel under Cushan or Eglon, the kingdom of Hazor, which Joshua had destroyed, appears to have been re-established; and Jabin must have possessed a powerful dominion, since he is said to have brought into the field nine hundred chariots armed with scythes. This Jabin oppressed the Israelites for twenty years. After the death of his general, Sisera, who had been conquered by Barak, the war was prolonged for some time, but at length finally terminated in the ruin of Jabin. (Judges ch. 4.)

I. JABNEEL, יַבְנֵאל a city in the tribe of Judah. (Josh. 15. 11.)

II. Another, in the tribe of Naphtali. (Josh. 19. 33.)

JABNEH, יַבְנֵה Sept. *Iαβνη*, a city of the Philistines on the Mediterranean Sea, captured by Uzziah, king of Judah, (2Chron. 26. 6,) and afterwards burnt during the wars of the Maccabees. (2Macc. 12. 9.)

In later times it was the seat of a renowned Hebrew school, and is now a small village called Yebneh. Dr. Wittman says, "Yebna is a village about twelve miles distant from Ashdod, in a fine open plain surrounded by hills and covered with herbage. A rivulet formed by the rains supplies water. It is conjectured that the rock Etam, where Samson was surprised by the Philistines, was not far from Yebna. North-east of Yebna is a lofty hill, from which is an extensive and pleasing view of Ramla, distant about five miles. On sloping hills of easy ascent, by which the plains are bordered, Yebna, Ekron, Ashdod, and Ashkalon, were in sight."

Mr. Robinson states, "At one hour from Jaffa is Yabneh, the ancient Jamnia, still a considerable village. At four hours' journey, or about twelve miles, is Edzoud,

the ancient Azotus, and the Ashdod of Scripture. The route to it lies over an undulating surface, partially cultivated with grain and thistles."

JACHIN AND BOAZ, the names given to two columns of brass, which were erected near the entrance of the porch of Solomon's Temple. The one to the north, was called יָכִין *jachin*; the other, which was to the south, was called בּוֹאֵז *boaz*. The height of the shafts of these columns was eighteen cubits, of the capitals five cubits, and the base thirteen cubits, making the entire altitude thirty-six cubits. The circumference of each was twelve cubits. These pillars were profusely ornamented with representations of leaves, pomegranates, and were hollow within, and the brass of which they were made was a hand's breadth in thickness. (1Kings 7. 15-20; 2Chron. 3. 15-17.) In 2Kings 25. 17, three cubits are said to be the height of the capitals; they were probably reduced in the subsequent repairs of the Temple.

Mr. Bardwell, who has given, as an architect, much attention to the construction of Solomon's Temple, is of opinion that these two pillars of brass did not stand detached and apart as most writers have concluded, but were designed for the purpose of supporting the entablature of the pronaos, as is the case in the Egyptian temples. They must have been considered very valuable, as well from their material as workmanship, since Nebuchadnezzar thought it worth while to remove them to Babylon. The Rabbins have various mystical speculations about these pillars and their names. See **BOAZ**; **TEMPLE**.

JACINTH. See **AMETHYST**; **HYACINTH**.

JACKAL. In our version, the Hebrew word שָׁוָל *shual*, is referred to the fox, though it is considered by most authorities, that in many cases the jackal is intended. Hasselquist says that jackals are more numerous than foxes in Palestine, particularly near Jaffa, Gaza, and in Galilee.

Colonel Hamilton Smith, in his *Canidae*, states, that "Jackals form a group of crepuscular and nocturnal canines, never voluntarily abroad before dark, and then hunting for prey during the whole night; entering the streets of towns to seek for offals; robbing the hen roosts; entering out-houses; examining doors and windows; feasting upon all dressed vegetables and ill-secured provisions; devouring all the carrion they find exposed, and digging their way into sepulchres that are not carefully protected against their activity and voraciousness; and in the fruit season, in common with foxes, seeking the vineyards, and fattening upon grapes. They congregate in great numbers, sometimes as many as two hundred being found together, and they howl so incessantly, that the annoyance of their voices is the theme of numerous apologues and tales in the literature of Asia. This cry is a melancholy sound, beginning the instant the sun sets, and never ceasing till after it has arisen. The voice is uttered and responded to by all within hearing, in an accent of every possible tone, from a short hungry yelp to a prolonged crescendo cry, rising octave above octave in the shrillness, and mingled with dismal whinings, as of a human being in distress." Though these animals abound in Syria there are none in Egypt. See **FOX**.

JACOB, יַעֲקֹב (Gen. 25. 26,) the second son of Isaac and Rebekah, and the father of the twelve tribes of Israel. Having surreptitiously obtained his father's blessing, to avoid his brother's resentment, Rebekah sent him away alone into Mesopotamia to Laban her brother,

whose daughters, Leah and Rachel, he married. Jacob was favoured with a remarkable vision at Bethel on his way to Mesopotamia, in which he was assured of the promise given to Abraham being renewed to himself. He was kindly received by his mother's brother, Laban, and entered into a covenant of servitude with him for seven years, at the end of which time Laban was to give him his daughter Rachel for a wife; but Laban deceived Jacob, and substituted his eldest daughter Leah; and Jacob was obliged to labour seven additional years to purchase the hand of Rachel, whom he had first chosen. Laban, finding that the blessing of God was upon the labours of Jacob, offered him a share in his flocks; though being very avaricious, he endeavoured frequently to defraud him of the promised wages; but the favour of God towards Jacob rendered his designs abortive.

Jacob longed to return to his family, and taking advantage of Laban's absence, he departed, with all his family and household, and, with the permission of God, quitted Mesopotamia. Rachel stole and carried away the images of her father, which are called in the Hebrew *Teraphim*. On his return home, Laban discovered his loss, and pursued after Jacob; but was warned by God in a dream not to touch him. Rachel concealed the images, and an angry discussion followed between Laban and Jacob, but after some expostulations on both sides, they parted in peace; and in witness of their covenant, they raised a heap of stones, which was called *Galeed*, or a heap of witnesses; and, in after ages, it gave the name to the whole surrounding country which lies on the north side of the Sea of Galilee. As Jacob with his family advanced into Canaan, he feared the anger of Esau, who was the head of a powerful tribe near Mount Seir, and sent a message to him to make his submission. During the night, Jacob wrestled with an angel, at whose touch the back sinew of his thigh shrank; and in commemoration of this, his descendants, even to this day, abstain from that part of every animal slain for food. The angel blessed Jacob, and changed his name to Israel, which signifies prevailing with God. Esau received his brother kindly; generously refused his proffered gifts, until urged to accept of them, and offered to leave some of his followers to guard Jacob's peaceful train, an offer which he, however, declined.

Jacob proceeded to Shalem, and continued his pastoral occupations; he had now eleven sons and one daughter; of these, Joseph alone was the offspring of his beloved Rachel. His daughter Dinah, going out to visit the daughters of the land, was dishonoured by Shechem, the prince of the country, and the insult was treacherously and barbarously avenged by her brothers Simeon and Levi: an action which greatly grieved the mild and peaceable temper of Jacob; and, in consequence of it, he left that part of the country, and fixed his habitation at Bethel, where he had seen the miraculous vision; and he built there an altar to the Lord. Before his removal, the superstitious images which had been brought by his wives were collected and destroyed, and the practice of heathen rites strictly forbidden. At Bethel God appeared again to Jacob, and blessed him; and the covenant which He had made was solemnly ratified; and Israel was confirmed in the grant of being the father of the chosen people. From hence he removed towards Bethlehem; on the way, Rachel died in childbirth of her second son Benjamin, and Jacob set a pillar on her grave; a mount is still shown as the spot, which the natives call "Rachel's pillar." It too much resembles ordinary Turkish monuments to be of patriarchal structure, but it may have been renewed in later ages.

Jacob and Esau had separated before the death of Isaac, for their riches were too great, and their flocks too

numerous, for them to live together. "The land could not bear them." (Gen. 36. 6,7.) Esau dwelt in Mount Seir; "Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan." (Gen. 37. 1.) Joseph "was the son of his old age," and his partial fondness for him provoked the jealousy of his other sons, so that "they hated Joseph, and could not speak peaceably unto him." (Gen. 37. 4.) At length their hatred grew to such a pitch that they sold their brother as a slave, and to deceive their father, they dipped Joseph's coat in blood, and brought it to Jacob, who was filled with agony when he saw it, not doubting that his beloved child had been killed by wild beasts; he refused all comfort, and exclaimed, "I will go down into the grave unto my son mourning." (See JOSEPH.) The surprise of Jacob was so great when, after the lapse of several years, he heard that his beloved son was alive and governor over all the land of Egypt, that "his heart fainted within him," for he could not believe it; but "when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived; and Israel said, 'It is enough; Joseph, my son, is yet alive, I will go and see him before I die.'" (Gen. 27. 28.)

At Beersheba, Israel offered sacrifices to the God of his father Isaac. And God appeared to him in a vision, and said, "I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt, and I will also surely bring thee up again, and Joseph shall put his hand upon thine eyes." (Gen. 46. 3,4.) Joseph got ready his chariot, and went up to meet his father, and he fell on his neck and wept a good while, and Israel said, "Now let me die, for I have seen thy face that thou art yet alive."

Israel survived his journey into Egypt but seventeen years. Before his death he summoned his children round his bed, and, in a prophetic blessing, pronounced the destiny of the several tribes. In the benediction which he poured forth on Joseph he took notice of his past troubles, and of his deliverance from them by the "mighty God of Israel; even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee." (Gen. 49. 24,25.) Of all the predictions which he uttered, the most remarkable and the most interesting is that relating to Judah: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49. 10.) One grand personage was in the mind of the patriarch, as it had been in the contemplation of all his predecessors, even the illustrious Deliverer, who should arise, in after ages, to redeem his people, and bring salvation to the human race. We have thus, in this prediction and its fulfilment, a glorious proof not only of the piety and faith of Jacob, but of the veracity of Scripture, and the truth of our holy religion. The patriarch concluded with repeating to all his assembled sons the charge which he had already given to Joseph, separately, concerning his burial in the family sepulchre. He then laid himself down on the bed in which he had hitherto sat, and gently died. And when Joseph saw that his father no longer lived, "he fell upon his face, and wept upon him, and kissed him." The body was then embalmed, and being carried into Palestine by "a very great company," not only of the descendants of the patriarch, but also of the "servants of Pharaoh," and the "elders of his house," with "a great and very sore lamentation," was buried in the cave of the field of Machpelah. (Gen. 50. 1-13.)

The patriarch Jacob experienced many and surprising vicissitudes of joy and sorrow during his varied and eventful life. But "the eternal God was ever his re-

fuge," and "there was no strange God with him." (Deut. 32. 12.) It has been observed that the fault he had committed in order to obtain his father's blessing, was visited upon him on many occasions. It drew upon him the resentment of his brother, and obliged his mother, at whose persuasion he had done it, to send him, her favourite son, away. Laban appears to have carried on a constant system of deceit in all his dealings with him during the time they lived together; he was deceived by his beloved wife Rachel in the concealment of the images; and he suffered the deepest anguish from the deception practised on him by his sons in regard to Joseph. The corrections of God, however, are always sent in mercy; for "whom the Lord loveth he correcteth, even as a father the son in whom he delighteth," (Prov. 3. 12;) and we may justly believe that Jacob received these visitations of the Almighty as merciful admonitions. Called by the Divine will to be the father of the chosen people, this great patriarch exercised undeviating integrity; loved peace and practised righteousness; was true to the worship, obedient to the commands, and a bright example of faith in the promises of "the Lord God of Israel."

Paley, after relating the chief events in the life of Jacob, observes, "Thus died, and thus was honoured in his death, the founder of the Jewish nation, who, amidst many mercies, and many visitations, sudden and surprising vicissitudes of affliction and joy, found it the greatest blessing of his varied and eventful life, that he had been the father of a dutiful and affectionate son. It has been said, and as I believe truly, that there is no virtuous quality belonging to the human character, of which there is not some distinct and eminent example to be found in the Bible; no relation in which we can be placed, no duty which we have to discharge but that we may observe a pattern for it in the sacred history. Of the duty of children to parents, of a son to his father, maintained under great singularities and variations of fortune, undiminished, nay, rather increased, by absence, by distance, by unexampled success, by remote and foreign connexions, we may see, in this most ancient of all histories, as conspicuous and as amiable an instance as can be met with in the records of the world, in the purest and best ages of its existence."

In Acts 7. 14, Jacob's family is stated, at the time of his going into Egypt, to have consisted of three score and fifteen souls, whereas Moses, in Genesis 46. 27, fixes it at threescore and ten souls, a difference arising from the sacred writers in the New Testament, quoting sometimes the numbers of the Septuagint, or Alexandrian version, and not those of the Hebrew text. Dr. Hales appears to afford the most satisfactory solution of this seeming difference; which, by a critical comparison of Genesis 46. 27 with Acts 7. 14, completely reconciles the apparent discrepancy. "Moses," he remarks, "states that 'all the souls that came with Jacob into Egypt, which issued from his loins (except his sons' wives) were sixty-six souls,' (Gen. 46. 26,) and this number is thus collected:—

Jacob's children, eleven sons and one daughter	12
Reuben's sons	4
Simeon's sons	6
Levi's sons	3
Judah's three sons and two grandsons	5
Issachar's sons	4
Zebulun's sons	3
Gad's sons	7
Asher's four sons, one daughter, and two grandsons	7
Dan's son	1
Naphtali's sons	4
Benjamin's sons	10
	66

"If to these sixty-six children, grandchildren, and great-grandchildren, we add Jacob himself, Joseph and his two sons born in Egypt, or four more, the amount is seventy, the whole number of Jacob's family which settled in Egypt. In this statement the wives of Jacob's sons, who formed part of the household, are omitted, but they amounted to nine; for of the twelve wives of the twelve sons, Judah's wife was dead, (Gen. 38. 12,) and Simeon's also, as we may collect from his youngest son Shaul, by a Canaanitess, (46. 10,) and Joseph's wife was already in Egypt. These nine wives, therefore, added to the sixty-six, gave seventy-five souls, the whole amount of Jacob's household, that went down with him to Egypt; critically corresponding with the statement in the New Testament, that 'Joseph sent for his father Jacob, and all his kindred, amounting to seventy-five souls,' the expression 'all his kindred,' including the wives who were Joseph's kindred not only by affinity, but also by consanguinity; being probably of the families of Esau, Ishmael, or Keturah. Thus does the New Testament furnish an admirable commentary on the Old.

"From the preceding list, compared with that of the births of Jacob's sons, it appears that some of them married remarkably early. Thus Judah, Er, and Pharez respectively married at the age of about fourteen years; Asher and his fourth, or youngest son, (Beriah,) under twenty; Benjamin about fifteen; and Joseph's sons and grandsons could not have been much above twenty years old when they married, in order that he should have great-grandchildren in the course of seventy-three years. What further confirms this statement is, that they must have necessarily married at a very early age, (as we know is practised to this day in the East,) to have produced in the course of two hundred and fifteen years, at the time of their departure, no less than six hundred thousand men, above twenty years of age, exclusive of women and children; so that the whole population of the Israelites who went out of Egypt must have exceeded two millions." *Analysis of Chronology.*

JACOB'S WELL, πηγή του Ιακωβ, (John 4. 6,) the name of a fountain near Shechem, where Jacob dwelt before the slaughter of the Shechemites, by his sons Simeon and Levi, and where Our Saviour held his memorable conversation with the woman of Samaria.

Dr. Edward Daniel Clarke observes of Shechem, "The principal object of veneration here is Jacob's well, over which a church was formerly erected. This is situated at a small distance from the town, in the road to Jerusalem, and has been visited by pilgrims of all ages; but particularly since the Christian era, as the place where Our Saviour revealed himself to the woman of Samaria. The spot is so distinctly marked by the Evangelist, and so little liable to uncertainty, from the circumstances of the well itself, and the features of the country, that if no tradition existed for its identity, the site of it could hardly be mistaken. Perhaps no Christian scholar ever attentively read the fourth chapter of the Gospel of St. John, without being struck with the numerous internal evidences of the truth which crowd upon the mind in its perusal. Within so small a compass, it is impossible to find, in other writings, so many sources of reflection and of interest. Independently of its importance as a theological document, it concentrates so much information, that a volume might be filled with its singular illustration of the history of the Jews, and the geography of their country. All that can be collected from Josephus on these subjects seems but a comment to this chapter. The journey of Our Lord from Judæa into

Galilee; the cause of it; his passage through the territory of Samaria; his arrival at the Amorite field which terminates the narrow valley of Sichem; the ancient custom of halting at a well; the female employment of drawing water; the disciples sent into the city for food, by which its situation out of the town is so obviously implied; the question of the woman referring to existing prejudices which separated the Jews from the Samaritans; the depth of the well; the Oriental allusion contained in the expression 'living water;' the history of the well, and the customs thereby illustrated; the worship upon Mount Gerizim: all these occur within the space of twenty verses; and if to these be added, what has already been referred to in the remainder of the chapter, we shall perhaps consider it as a field, which, in the words of Him who contemplated its ultimate produce, 'we may lift up our eyes, and look upon, for it is white already to harvest.'"

Mr. Buckingham says, "In inquiring for the Bir-el-Yakoab, or Jacob's well, we were told by everybody that this was in the town; which not corresponding with the described place of the well we were desirous of seeing, led to further explanation; and at length, by telling the story attached to it, we found it was known here only by the name of Bir-Samarea, or the well of Samaria. Procuring a Christian boy to accompany us, we went out by the eastern gate; and passing through a continuation of the same valley in which Nablous stands, thickly covered with olive-trees, we reached the end of it in about a quarter of an hour on foot, the pass opening into a round and more extensive vale, and the mountains east of the Jordan being in sight. On the right were some Mohammedan buildings; on the sides, at the foot of Mount Gerizim, either mosques or tombs, now called mahmoodea, and said to stand over Joseph's sepulchre. On the left, at the foot of Mount Ebal, were several well-hewn grottoes in the rocks; some with arched and others with square doors; most probably ancient sepulchres without the old city of Sichem or Sychar. These grottoes were called here Khallat rowgh ban; but we had no time to examine them. From thence, in another half hour, we reached the well of Samaria; it stands at the commencement of the round vale, which is thought to have been the parcel of ground bought by Jacob for a hundred pieces of money, which like the narrow valley west of Nablous is rich. Over this well stood anciently a large building erected by St. Helena, of which there are now no other remains than some shafts of granite pillars, all the rest lying in one undistinguished heap of ruins. The mouth of the well itself, had an arched or vaulted building over it; and the only passage down to it at this moment, is by a small hole in the roof, scarcely large enough for a moderate sized person to work himself through. We lighted a taper here; and taking off my large Turkish clothes, I did not then get down without bruising myself against the sides; nor was I at all rewarded for such an inconvenience by the sight below. Landing on a heap of dirt and rubbish, we saw a large, flat, oblong stone, which lay almost on its edge, across the mouth of the well, and left barely space enough to see that there was an opening below. We could not ascertain its diameter; but by the time of a stone's descent, it was evident that it was of considerable depth, as well as that it was perfectly dry at this season, the fall of the stone giving forth a dead and hard sound. Not far from the well of Samaria is the Bir-Yusef, over which is a modern building; and it is said to be even at this day frequented for water from Nablous. The well of Samaria might have been so, therefore, from Sychar, although that city is said not to have extended further east than the present

town; and indeed, it is no uncommon thing in Syria, as I myself have often witnessed, for water to be brought from a much greater distance. It is highly probable, therefore, that this is the identical well at which the interesting conference between Jesus and the woman of Samaria really happened."

JAEI, by Sept. *Ιανηλ*, the wife of Heber the Kenite. She killed Sisera, general of the Canaanitish army, whom she had received into her tent, by driving a nail into his temple. (Judges 4. 17,22; 5. 6.)

"With regard to the conduct of Jael," Professor Robinson observes, "we must judge of it by the feelings of those, among whom the right of avenging the blood of a relative was so strongly rooted, that even Moses could not take it away. Jael was an ally, by blood, of the Israelitish nation; their chief oppressor who had mightily oppressed them for the space of twenty years, now lay defenceless before her; and he was moreover one of those whom Israel was bound by Divine command to extirpate. Perhaps, too, she felt herself called to be the instrument of God, in working out for that nation a great deliverance, by thus exterminating their heathen oppressor. At least, Israel viewed it in this light; and in this view, we cannot reproach the heroine with that as a crime, which both she and Israel felt to be a deed performed in accordance with the mandate of heaven."

From the following account given by Mr. Buckingham, it would seem as if the inhabitants of her district were still ready, though from less elevated motives, to act with as much dissimulation as that practised by Jael towards Sisera. "It was about noon when we reached the small village of Deborah, where we alighted to to refresh, not suspecting that the treachery for which it is traditionally infamous, both in holy and profane records, was still to be found here at so distant a period. We entered into this village, and, like the unfortunate Sisera, demanded only a little water to drink, for with everything else our scrip was well provided. It was furnished to us, as we desired, with provender for our beasts, and the offer of all that the village possessed. While the animals were feeding, I was desirous of ascending to the summit of Mount Tabor, for the enjoyment of the extensive view which it commands. Our guide from the convent offering to accompany me, we took with us a man from the village, who promised to facilitate our ascent by directing us to the easiest paths; and taking our arms with us, while my servant and the muleteer remained below to take care of the beasts, we all three set out together; by forced exertions we reached the summit in about half an hour. In our descent from Mount Tabor we entered a grotto, in which there had formerly been a church, and had scarcely got within it, before we heard the rushing of persons before the outer part of the passage by which we had entered. On turning round to ascertain the cause of this noise, we observed five or six armed men, three of whom we recognised to be those who had made such offers of their hospitality in the village of Deborah below. They called out to us in a loud voice, that if we attempted the slightest resistance we should be murdered, but that if we submitted to be quietly stripped, no violence should be offered to our persons. There was no time for parley, though my companions at first cried for mercy, but as I rushed out with my musket cocked and presented, they instantly followed me, and an unexpected discharge drove our assailants to seek shelter behind the masses of rock near the cave. A regular skirmish now commenced, in which we kept up a retreating fire, and often exposed ourselves to their shot, for the sake of getting

to our mules at the foot of the hill. During a full hour of this kind of running fight none of our party was hurt. From the first, it seemed evident to us that we had been betrayed by our Deborah guide, and our notion was at length confirmed by his going over to the assailing party, and using his arms against us. Fortunately, and justly too, this man was himself wounded by a ball from my musket, and when he fell shrieking, on the side of the hill, his companions hastened to his relief, while we profited by the alarm of the moment to continue our retreat, and rejoin our mules below. Here we drew off at a short distance from the village of Deborah, and, with arms in our hands, being exhausted and fatigued, refreshed ourselves beneath a tree; but we had not yet remounted, when a large party, professing to be from the sheikh of Deborah, a village consisting of only a few huts, came to sequester our beasts, for what they called the public service. We treated this with a proper degree of warmth, and threatened death to the first that should dare to lay hands on anything belonging to us; so that the brave villagers kept aloof."

JAGUR, a town in the tribe of Judah. (Josh. 15. 21.)

JAH. See **JEHOVAH**.

JAHAZ, or **JAHAZAH**, a city beyond the Jordan, where Sihon, king of the Amorites, was defeated by the Israelites. (Numb. 21. 23,24.) It was afterwards given to the Reubenites, (Deut. 2. 32,) and was one of the Levitical cities. (Josh. 21. 36.) See **JAHAZAH**.

JAIR, a Gileadite, who judged the Israelites for twenty-two years. He had thirty sons who governed thirty towns, which also bore the name of the towns of Jair. (Numb. 32. 41; Deut. 3. 14; Josh. 13. 30; Judges 10. 3; 1Kings 4. 13; 1Chron. 2. 22.)

JAIRUS, a ruler or presiding officer of a synagogue, whose daughter Our Lord restored to life by a miracle. (Matt. 9. 18-26; Mark 5. 22-43; Luke 8. 41-56.)

This miracle and the circumstances by which its truth is strongly attested, are thus related by the Rev. Sir Henry Moncrieff Wellwood. "Jairus applied to Christ, in the midst of a great multitude of people. Prostrating himself at his feet, Jairus besought him to come to his house and heal his daughter who was at the last extremity. Jesus listened to his request, and on his way was followed by the multitude. A miracle of a different kind was performed that moment (for all the three Evangelists have connected it with his progress to the house of Jairus) by the instantaneous cure of an inveterate disease, in a person who only secretly touched the hem of his garment; a circumstance, which rendered the miracle so much the more a subject of observation to the multitude, when the person who was healed was publicly questioned on what she had done.

"At the same instant, Jairus was informed by his servants that his daughter was dead, in order to prevent him from further importuning Our Lord, whose visit to his house they then considered as completely unnecessary and useless. Our Lord, aware of this message, encouraged Jairus notwithstanding to rely on him, and went steadily on to his house, with the multitude attending him. All the customary and noisy lamentations for the dead were already begun; and Our Lord found it necessary, for the quiet of the family, to remove the mourners, who went forth fully prepared to attest to the

people without, the certainty of the death, after having heard with scorn what they considered as a doubt on the subject, and what Our Lord intended as an intimation of the maid's immediate restoration to life. Putting them forth among the multitude, he retained with him the father and mother of the dead young woman, and three of his disciples; a sufficient number to witness and relate the circumstances of her restoration. In their presence 'her spirit came again' at Our Lord's command. The effect was instantly produced by his Almighty word; and was verified to the conviction of every individual, who saw her immediately receiving food, as a person in the full possession of life and health. The event was understood by the whole multitude; and the Evangelist Matthew relates, 'that the fame thereof went abroad throughout all the land.' (9. 26.) The person in whose family this miracle was done, was sufficiently distinguished as a ruler of the synagogue, to render such a remarkable event a subject of general attention; and though all the circumstances in the narrative have the aspect of the most natural and unexpected occurrences, which could neither have been combined by human contrivance, nor anticipated by human foresight, no circumstance was wanting, either to ascertain the reality of the miracle, or, without any apparent ostentation or design, to give it the most unquestionable authority."

JAMBRES. See JANNES.

I. JAMES, the son of Zebedee, and the brother of the Apostle John. (Matt. 4. 21.) He was of Bethsaida in Galilee, his occupation was that of a fisherman, and he left all to follow Christ. (Mark 1. 18, 19.) James and John were witnesses of Our Lord's transfiguration, (Matt. 17. 2;) they were also present at the ascension of Our Lord. The martyrdom of James, related in Acts 12. 1, 2, happened about A.D. 42 or 44, for the date is not well ascertained. Herod Agrippa, king of the Jews, and grandson of Herod the Great, caused him to be seized and executed at Jerusalem. Clemens Alexandrinus informs us, that he who brought St. James before the judges was so much affected with his constancy in confessing Jesus Christ, that he also declared himself a Christian, and was condemned as well as the Apostle to be beheaded. See BOANERGES.

II. James, surnamed the Less, partly to distinguish him from the other James, and probably, also, because he was lower in stature, (Mark 15. 40,) was the son of Alphaeus, and wrote the Epistle which bears his name; he is likewise called the brother, or near relation, of Our Lord. (Gal. 1. 18, 19.) That he was an Apostle is evident from several passages in the New Testament, though it does not appear when his designation to this office took place, nor are any particulars recorded of him in the Gospels. In the Acts and in St. Paul's Epistles, he is several times mentioned with great distinction, (Acts 12. 17; 15. 13; 21. 18; 1 Cor. 15. 7; Gal. 1. 19; 2. 9, 12;) but not in a manner to furnish us with many circumstances of his history. He seems to have been appointed by the other Apostles, probably soon after the martyrdom of St. Stephen, to reside at Jerusalem and to superintend the affairs of the Church there, while the rest of the Apostles travelled into other countries. His near relation to Our Saviour was probably the cause of his being selected for this honourable station, the duties of which he discharged with such inflexible integrity and holy zeal, that he obtained the appellation of James the Just. By ancient writers he is called Bishop of Jerusalem, and is considered as presiding in that

character at the council held at Jerusalem, for the purpose of determining whether it was necessary that Gentile converts to the Gospel should be circumcised. Upon that occasion he was the last who delivered his sentiments; and he summed up the arguments and proposed the substance of the decree, to which the whole assembly readily acceded. According to the account of Hegesippus, an ecclesiastical historian, who flourished towards the end of the second century, his life was prematurely terminated by martyrdom. Having made a public declaration of his faith in Christ, the Scribes and Pharisees excited a tumult among the Jews, which began at the Temple; or at least, they availed themselves of a general disturbance, however it might have originated, and demanded of James an explicit and public declaration of his sentiments concerning the character of Christ. The Apostle standing on an eminence or battlement of the Temple, whence he could be heard by the assembled multitude, avowed his faith, and maintained his opinion that Jesus was the Messiah. The Jews were exasperated and precipitated him from the Temple, and as he was not killed by the fall, they began to cast stones at him. The holy Apostle, kneeling down, prayed to God to forgive his murderers, one of whom at length struck him with a long pole, which terminated his life. According to Hegesippus, this event took place about the time of the passover, A.D. 62.

JAMES, GENERAL EPISTLE OF. This, the first of the seven Catholic Epistles, is generally believed to have been written a short time before the death of St. James; and therefore we may place the date of it, with great probability, about the year 61.

Some diversity of opinion has prevailed respecting the canonical authority of this Epistle; but though Michaelis and some other modern critics are undecided on this subject, we apprehend that there is ample evidence to prove that it was written in the Apostolic age. Clement of Rome has twice alluded to it, which Dr. Lardner considers sufficient to prove the antiquity of this Epistle; and it is classed by Eusebius among the *Αντιλεγόμενοι* or writings, concerning whose authenticity the ancients were not unanimous, though the majority was in favour of them. The Epistle was quoted as genuine by Origen, Jerome, Athanasius, and most of the subsequent ecclesiastical writers; and it is found in all the catalogues of the canonical books of Scripture, which were published by the general and provincial councils. But the most decisive proof of its canonical authority is, that the Epistle of James is inserted in the Syriac version of the New Testament, executed at the close of the first, or early in the second century, in which the Second Epistle of Peter, the Second and Third of John, the Epistle of Jude, and the Book of Revelation, are omitted. This, Dr. Macknight remarks, is an argument of great weight; for certainly the Jewish believers, to whom this Epistle was addressed and delivered, were much better judges of its authenticity than the converted Gentiles, to whom it was not sent, and who had perhaps no opportunity of being acquainted with it until long after it was written.

Bishop Tomline considers the immediate design of the Epistle, was to animate the Jewish Christians to support, with fortitude and patience, any sufferings to which they might be exposed, and to enforce the genuine doctrines and practice of the Gospel, in opposition to the errors and vices which then prevailed among them. The principal source of these errors and vices was a misinterpretation of St. Paul's doctrine of justification by faith without the works of the law, that is, as the Apostle meant it, without the observance of the rites

and ceremonies of the Mosaic dispensation; but hence some had most unwarrantably inferred, that moral duties were not essential to salvation, and had therefore abandoned themselves to every species of licentiousness and profligacy. Dr. Benson is of opinion, that this Epistle was addressed to the converted Jews out of Palestine; but Whitby, Lardner, and after them Macknight, think it was written to the whole Jewish nation, both within and without Judæa, whether believers or not. This opinion is grounded on some expressions in the first ten verses of the fourth chapter, and in the first five verses of the fifth chapter, which they suppose to be applicable to unbelievers only. It is true, that in the fifth chapter the Apostle alludes to the then impending destruction of Jerusalem, and the miseries which soon after befell the unbelieving Jews; but we think with Bishop Tomline, that in these passages the Apostle alludes merely to the great corruptions into which the Hebrew Christians had fallen at that time.

The Apostle begins by showing the benefits of trials and afflictions, and by assuring the Jewish Christians that God would listen to their sincere prayers for assistance and support; he reminds them of their being the distinguished objects of Divine favour, and exhorts them to practical religion. He enforces a just and impartial regard for the poor, and an uniform obedience to all the commands of God, without any distinction or exception; and he shows the inefficacy of faith without works, that is, without a performance of the moral duties; he inculcates the necessity of a strict government of the tongue, and cautions them against censoriousness, strife, malevolence, pride, indulgence of their sensual passions, and rash judgment; and he denounces threats against those who make an improper use of riches. He intimates the approaching destruction of Jerusalem; and concludes with exhortations to patience, devotion, and an anxious concern for the salvation of others.

This Epistle is one of the most instructive in the New Testament. Its style possesses all that beautiful and elegant simplicity which so eminently characterizes the sacred writers. Having been written with the design of refuting particular errors which had been introduced among the Jewish Christians, it is not so replete with the peculiar doctrines of Christianity as the Epistles of St. Paul, or, indeed, as the other Apostolical Epistles; but it contains an admirable summary of those practical duties which are incumbent on all believers, and which it enforces in a manner equally elegant and affectionate.

JANNES and JAMBRES, *Iavvns and Iambres*, (2Tim. 3. 8,) two of the principal Egyptian magicians who withstood Moses and Aaron, by attempting to imitate the miracles which they actually performed. (Exod. 7. 11, 12; 8. 17-19.) These names are not found in the Old Testament, but the Apostle probably derived them from tradition, as they are often mentioned in the Talmud, Jalkut Rubeni, and other Rabbinical works. The paraphrast Jonathan, in Numbers 23. 22, says they were the two sons of Balaam, who accompanied him when he went to Balak, king of Moab. They are also called by various names in several translations. Artapanes affirms that Pharaoh sent for magicians from Upper Egypt to oppose Moses. Numenius, cited by Aristobulus, says "Jannes and Jambres were sacred scribes of the Egyptians, who excelled in magic, at the time when the Jews were driven out of Egypt. These were the only persons found capable of opposing Moses, who was a man whose prayers to God were very powerful. These two men, Jannes and Jambres, were alone able to frustrate the calamities which Moses brought upon the

Egyptians." The Targum of Jonathan thus paraphrases Exodus 7. 11: "And Pharaoh called the wise men and the magicians; and Jannes and Jambres, the magicians, did so by their enchantments." Many of the heathen writers, as cited by Eusebius, speak of Jannes and Jambres as Egyptian scribes, famous for their skill in magic art; and Origen says there was a book extant in his time, purporting to be written by them, entitled *Jannes et Mambres liber*. The Mohammedans have several traditions concerning them. Their recital supposes that the magicians wrought no miracle, but only played conjuring tricks, in which they endeavoured to impose upon the eyes of the spectators.

JAPHETH, יָפֶֿתֿ Sept. *Iafeth*, a son of Noah, (Gen. 5. 32,) was a witness of the Deluge, and one of those who were saved in the Ark. His descendants first settled in the isles of the Mediterranean Sea, and on the neighbouring coasts of Asia Minor and of Europe, whence they spread into the North and West.

The Greeks called Japheth *I-apetos*, and their mythologists made him a Titan, a son of heaven and earth. They married him to the nymph Clymena, daughter of the Ocean, of whom he had Prometheus, who formed the first man of clay and water. See DIVISION OF THE EARTH.

JAPHIA, a town in the tribe of Zebulun (Josh. 19. 12.)

JAPHO, a name of Joppa. (Josh. 19. 46.) See JOPPA.

JAREB, יָרֵֿב the name of a king mentioned in Hosea 5. 13; 10. 6. The word means the "hostile king;" or, according to others, "revenger," or the great mighty king. Gesenius says it was used as a title of the Assyrian kings. Compare 2Kings 18. 19.

JARHA, the Egyptian slave of an Israelite named Sheshan, who gave him his daughter in marriage, and consequently gave him his freedom. It is not improbable that Jarha was a proselyte to the Jewish religion. (1Chron. 2. 34.)

I. JARMUTH, יֶרִמּוֹת a city in the tribe of Judah, (Josh. 15. 35; Nehem. 11. 29,) the king of which was slain by Joshua. (12. 11.)

II. A Levitical city in the tribe of Issachar. (Josh. 21. 29.)

JASHER, BOOK OF. This book, mentioned in Joshua 10. 13, is thought by some to be the same with the Book of Judges, because we find mention therein of the sun's standing still; but the conjecture of Josephus seems to be better founded, namely, that it was composed of certain records, (kept in a safe place at that time, and afterwards removed into the Temple,) which contained an account of what happened to the Jews from year to year, and particularly of the sun's standing still, and also directions for the use of the bow, (see 2Sam. 1. 18,) that is, directions for instituting archery, and maintaining military exercises. This work was, therefore, the production not of an inspired person, but of some common historiographer, who wrote the annals of his own time, and who might receive the name of Jasher, or the Upright, because what he wrote was generally deemed a true and authentic account of all the events and occurrences which had then happened.

Bishop Lowth is of opinion that it was a poetical book no longer extant when the author of Joshua and Samuel

lived and wrote. In Joshua 10. 13, the quotation is evidently poetical, and forms exactly three distichs:—

Sun, stand thou still upon Gibeon;
And thou, moon, in the valley of Ajalon;
And the sun stood still, and the moon stayed her course,
Until the people were avenged of their enemies;
And the sun tarried in the midst of the heavens,
And hastened not to go down in a whole day.

The second passage where the Book of Jasher is cited, is in 2Samuel 1. 18, where David's lamentation over Saul is said to be extracted from it.

The custom of the Hebrews in giving titles to their sacred books from the initial word is well known: thus, Genesis is called *Bereshith*, &c. They also sometimes named the book from some remarkable word in the first sentence; thus, the Book of Numbers is sometimes called *Bemidbar*. We also find in their writings canticles which had been produced on important occasions, introduced by some form of this kind; *Az jashar*, "Then sang," thus, *Az jashir Mosheh*, "Then sang Moses." (Exod. 15. 1.) Thus, the Book of Jasher is supposed to have been some collection of sacred songs composed at different times and on different occasions, and to have had this title, because the book itself, and most of the songs began, in general, with the word *Re-jasher*.

The Book of Jasher published at London in 1751, and reprinted at Bristol in 1829, is a shameless literary forgery, calculated to impose on the credulous and ignorant, designed to destroy the credit of the Books of Moses, and to defame his character. It pretends to be a translation of the book mentioned in Joshua and Samuel, but it is one of the most clumsy and impudent forgeries ever attempted to be palmed on the public. It was first published by its author, Jacob Olive, a letter-founder and printer of infidel principles, who worked it off secretly by night at a private press.

I. JASON, a high-priest of the Jews, and brother of Onias III.; he was a man of unbounded ambition, who scrupled not to divest his brother of the high-priesthood in order to seize that dignity himself, sacrilegiously purchasing it of Antiochus Epiphanes, in whose attempts to subvert the worship of the Lord he cordially joined. His pontificate lasted but three years, (B.C. 176—173,) when he was supplanted by Menelaus, and he is by his countrymen considered as the cause of all the calamities which befell the Jews under Antiochus.

II. The kinsman of St. Paul, and his host at Thessalonica, (Rom. 16. 21,) and who hazarded his life to preserve him during a sedition in that city. (Acts 17. 7.)

JASPER, יָשָׁפָה *jaspah*, (Exod. 28. 20; 39. 13;) ἰασπίς. (Rev. 4. 3.) Jasper is a sub-species of rhomboidal quartz, and is found in five varieties. The brown Egyptian variety is supposed to have been the one selected for the breastplate of the high-priest. The brown is of various shades, disposed in concentric stripes, alternating with black stripes. It is found loose in the sands of Egypt, and is cut into ornaments.

JATTIR, a town in the tribe of Dan, made Levitical. (Josh. 15. 48.) According to Eusebius, Jattir, Jether, or Jethira, was situated in the south of Judah, about twenty miles from Eleutheropolis; but no remains of it now exist.

JAVAN, יָוָן (Gen. 10. 2,) the fourth son of Japheth, and the father of all those nations which were included under the name of Grecians or Ionians. Javan is likewise the name given by the Hebrews to Greece. See DIVISION OF THE EARTH; GREECE.

JAVAN, a town or district in Arabia Felix, whose

inhabitants supplied the Tyrians with slaves and with vessels of brass. (Ezek. 27. 13, 19.) See TYRE.

JAVELIN. See ARMS, ARMOUR.

JAZER, a city beyond the Jordan. (See JAAZER.) The Sea of Jazer, mentioned in Jeremiah 48. 32, is supposed by Dr. Blayney to be the Dead Sea; but more modern authorities apply the term to a small lake about thirty miles to the north-east of the head of the Sea of the Plain.

JEALOUSY, WATER OF, הַמַּיִם הַמְאָרְרִים *ham-mayin hamaririm*, water that causeth the curse, or "bitter water." (Numb. 5. 11-29.) The water of jealousy, drank by an Israelitish woman suspected of infidelity to her husband, but denying that crime, appears to have contained the essence of an oath varied for the purpose of peculiar solemnity; so that a woman would naturally hesitate to take such an oath, understood to be an appeal to heaven of the most solemn kind, and also to be accompanied, in case of perjury, by most painful and fatal effects. The drinking appears to have been a symbolical action; when "the priest wrote the curses in a book," and washed those curses into the water which was to be drunk, the water was understood to be impregnated as it were, or to be tinged with the curse, the acrimony of which it received; so that now it was metaphorically bitter, containing the curse in it. The drinking of this curse, though conditionally effective or non-effective, could not but have a great effect on the woman's mind; and an answerable effect on the husband's jealousy, which it was designed to cure and to dissipate. We read of no instance in which the trial took place; and if the administration of the ordeal were really unfrequent, we may regard that as an evidence of its practical utility. For it would seem that the trial, and its result, were so dreadful, that the guilty rather confessed their crime, as they were earnestly exhorted to do, than go through it. The Rabbins say, that a woman who confessed in such circumstances was not put to death, but only divorced without dowry. It has been well remarked that this species of ordeal could not injure the innocent at all, or punish the guilty, except by a miracle; whereas in the ordeals by fire, &c., in the dark ages, the innocent could scarcely escape except by a miracle. See ADULTERY; BITTER.

Michaëlis states jealousy is very common and powerful among the people of the East, and is frequently carried to an extent of which we have no example in European countries. "Whoever, in Persia, has the misfortune to see, or the imprudence to look at, the wife of a man of rank, were it but as she travels on the road, and at ever so great a distance, is sure to be severely beaten by her eunuchs; and to meet any of the king's concubines is such a capital crime, that, on a certain occasion, when a favourite queen happened, during the chase, to be overtaken by a storm, and under the necessity of taking refuge in a hamlet, not one of the people would let her in, that they might not have the misfortune of seeing her."

JEARIM, a mount which was a boundary of Judah, on which Kirjath-jearim was situated. (Josh. 15. 10.)

JEBUS, יְבוּס a son of Canaan, and father of the people of Palestine, called Jebusites. (Gen. 10. 16.) Their dwelling was in Jerusalem and in the surrounding mountains, where they continued until the time of David. (2Sam. 5. 6-9.) See JERUSALEM.

JEDUTHUN, a Levite, and one of the four great leaders of music belonging to the Temple, (1Chron.

9. 16; 16. 41; 25. 1.) Psalms 39, 62, and 77, have the name of Jeduthun affixed to them, which seem to have been composed during or after the captivity. These were probably sung by his descendants, as we find his sons were employed as musicians. (2Chron. 35. 15; Nehem. 11. 17.)

JEGAR-SAHADUTHA, the name given by Laban to the pile of stones erected by Jacob and himself in token of their covenant. (Gen. 31. 47.) The term is a Chaldaism; it signifies "the heap of witness," and is therefore equivalent to the Hebrew Galeed, employed by the patriarch.

I. JEHOAHAZ was the second son of Josiah, king of Judah, whom he succeeded on the throne. He reigned only three months, being taken captive and carried into Egypt by Pharaoh Necho. (2Kings 23. 30.)

II. The son and successor of Jehu, king of Israel, followed the evil example of Jeroboam I. during a reign of seventeen years. His dominions were ravaged first by Hazael, and afterwards by Ben-hadad, kings of Syria; but as he acknowledged the authority of Jehovah over Israel, he was finally released from these haughty foes, and obtained peace. (2Kings 13. 1-9.)

JEHOASH. See **JOASH**.

JEHOIACHIN, king of Judah, otherwise called **Jeconiah**, (1Chron. 3. 17,) and **Coniah**, (Jerem. 22. 14,) reigned only three months. It appears he was born about the time of the first Babylonish captivity, when **Jehoiakim**, or **Eliakim**, his father, was carried to Babylon. (A.M. 3398.) **Jehoiakim** returned from Babylon, and was at length killed by the Chaldeans, in the eleventh year of his reign; and was succeeded by this **Jehoiachin**, who reigned alone three months, but had previously reigned about ten years, in conjunction with his father. Thus 2Kings 24. 8, is reconciled with 2Chronicles 36. 9. In the former of these passages he is said to have been eighteen years of age when he began to reign, and, in Chronicles, only eight; that is, he was only eight when he began to reign with his father, and eighteen when he began to reign alone. The words of the prophet Jeremiah, "Write ye this man childless," are not to be taken literally, since he was the father of **Salathiel** and others; (1Chron. 3. 17; Matt. 1. 12;) it signifies that he should have no heir to the throne, which proved to be the fact.

JEHOIADA, called **Joadus** by Josephus, succeeded **Azariah** in the high-priesthood. In 1Chronicles 6. 9, 10, **Johanan** and **Azariah** seem to be confounded with **Jehoiada** and **Zechariah**. This excellent high-priest, with his wife **Jehosheba**, rescued **Joash**, the son of **Joram**, king of Judah, when but one year old, from the murderous violence of **Athaliah**, and concealed him in the Temple. After seven years, he set him on the throne of David. (2Kings 11. 12; 2Chron. 23. 24.) While **Jehoiada** lived, and **Joash** followed his advice, everything prospered. The high-priest formed a design of repairing the Temple, and collected considerable sums in the cities of Judah; but the Levites did not acquit themselves of their commission with diligence till after the king was of age, and the prince and the high-priest united their authority in promoting the design. (2Kings 12. 4-16; 2Chron. 24. 4-14.)

JEHOIAKIM, or **Eliakim**, the brother and successor of **Jehoahaz**, was made king of Judah by **Necho**, king of Egypt, at his return from an expedition against **Carchemish**. (2Kings 23. 34-36.) After a wicked and inglorious reign of eleven years, **Jehoiakim** was carried as

a prisoner to Babylon by **Nebuchadnezzar**, upon the capture of Jerusalem. (2Kings 23. 34-37; 1Chron. 3. 15.)

JEHOIARIB, was the head of the first of the twenty-four classes of priests established by David, (1Chron. 24. 7,) from whom the family of the **Maccabees** were descended. (2Macc. 2. 1.)

I. JEHORAM, was the son of **Jehoshaphat**, king of Judah, with whom, for a short time, he was associated on the throne, and then succeeded him as sole monarch. He married **Athaliah**, the sister of **Ahab**, who seduced him into idolatry. He was succeeded by **Ahaziah**, after a wicked reign of eight years, (2Chron. 21. 20,) and was buried in Jerusalem, but not in the royal sepulchre.

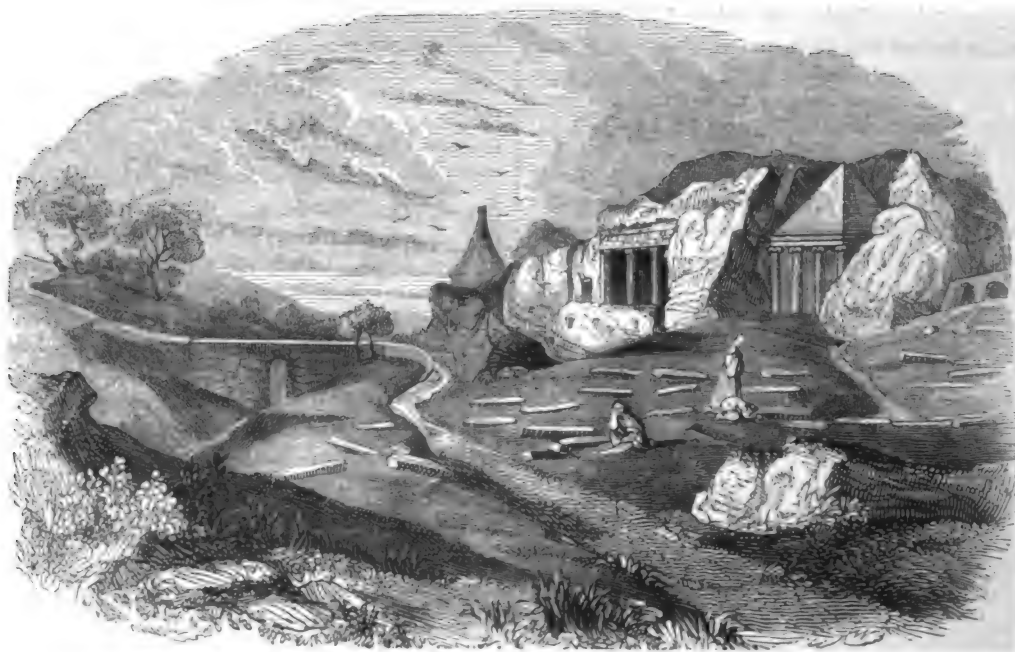
II. **Jehoram**, or **Joram**, king of Israel, was the son and successor of **Ahab**, whose impieties he followed. He was slain by **Jehu**, in the twelfth year of his reign. (2Kings 9. 24.)

JEHOSHAPHAT, the son and successor of **Asa**, king of Judah, was a wise and pious prince. In the third year of his reign, he sent some of the chief officers of his court, together with certain Levites and priests, throughout his dominions, to instruct the people in the book of the Law. After a glorious reign of twenty-five years, he died in peace. (2Chron. ch. 17-19; 20. 1-34.)

Stephens, speaking of the environs of Jerusalem, says, "Behind the tomb of **Absalom** is that of **Jehoshaphat**, 'the king of Judah, who walked in the ways of the Lord.' It is an excavation in the rock, the door being its only ornament. The interior was damp, the water trickling from the walls, and nearly filled with sand and crumbling stones. Notwithstanding the specific names given to these tombs, it is altogether uncertain to what age they belong, and it is generally considered that the style of architecture precludes the supposition that they are the work of Jewish builders."

JEHOSHAPHAT, VALLEY OF. This valley, mentioned in Joel 3. 2-12, is situated a short distance to the east of Jerusalem, and is supposed to have derived its name from the circumstance of **Jehoshaphat**, king of Judah, being interred there. It has also been called the Valley of the Kedron, because the brook Kedron flows through it; and, in Joel 3. 2; 12. 14, the Valley of Decision, in which the Almighty will gather all nations. **Aben Ezra** imagines it to be the same as the Valley of Blessing, (2Chron. 20. 26;) and some commentators consider the word to be symbolical, signifying "Jehovah judgeth," or, the judgment of God. They are of opinion that it may mean some place where **Nebuchadnezzar** should gain a great battle, which would utterly overthrow the ancient enemies of the Jews, and resemble the victory obtained by **Jehoshaphat** over the Ammonites, Moabites, and Edomites.

From a very early period, this deep and narrow valley has served as a burial place for the inhabitants of Jerusalem, as we may infer from the account of the destruction of idolatry in Judah, and of the vessels made for Baal, when the bones of the priests were burnt to ashes at the brook Kedron, and were cast upon the graves of the children of the people. (1Kings 13. 2; 2Kings 23. 6; 2Chron. 34. 4.) The Hebrew population of Jerusalem still inter their dead in this valley, in which there are numerous tomb-stones. A strong inclination exists among the Jews to have their remains entombed in the country of their ancestors; and with this view many of them now repair to Jerusalem from distant lands. **Mr. Rae Wilson** observes, "Upon frequently inquiring the motive that prompted them in



The Valley of Jehoshaphat.

attempting to go to Jerusalem, the answer was, 'To die in the land of our fathers.' The valley is rather more than a mile in length, but narrow, there being but few places in which its breadth exceeds two hundred yards. According to Lamartine, it is 'a deep and rugged ravine,' rather than a valley inclosed on the north by dark and barren heights, which contained the sepulchres of kings, shaded on the west by the heavy and gigantic walls of a city of iniquities; covered at the east by the summit of the Mount of Olives, and crossed by a torrent, which rolled its bitter and yellow waters over the broken rocks of the valley of Jehoshaphat. At some paces distant, a black and bare rock detaches itself like a promontory from the base of the mountain, and, suspended over the Kedron and the valley, bears several old tombs of kings and patriarchs, formed in gigantic and singular architecture, and strides, like the bridge of death, over the valley of lamentations. At that period, (the time of Christ's agony,) no doubt, the sloping sides of Mount Olivet, now nearly bare, were watered by brooks from the pools, and by the still running stream of Kedron. Gardens of pomegranate, orange, and olive-trees, covered with a thicker shade the narrow valley of Gethsemane, which delves like a sanctuary of grief into the darkest depths of the valley of Jehoshaphat."

Stephens tells us, "Passing along the eastern side of the valley of Jehoshaphat, we came to the great burying-ground of the Jews. Among its monuments are four, unique in their appearance and construction, and known from time immemorial as the tombs of Absalom, Jehoshaphat, St. James, and the prophet Zechariah. All are cut out of the solid rock." See ABSALOM.

Mr. Robinson observes, "In this narrow space it is believed by the Jews the last judgment will take place, from a passage in the prophecy of Joel, 'Let the heathen be awakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about.' Here, consequently, was the favourite burying-place of the ancient Hebrews; and here, to judge from the few vacant spaces that occur amidst a countless number of scattered stones, marking the site of graves, it is still a place of predilection with their descendants for such purposes. The tombs are of the simplest kind, consisting of unpolished slabs, entirely without ornament, the size alone distinguishing the condition of the possessor.

The inscriptions are in the Hebrew character, recording merely the names and ages of the deceased, with the day of their deaths. The ground is so rocky that considerable labour is required to excavate graves. It is even said that the privilege of interment here must be purchased at a high rate."

JEHOSHEBA, the daughter of Joram, and sister of Ahaziah, king of Judah; married Jehoiada the high-priest, and saved Joash, then but a year old, from the fury of Athaliah, who murdered all the other princes of the royal family. (2Kings 11. 1,2,3.)

JEHOVAH, יהוה the incommunicable name of the Self-existent Being, for which the Jews substituted Adonai, in conformity with an ancient superstition. In our authorized translation this word is rendered "the Lord." Gesenius remarks, "It is to be observed, that this word has not its original vowels, but those of Adonai, as in the Sept. *Κυριος* for יהוה. The question now is, how the consonants יהוה are to be pronounced more correctly. Most interpreters are in favour of the reading יהוה *Jahoh*, according to the assertion of several ancient authors that the Hebrews pronounced the name of their God *IAΩ*." Dr. Hales considers that *Jahoh* is probably more nearly than *Jehovah*, the true reading of the awful name of God; but he proceeds to observe, "The true pronunciation had been fortunately preserved in several of the heathen classics, according to the pronunciation of those foreigners, who had early intercourse with the Israelites, and afterwards the Jews. Thus the Clusian oracle (founded after the Trojan war), in answer to the inquiry, 'Which of the gods is he to be reckoned who is called *IAΩ*?' uttered a remarkable response, preserved by Macrobius, of which this is part: 'Learn that the God supreme of all is *JAO*.'" On the contrary, however, Gesenius states that "יהוה *Jahoh*, is by no means a form of Hebrew pronunciation, which is otherwise the case with all appellatives. The same is the case with יהוה *Jahahoh*, which pronunciation is taken by some from *IETΩ* of Philo-Biblius. I should be therefore in favour of the pronunciation יהוה *Jahavah*, according to which it would resemble a future


from *חַוָּה* *Havah*; with which the abbreviated form *יְהוָה* *Jahw*, *יָה* *Jah*, is most easily connected."

To the pronunciation *יְהוָה* *Jahovah*, "He will be," the etymological signification given to the name by the authors of the Old Testament inclines us. (Exod. 3. 14; 6. 3.) Compare also Revelation 1. 4, 8, that is, He who is, (as he) shall be, the unchangeable, eternal, true God. An allusion to this signification is also made in other places, as in Hosea 12. 5; "He is called (and is) Jehovah," that is, "the unchangeable or immutable."

Origen, Jerome, and Eusebius, testify that in their time the Jews left the name of Jehovah, written in their copies in Samaritan characters, instead of writing it in the common Chaldee or Hebrew characters; which shows their veneration for this Holy name, and the fear they were under lest strangers who were acquainted with the Chaldee letters and language should discover and misapply it. Josephus calls this the Tetragrammaton or four-lettered name. The Jewish Cabbalists have refined much on the name of Jehovah. The letters which compose it, they affirm to abound with mysteries. He who pronounces it shakes heaven and earth, and inspires the very angels with terror: a sovereign authority resides in it; it governs the world; is the fountain of graces and blessings; the channel through which God's mercies are conveyed to man. It would be idle, however, to repeat all that has been said on this incommunicable name. Some of the Jewish ideas in reference to the ineffable name, are excusable on the ground of extreme reverence; but others are merely ingenious trifling and not always reverent. Most Christian translators of the Old Testament, including our own, generally abstain from introducing the name in their versions. The Jewish notion in this matter is explained in the Talmud, on the authority of Rabbi Nathan Ben Isaac, who is reported to say, "In this world things are not as in the world to come. In this world we write the name of God with the letters *יְהוָה* *Jehovah*, and read *אֲדֹנָי* *Adonai*; but in the world to come, we shall both read *יְהוָה* *Jehovah* and write *יְהוָה* *Jehovah*, as well as *אֲדֹנָי*." The word *אֱלֹהִים* *Elohim*, God, is sometimes substituted for Jehovah. This word, in its varied forms of *אֱלֹהִים* *Elohim*, *אֱלֹהִי* *Elohi* or *Eloi*, is by way of pre-eminence applied to Jehovah; but angels, princes, great men, judges, and even false gods are sometimes termed Elohim, as in 1 Samuel 18. 3, "I saw gods ascending out of the earth," that is, apparitions of supernatural beings. Also "sons of gods," that is, kings, are spoken of in Psalm 82. 1, 6. It is also understood of other authorities and judges. (Exod. 21. 6; 22. 7, 8.)

As the name Jehovah imports the essential being of the Divinity, so Elohim appears to denote the power inherent in Deity, or the manifestation of that power on its relative subjects. In the creation, the Deity exhibited his attribute of power, and is therefore termed Elohim; the same form is used in Exodus 15. 11 margin, "Who is like unto Thee among the mighty?" also in Psalm 100. 3; Isaiah 40. 28; 42. 5, as well as on occasion of miracles: "Thou art the God that doest wonders" by thy power, (Psalm 77. 14;) all implying superior power in the true God. And the term is also applied, in a lower sense, to created beings: to angels, spiritual beings possessing powers superior to those of man, (Judges 13. 21; Psalm 8. 5; 97. 7, 9;) to kings, who have greater power than their subjects; to magistrates, who have greater power than those who come before them; and to princes or men of rank, who, whether in office or not, possess power and influence by their wealth, station, &c.

The Jews appear to have been averse to the writing of the name *יְהוָה* *Jehovah*, at all, unless on very particular occasions; and have substituted for it various abbreviations and devices, to some of which high mystical qualities have been assigned. For instance, the mysterious name is sometimes written with two "yods, and sometimes with three yods, inclosed within a circle,

thus ; but this last form has been relinquished, and one of the yods is often expunged in old examples, in consequence of some use having been made of it by Christians in demonstrating the doctrine of the Trinity. The Jews acknowledge that the true pronunciation of the word is lost, and regard it as one of the mysteries to be unveiled in the days of the Messiah. They hold, notwithstanding, that the knowledge of the name does exist on earth, and he by whom the secret is acquired has, by virtue of it, the powers of the world at his command; and they account for the miracles of Our Saviour, by telling us that he had got possession of the ineffable name.

In proper names, the word Jehovah occurs frequently abbreviated in the beginning and at the end. In the beginning of a proper name the Jews employed it as *Jeho*, as in Jehoshaphat, Jehoram, &c., and at the end as *Jah*, as Adonijah, Micajah, Elijah, &c.

JEHOVAH-JIREH, that is, "Jehovah will provide," or perhaps, "shall be seen." Abraham used this expression in allusion to the question of Isaac, (Gen. 22. 8, 14,) touching the victim for sacrifice, and gave this name to a place, in such a manner, that in after ages (at the time when Ezra revised the Scriptures,) it became usual to say, "In this mountain Jehovah shall provide."

JEHOVAH-NISSI. We read in Exodus 17. 15, "And Moses built an altar, and called the name of it Jehovah-nissi," that is, "The Lord my banner," or perhaps, "To Jehovah or lifting up," that is, He to whom I lifted up my hands in prayer against Amalek.

JEHOVAH-SHALOM, a name given by Gideon to an altar, which he built in a place where an angel of Jehovah had appeared to him, and saluted him by saying, "Peace be to thee." (Judges 6. 24.) Probably the name may be taken to signify, "To Jehovah of peace," that is, taking peace for general welfare, "To the Divine Protector;" or, as the words are usually rendered, "Jehovah shall send peace," that is, We expect prosperity under the auspices of Jehovah. The phrase appears to have become, in after ages, a kind of proverb, as probably was the case with all those remarkable titles which have come down to us.

JEHOVAH-SHAMMAH, a name given by Ezekiel to a future holy city, which he describes in the close of his prophecy, (48. 35,) translated in the margin of our Bible, "The Lord is there."

JEHOVAH-TSIDKENU. These words occur in the margin of the book of the prophet Jeremiah 23. 6; 33. 16.

In the first of these passages we read of a branch, a king, called "The Lord our righteousness:" in the second passage we read, "This is the name wherewith she (Jerusalem) shall be called, the Lord our righteousness." Bishop Pearson says, "The simplest interpretation of the original words is, 'He that shall call her; that is, to be his peculiar people, 'is the Lord our righteousness.'"

JEHOZADAK, the son and successor of Seraiah, a high-priest of the Jews, (1Chron. 6. 14,15,) though it does not appear that he ever exercised the sacred functions.

I. JEHU, יְהוּ Sept. *Iou*, the son of Jehoshaphat, and grandson of Nimshi, conspired against, and slew his master, Jehoram, king of Israel. He ascended the throne of Israel, B.C. 884. Though a chosen instrument in executing the Divine indignation on the wicked house of Ahab, Jehu appears to have been himself actuated more by the spirit of ambition and animosity than the fear of God, or a regard to the purity of his worship. After a reign of twenty-eight years over Israel, Jehu died, and was succeeded by his son Jehoahaz, and therefore his reign was embittered by the war which Hazael, king of Syria, long waged against him. (2Kings 10. 18-36.)

II. A prophet, the son of Hanani, who was sent to denounce the Divine judgments against Baasha, king of Israel. (1Kings 16. 7.) It is said in 2Chronicles 20. 34, that "the rest of the acts of Jehoshaphat, first and last, behold they are written in the book of Jehu, the son of Hanani, who is mentioned in the book of the kings of Israel." Whence it appears that the prophets employed themselves in recording the transactions of their times, and that what Jehu had written of this kind was thought worthy to be inserted in the memoirs, in which the several occurrences of every prince's reign were registered.

JEMIMA, KEZIA, KEREN-HAPPUCH. These are the names of the three daughters of Job, given him after the "Lord turned his captivity:" "And he called the name of the first Jemima; and the name of the second Kezia; and the name of the third Keren-happuch." (Job 42. 14.) They are very characteristic in the original, and are similar to such as are given to women at the present day in the East. Jarchi observes these names have reference to the beauty of the daughters of Job. The first, יְמִימָה *Jemima*, according to the Targum, means "day," somewhat equivalent, as Rosenmüller remarks, to the expression, in French, of *belle comme le jour*, "beautiful as the day," or it may probably have the signification of "turtle," or "dove," which it bears in the Arabic. The second קְצִיָּה *Kezia*, means "cassia," the aromatic of that name. The Chaldee says "that she was as precious as cassia," which was held in high estimation. (Psalm 45. 8.) The third refers to the horn, or vessel, of stibium, used for painting the eyes, קֶרֶן הַחֲפֹּךְ *Keren-happuch*. These names are in conformity with present Oriental usages, in which the names of females are taken from whatever is considered agreeable and beautiful, flowers, fruits, gums, perfumes, precious stones, &c. Sir Thomas Roe, in his *Travels in the East*, gives some examples of this: "They speak very much in honour of Moses, whom they call Moosa calim Alla, 'Moses, the publisher of the mind of God;' so of Abraham, whom they call Ibrahim carim Alla, 'Abraham, the honoured, or the friend of God;' so of Ishmael, whom they call Ismal, 'the sacrifice of God;' so of Jacob, whom they call Acob, 'the blessing of God;' so of Joseph, whom they call 'Eesoff, the betrayed for God;' so of David, whom they call Dahoo, the 'lover and praiser of God;' so of Solomon, whom they call Selymon, 'the wisdom of God;' all expressed in short Arabian words which they sing in ditties, unto their particular remembrance. Many men are called by these names; others are called Mahmud, or Chaan, which signifies the moon; or Frista, which signifies a star. And they call their women by the names of

spices or odours; or of pearls or precious stones; or else by other names of pretty or pleasing signification. So Job called his daughters."

JEPHTHAH, יִפְתָּח Sept. *Iepthaë*, the ninth judge of Israel, succeeded Jair in the government of the people, whom he delivered from the Ammonites. Being expelled from his father's house by his brothers on account of his illegitimacy, he became a robber, and acquiring the reputation of "a mighty man of valour," he was subsequently called by the people to lead them in battle against the Ammonites who had invaded Israel. In this enterprise he was successful; but the Ephraimites, offended at their assistance not having been asked, made war upon him at his return; this ended in their utter defeat, and being detected by the test of Shibboleth, vast numbers of the fugitives were slain in endeavouring to make their escape to their own district. Jephthah is said to have judged Israel six years, and he died, according to the marginal chronology of our version, B.C. 1137.

There is one matter by which Jephthah is distinguished from the other judges more than by his military successes, and that is what is emphatically called his "rash vow." "And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands. Then it shall be, that whatsoever cometh forth of the doors of my house to meet me when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." (Judges 11. 30,31.)

It was usual among most of the ancient nations at the commencement of a war, or battle, to vow to some particular god that if the undertaking were successful, large sacrifices should burn upon his altar. We have instances of this, as well in the histories of Greece and Rome as in those of Oriental nations. Concerning this vow, it is hardly necessary to state that it has been a subject of very considerable discussion among commentators and critics, to determine whether Jephthah did really sacrifice his daughter, or only devoted her to perpetual celibacy, as consecrated to Jehovah. Among those who contend for the former opinion is Michaëlis, who considers that the words "did with her as he had vowed," cannot mean anything else but that her father put her to death, and burnt her body as a burnt-offering. He observes, "This brave barbarian, an illegitimate child, and without inheritance, who had, from his youth, been a robber, and was now, from being the leader of banditti, transformed into a general, had vowed, if he conquered the Ammonites, to make a burnt-offering to the Lord of whatever should first come out of his house to meet him on his return. This vow was so absurd, and at the same time so contrary to the Mosaic law, that it could not possibly have been accepted of God, or obligatory. For what if a dog or an ass had first met him? could he have offered it? By the law of Moses, no unclean beast could be brought to the altar, nor yet even all clean ones; but of quadrupeds, only oxen, sheep, and goats. Or what if a man had first met him? Human sacrifices Moses had most rigidly prohibited, and described as the abomination of the Canaanites; but Jephthah, who had early been driven from his home, and had grown up to manhood among banditti in the land of Tob, might not know much of the laws of Moses. The neighbouring nations used human sacrifices; the Canaanites, especially, are by Moses and the other sacred writers often accused of this abominable idolatry, of which we find still more in the Greek and Latin authors; and possibly, therefore, Jephthah, when he made the vow, may have thought of being met, not merely by a beast, but by a slave, whom, of

course, he would sacrifice after the heathen fashion. His words are, 'If thou givest the Ammonites into my hands, whatever first cometh forth from my house to meet me on my happy return from the Ammonites, shall be the Lord's, and I will bring it to him as a burnt-offering.' Most unfortunately his only daughter first came out to congratulate him; and the ignorant barbarian, though extremely affected at the sight, was yet so superstitious, and so unacquainted with the religion and laws of his country, as to suppose he could not recall his vow. His daughter, too, was heroic enough to fulfil it on her part; requesting only two months' respite, for the romantic purpose of going with her companions into lonely dales, there to lament she must die a virgin. Then, after two months' absence, this hapless maid, who, either from ambition or superstition, was a willing victim to her father's inconsiderate vow, actually returned; and Jephthah, it is said, did with her as he had vowed; which cannot well mean anything else than that he put her to death, and burnt her body as a burnt-offering. The greater number of expositors, indeed, would fain explain the passage differently, because they look upon Jephthah as a saint, who could not have done anything so abominable. 'Human sacrifices,' say they, 'are clearly contrary to the law of Moses.' Very true. But how many things have ignorance and superstition done in the world, that expressly contradict the law of God! Have we not, among Christians, seen persecutions and massacres on account of religion, with various other atrocities and abominable proceedings, that are just as directly repugnant to the Gospel as any human sacrifice could be to the law of Moses? 'But would the high-priest have accepted such an offering, and brought it to the altar?' I certainly believe not; but we find not a word spoken of the high-priest, but only of Jephthah. What if he had performed the sacrifice himself? This would certainly have been a transgression of the Levitical law; which enjoined that every offering should be made by the hand of the priest, and at the place where the tabernacle and altar stood. But that injunction had, on numberless occasions, been violated by the Israelites, and had, by the opposite usage, become almost abrogated. Jephthah, who, from superstitious ignorance, was, in the sacrifice of his daughter after the Canaanitish fashion, about to perpetrate a most abominable act, forbidden not only by the law of his country, but also by the law of nature, might very well have been guilty of the lesser fault, now actually a very common one, of making his offering in the country beyond Jordan, of which he himself was master."

The Jews and early Christians believed that Jephthah actually sacrificed his daughter; and the compilers of the Homilies of our Church agree in substance with the same opinion. On the other hand, there are some cogent objections to this opinion; for the terms of the vow do not necessarily imply that he really sacrificed her. Human sacrifices also were so strictly forbidden by the Jewish law, and declared so abominable to God, that it is scarcely possible to believe that Jephthah would have been guilty of so great a crime; and this is the deliberate judgment of eminent authorities. "However the more disputable points be determined," says Dr. Waterland, "it can never be inferred that the God of Israel commanded or countenanced human sacrifices. Those that interpret the vow in the harshest sense call it rash, and censure Jephthah as ignorant of the law of God. Others who think the vow capable of a milder construction, acquit the Scripture and Jephthah of any imputation in the affair. What is most probable is, that Jephthah did not sacrifice his daughter, nor intend any such thing."

This opinion is also advocated most convincingly, we

think, by Dr. Hales:—"Although Josephus, and many commentators after him, are of opinion that Jephthah did really immolate his daughter, the probability is, that she was not sacrificed. And this will appear from the rendering of the converse particle *van*, which requires to be taken disjunctively, and translated 'or' instead of 'and,' both in Leviticus 27. 28, and also in Judges 11. 30, 31; which latter verses are to be translated thus: "And Jephthah vowed a vow unto the Lord, and said, If thou wilt surely give the children of Ammon into my hand, then it shall be that whatsoever cometh out of the doors of my house to meet me, when I return in peace from the children of Ammon, shall either be the Lord's, or I will offer it up (for) a burnt-offering." What further confirms this rendering is, that Jephthah's rashness had time to cool, as his daughter went two months to bewail her virginity, that is, her consecration to God, which obliged her to remain single without posterity. It is further said, that she went to bewail her virginity, not her sacrifice. Besides, the Israelitish women went four times in every year to mourn or talk with (not for) the daughter of Jephthah, to lament her seclusion from the world, and the hardship of her situation, as cut off from every domestic enjoyment. Now, if in the course of two months no person could have suggested to Jephthah a ransom for his daughter, yet surely she must have been alive, though dead to him and his family (as his only child) and to the world by her seclusion, if the Israelitish women went to condole with her. It is further worthy of remark, that it is not afterwards said, that he actually sacrificed her, but that 'he did with her according to his vow.' The sacred historian subjoins, 'She knew no man;' if she were sacrificed, this remark is frivolous; but if she were devoted to perpetual virginity, this idea coincides with the visits of the Israelitish women. On the whole, we may safely conclude that Jephthah's daughter was not sacrificed, but consecrated to a state of celibacy."

JERAH, יֶרַח one of the sons of Joktan, mentioned in Genesis 10. 26. According to Bochart and Michaëlis he gave his name to a district of Arabia.

JERAHMEEL, a district in the south of Judah, possessed by the descendants of Jerahmeel, the son of Hezron. (1Sam. 27. 10; 30. 29.)

JEREMIAH, יֵרֵמְיָה Sept. *Ierepias*, the son of Hilkiah, of the sacerdotal race, and a native of Anathoth, was the second of the four greater prophets. Some have conjectured that his father was the same Hilkiah, the high-priest, who found the Book of the Law in the Temple, in the eighteenth year of the reign of Josiah, (2Kings 22. 8;) but for this there is no other ground than his having borne the same name.

Jeremiah appears to have been very young when he was called to the exercise of the prophetic office, from which he modestly endeavoured to excuse himself by pleading his youth and incapacity; but being overruled by the Divine authority, he set himself to discharge the duties of his function with unremitting diligence and fidelity, during a course of at least forty-two years, reckoned from the thirteenth year of Josiah's reign. In the course of his ministry he met with great difficulties and opposition from his countrymen of all ranks, whose persecution and ill usage sometimes wrought so far upon his mind as to draw from him expressions, in the bitterness of his soul, which many have thought difficult to reconcile with his religious principles; but which, when duly weighed, may be found to demand

our pity rather than censure. He was, in truth, a man of unblemished piety and conscientious integrity: a warm lover of his country, whose miseries he pathetically deplores; and so affectionately attached to his countrymen, notwithstanding their injurious treatment of him, that he chose rather to abide with them, and undergo all hardships in their company, than separately to enjoy a state of ease and plenty, which the favour of the king of Babylon would have secured to him. At length, after the destruction of Jerusalem, having followed the remnant of the Jews into Egypt, whither they had resolved to retire, though contrary to his advice, upon the murder of Gedaliah, whom the Chaldeans had left governor in Judæa, he there continued warmly to remonstrate against their idolatrous practices, foretelling the consequences that would inevitably follow. But his freedom and zeal are said to have cost him his life; for there is a tradition, that the Jews at Tahpanes took such offence at him that they stoned him to death. Their wickedness, however, did not long pass without its recompense, for in a few years after they were miserably destroyed by the Babylonian armies which invaded Egypt, according to the prediction of the prophet. (ch. 44. 27, 28.)

The idolatrous apostacy and other criminal enormities of the people of Judah, and the severe judgments which God was preparing to inflict upon them, but not without a distant prospect of future restoration and deliverance, form the principal subjects of the prophecies of Jeremiah, excepting only the 45th chapter which relates personally to Baruch, and the six following chapters which relate to the fortunes of some particular heathen nations. It is observable, however, that though many of these prophecies have their particular dates annexed to them, and other dates may be tolerably well conjectured from certain internal marks and circumstances, there appears much disorder in the arrangement, not easy to be accounted for on any principle of regular design, but probably the result of some accident or other which has disturbed the original order. The best arrangement of the chapters appears to be as under-mentioned, and the different reigns in which the prophecies were delivered were most probably as follows:—The first twelve chapters seem to contain all the prophecies delivered in the reign of the good king Josiah; and during the short reign of Shallum, or Jehoahaz, his second son, who succeeded him, Jeremiah does not appear to have had any revelation. Jehoiakim, the eldest son of Josiah, succeeded his brother; the prophecies of this reign are continued on from the 13th chapter to the 20th inclusively, to which we must add the 22nd, 23rd, 25th, 26th, 35th, and 36th chapters, together with the 45th, 46th, 47th, and most probably the 48th, and as far as the 34th verse of the 49th chapter. Jeconiah, the son of Jehoiakim, next succeeded; and though we read of no prophecy that Jeremiah actually delivered in this king's reign, the fate of Jeconiah, his being carried into captivity and continuing an exile till the time of his death, were foretold early in his father's reign, as may be particularly seen in the 22nd chapter. The last king of Judah was Zedekiah, the youngest son of Josiah; the prophecies delivered in whose reign are contained in the 21st and 24th chapters, the 27th to the 34th, and the 37th to the 39th inclusively, together with the last six verses of the 49th chapter, and the 50th and 51st chapters, concerning the fall of Babylon. The siege of Jerusalem in the reign of Zedekiah, and the capture of the city, are circumstantially related in the 52nd chapter; and a particular account of the subsequent transactions is given in the 40th to the 44th inclusively. The arrangement of the chapters above alluded to may be thus stated: 1-20,

22, 23, 26, 35, 36, 45, 24, 29, 31, 27, 28, 21, 34, 37, 32, 33, 38, 39 from the 15th to the 18th verse, 39 from the 1st to the 14th verse, 40-44, 46, and so on to the end.

The prophecies of Jeremiah, of which the circumstantial accomplishment is often specified in the Old and New Testaments, are of a very distinguished and illustrious character. He foretold the fate of Zedekiah, (ch. 34. 2-5,) the Babylonish captivity, the precise time of its duration, and the return of the Jews; he also described the destruction of Babylon, and the downfall of many nations. (ch. 25. 12; 9. 26; 25. 19-25; 42. 10-18; 46.) The conclusion of Jeremiah's prophecy, containing the 52nd chapter, was added after his time, subsequently to the return from captivity, of which it gives a short account, and forms a proper argument or introduction to the Lamentations of Jeremiah. Although the greater part of Jeremiah's predictions related to his countrymen the Jews, many of whom lived to behold their literal fulfilment, and thus attested his prophetic mission, and several of his predictions concerned other nations; yet, two or three of his prophecies so clearly announced the Messiah, that we cannot pass them unnoticed. In chapter 23. 5-6 is foretold the mediatorial kingdom of the Messiah, who is called the "Lord our righteousness." On this passage, Dr. Hales has cited the following remark from the ancient Rabbinical book of Ikkarim, which, he observes, well expresses the reason of the appellation: "The Scripture calls the name of the Messiah, Jaoh, our Righteousness, to intimate that he will be a Mediatorial God, by whose hand we shall obtain justification from the Name: wherefore it calls him by the name of the Name, that is, the ineffable name *Jaoh*, here put for God himself."

Again in chapter 31. 22, we have a distinct prediction of the miraculous conception of Jesus Christ; and in 31. 31-36, and in 33. 8, the efficacy of Christ's atonement, the spiritual character of the new covenant, and the inward efficacy of the Gospel, are most clearly and emphatically described. Compare St. Paul's Epistle to the Hebrews 8. 8-13 and 10. 16, *et seq.*

"The style of Jeremiah," Bishop Lowth remarks, "though by no means wanting either in elegance or sublimity, is yet inferior to Isaiah in both. His thoughts indeed are somewhat less elevated, and he is commonly more diffuse in his sentences, but the reason of this may be, that he is mostly taken up with the gentler passions of grief and pity, for the expression of which he has a peculiar talent. This is most evident in the Lamentations, where those passions altogether predominate; but it is often visible also in his prophecies, in the former part of the book more especially, which is principally poetical; the middle portions are chiefly historical; but the last part, consisting of six chapters, is entirely poetical, and contains several oracles distinctly marked, in which this prophet falls very little short of the lofty style of Isaiah.

"Jeremiah survived to behold the sad accomplishment of all his darkest predictions. He witnessed all the horrors of the famine, and, when that had done its work, the triumph of the enemy. He saw the strong holds of the city cast down; the palace of Solomon, the Temple of God, with all its courts, its roofs of cedar and of gold, levelled to the earth, or committed to the flames; the sacred vessels, the ark of the covenant itself, with the cherubim, pillaged by profane hands. What were the feelings of a patriotic and religious Jew at this fearful crisis, he has left on record in his unrivalled elegies. Never did city suffer a more miserable fate, never was ruined city lamented in language so eminently pathetic. Jerusalem is, as it were, personified, and bewailed with the passionate sorrow of private and domestic

attachment; while the more general pictures of the famine, the common misery of every rank, and age, and sex, all the desolation, the carnage, the dragging away into captivity, the remembrance of former glories, of the gorgeous ceremonies and the glad festivals, the awful sense of the Divine wrath heightening the present calamities, are successively drawn with all the life and reality of an eye witness. They combine the truth of history with the deepest pathos of poetry."

JEREMIAH, VALLEY OF, the modern appellation of a long and sterile vale, about four miles to the north of Jerusalem, deriving its name from the belief that Anathoth, the birth-place of the prophet, stood on the inclosing hills. A narrow gullet, or pass, leads from this southward into the Valley of Elah, called also the Terebinth Vale. See **ELAH, VALLEY OF**.

JERICHO, יְרִיחוֹ (Numb. 22. 1; Deut. 34. 3,) or יְרִיחוֹ (1Kings 16. 34,) a celebrated city in the tribe of Benjamin, stood about twenty miles north-east from Jerusalem. Moses calls Jericho the "city of palm-trees," (Deut. 34. 3;) and Josephus says that in the territory of this city were not only palm-trees, but also the balsam-tree; and several ancient writers describe its neighbourhood as abounding with those trees, the climate and soil being congenial to their growth. It was the first conquest of the Israelites to the west of Jordan, and was taken from the Canaanites* by Joshua, who miraculously razed it to the ground, and denounced a curse on the person who should rebuild it. (Josh. ch. 6; Heb. 11. 30.) This curse was literally fulfilled more than five hundred years after, in the days of Ahab, upon Hiel the Bethelite, (1Kings 16. 34;) but, as it appears from Judges 1. 16; 3. 13; and 2Sam. 10. 5, that during the interval there existed a city called the City of Palm-trees, or Jericho, it has been conjectured that the act against which the curse was directed was the restoration of the walls which had been miraculously overthrown. In the time of Elijah, the city was distinguished by a school of the prophets. (2Kings 2. 5.) Near it was a large but unwholesome spring, the waters of which rendered the soil unfruitful, until they were "healed" by the prophet Elisha, (2Kings 2. 21,) since which time they have become exceedingly wholesome and fertilizing.

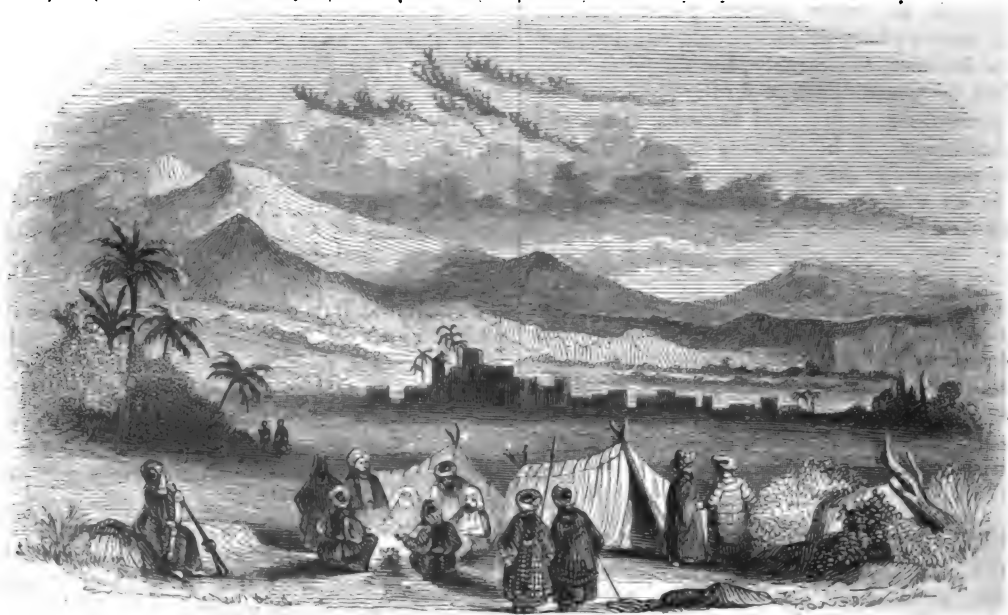
Jericho was one of the cities appropriated for the residence of the priests and Levites; frequent mention is made of it in the New Testament; and in the time of Our Saviour, Jericho yielded only to Jerusalem for its size and the magnificence of its buildings. It was situated in a plain, named the great plain, (which marks the propriety of the expression "going down from Jerusalem," Luke 10. 30,) and was adorned with a magnificent palace and other edifices built by Herod, and its importance and prosperity continued until it was sacked by Vespasian. It was repaired by the emperor Adrian, and after many vicissitudes was made a bishopric by Justinian, and was a place of consequence under the Crusaders; but it was destroyed in the twelfth century by the troops of Saladin, and its site is now occupied by a most wretched Arab village called Rihlah.

As the way from Jerusalem to Jericho is rocky and desert, it was anciently, as it still is, much infested with

* Dr. Hales observes, "This stupendous miracle, at the beginning of the war, was well calculated to terrify the devoted nations, and to encourage the Israelites, by showing that the loftiest walls and strongest barriers afforded no protection against the Almighty God of Israel."

thieves. There is thus peculiar propriety in Our Lord's making the road through it the scene of one of his parables: "A certain man went down from Jerusalem to Jericho, and fell among thieves." (Luke 10. 30.) Mr. Buckingham gives the following graphic description of the road leading to it from Jerusalem:—"The whole of this road from Jerusalem to the Jordan, is held to be the most dangerous about Palestine, and indeed, in this portion of it, the very aspect of the scenery is sufficient, on the one hand, to tempt to robbery and murder, and, on the other, to occasion a dread of it in those who pass that way. It was partly to prevent any accident happening to us in this early stage of our journey, and partly, perhaps, to calm our fears on that score, that a messenger had been dispatched by our guides to an encampment of their tribe near, desiring them to send an escort to meet us at this place. We were met here, accordingly, by a band of about twenty persons on foot, all armed with matchlocks, and presenting the most ferocious and robber-like appearance that could be imagined. The effect of this was heightened by the shouts which they sent from hill to hill, and which were re-echoed through all the valleys, while the bold projecting crags of rock, the dark shadows in which everything lay buried below, the towering height of the cliffs above, and the forbidding desolation which everywhere reigned around, presented a picture that was quite in harmony in all its parts. It made us feel most forcibly the propriety of its being chosen as the scene of the delightful tale of compassion which we had before so often admired for its doctrine, independently of its local beauty. One must be amid these wilds and gloomy solitudes, surrounded by an armed band, and feel the impatience of the traveller, who rushes on to catch a new view at every pass and turn; one must be alarmed at the very tramp of the horses' hoofs, rebounding through the caverned rocks, and at the savage shouts of the footmen, scarcely less loud than the echoing thunder produced by the discharge of their pieces in the valleys; one must witness all this on the spot, before the full force and beauty of the admirable story of the good Samaritan can be perceived. Here pillage, wounds, and death, would be accompanied with double terror, from the frightful aspect of everything around. Here, the unfeeling act of passing by a fellow-creature in distress, as the priest and Levite are said to have done, strikes one with horror, as an act almost more than inhuman. And here, too, the compassion of the good Samaritan is doubly virtuous, from the purity of the motive which must have led to it, in a spot where no eyes were fixed on him to draw forth the performance of any duty, and from the bravery which was necessary to admit of a man's exposing himself by such delay to the risk of a similar fate to that from which he was endeavouring to rescue his fellow-creature." In this defile Sir Frederick Henniker was attacked, in 1820, by the Arabs, with fire-arms, who stripped him naked and left him severely wounded. "It was past mid-day, and burning hot," says Sir Frederick; "I bled profusely; and two vultures, whose business it is to consume corpses, were hovering over me. I should scarcely have had strength to resist, had they chosen to attack me."

Mr. Buckingham adds, "At the present time there is not a tree of any description, either of palm or balsam, and scarcely any verdure or bushes to be seen about the site of this abandoned city; but the complete desolation with which its ruins are surrounded is undoubtedly to be attributed rather to the cessation of the usual agricultural labours on the soil, and to the want of a distribution of water over it by the aqueducts, the remains of which evince that they were constructed chiefly for that



Rihbah, or Jericho.

purpose, than to any radical change in the climate or the soil.

"The population is all Mohammedan, and consists of from forty to fifty families only. Their habits are those of Bedouins and shepherds, rather than those of cultivators of the soil."

Mr. Carne says, "Jericho is at present a wretched village, consisting of about thirty miserable huts, compared with which the worst Irish cabin is a palace, so low, that at night one might almost ride over them, without being aware of the fact. The once celebrated 'City of Palms' cannot now boast of one of those beautiful trees in its vicinity. The plain that surrounds it, through which the Jordan flows, is watered by a beautiful fountain, called the Fountain of Elisha; it has ever been venerated as the same which the prophet Elisha healed. (2Kings 2. 19-22.)"

Professor Robinson says, "Jericho and its environs reminded me strongly of Egypt and its villages. The plain is rich, and susceptible of easy and abundant irrigation from copious fountains on its western side; it is easy of tillage, and enjoys a climate adapted to produce anything. Yet it lies almost desert, or overgrown only by a species of thorny tree; and the village is the most wretched and filthy in Palestine. Only one solitary palm now rears its head in what was once the city of palm-trees."

I. JEROBOAM, the son of Nebat, and the first king of Israel, is frequently stigmatized in Scripture as "he who made Israel to sin." He was a wicked prince, who, from political motives, established idolatry by instituting the worship of the golden calves at Dan and Bethel, (1Kings 12. 26-33.) The first suggestion of his unbelieving heart was, that if the tribes over whom he reigned were to go up to Jerusalem to sacrifice and keep the annual festivals, they would be under continual temptations to return to the house of David; and to counteract this, he caused two golden calves to be made as objects of religious worship, and caused a proclamation to be made throughout all his territories, that in future none of his subjects should go up to Jerusalem to worship; and directing them to the two calves which had been recently set up, he cried out, "Behold thy gods, O Israel, which brought thee out of Egypt." He also caused idolatrous temples to be built, and priests to be

ordained of the lowest of the people, who were neither of the family of Aaron nor of the tribe of Levi. (1Kings 12. 26-33.) The most manifest indications of the displeasure and of the mercy of heaven, (1Kings 13. 1-10,) alike failed in deterring Jeroboam from his impious procedure; and he continued through life to encourage his subjects in idolatry, by appointing priests of the high places, and engaging them in such worship as was contrary to the Divine law. He died after a reign of twenty-two years, (B.C. 955,) and his family became extinct by the murder of his son Nadab, two years after, as had been foretold by Ahijah. (1Kings 14. 10,14; 15. 27,29.)

II. JEROBOAM II., the thirteenth king of Israel, succeeded his father Jehoahash. He reigned forty-one years, and is recorded to have done evil in the sight of God, following the example of Jeroboam the son of Nebat. The prophets Amos and Hosea, as well as Jonah, lived during this reign. (2Kings 13. 14.)

JERUBBAAL. See GIDEON.

JERUEL, a wilderness west of the Dead Sea, and south of Judah, where Jehoshaphat obtained a great victory over the Ammonites and Moabites. (2Chron. 20. 16.) It was also called the valley of Berachah, or blessing. (2Chron. 20. 26.)

JERUSALEM. This city, celebrated alike in sacred and in profane history, for ages the capital of a kingdom, but now only the chief town of a petty Turkish district, is situated in the southern part of Palestine, in lat. $31^{\circ} 47' N.$ and long. $35^{\circ} 11' E.$, 33 miles east of Jaffa, 76 south by east of Acre, 27 south-west of the mouth of the Jordan, and 128 south-south-west of Damascus. The modern city, which occupies only in part the site of the ancient one, stands upon a hill between two small valleys, in one of which, on the west, the brook Gihon runs with a south-east course to join the brook Kedron in the narrow valley of Jehoshaphat, on the east.

Respecting the boundaries of the old city, no fact can be deduced from the elaborate researches of D'Anville, Clarke, Niebuhr, and others, save only that they varied greatly at different periods, and that when most extensive, at the era of its destruction by Titus, its treble row of walls embraced a circuit of thirty-three stadia, including



General View of Jerusalem.

Mount Moriah, Mount Zion, Acra, Bezetha, &c.; but the walls having been wholly destroyed, it is impossible to trace their exact situation.

The name of Jerusalem is variously written, ירושלים and ירושלים. The second form, originating by lengthening the sound of the first, prevails in the uninspired writings of the Jews, but on coins both forms occur; the signification is, People or Habitation of Peace. In the Septuagint it is rendered, *Ἱερουσαλημ*, but Strabo, Josephus, and later writers term it, *Ἱεροσόλυμα*. In early times the city had another title, קדושה *Kadushah*, "The Holy," whence is derived alike its name in Herodotus, *Kadutis*, and its present appellation among its Mohammedan rulers, *El Koddess*, The House of Holiness, or the Holy City.

In whatever light it may be regarded, Jerusalem has pre-eminent claims upon our attention. Few cities in the world have endured such vicissitudes, and no other has been the scene of such awful and momentous transactions as some that have occurred within its limits,—transactions upon which have hung the destiny of the whole human race, and such as their like can never again occur in the annals of mankind. The worldly glory and the mighty calamities with which its name is associated, the wisdom, the virtues, or the vices of its various rulers, all sink into insignificance before the consideration, that from this city went forth that glorious dispensation of the Gospel, of which the whole Mosaical economy was typical, the "day spring from on high," which has visited the human race in peace.

Jerusalem of old was indeed "no mean city;" it was beautiful for situation; it was built compact together; it was defended by towers and bulwarks; it was adorned with palaces; it was sanctified by a holy and beautiful house dedicated to the worship of Jehovah. "The great King" recognised it as his city: He was known in her palaces for a refuge; her walls were continually before him; He abundantly blessed her provision, and satisfied her poor with bread,—He also clothed her priests with salvation, and caused her saints to shout aloud for joy; He chose it for his own habitation, and there his name was recorded. It was the place of solemn assemblies—thither the tribes went up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord. Her inhabitants took pleasure in her stones, and favoured the dust thereof; thus when removed to a

distance from her they would say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I do not prefer Jerusalem above my chief joy." It was an emblem of the Church on earth: it was an emblem also of the general assembly and church of the first-born which are written in heaven. There was accomplished the mighty plan of redemption; there was effected the Pentecostal effusion of Divine influence to qualify the Apostles for the momentous work to which they had been designated; there began to be preached repentance and the remission of sins in the name of a crucified Saviour; there suffered the first Christian martyr; there was planted the first Christian church; and thence went out the word of eternal life to the distant nations of the earth, thus verifying the description, "the joy of the whole earth is Mount Zion." Jerusalem was signally blessed; prophets were sent unto her. The Son of God himself came unto her; but she stoned the prophets, and crucified the Son of God, wherefore God gave her into the hands of her enemies, who utterly spoiled her. So that as she had been an object of the special favour of Jehovah, she became, and continues to be, an awful monument of his vengeance.

We shall divide our account of this sacred and illustrious city into three parts. I. Ancient Jerusalem, from the foundation of the city to its destruction by Titus; II. Modern Jerusalem, or the history of the present city; and III. The Holy Places in and about Jerusalem.

I. *Ancient Jerusalem*. When, or by whom, Jerusalem was founded, is altogether unknown, but it is supposed to have been originally called Salem, and in after times the most ancient part of the city continued to be known by that name. In the time of Abraham, Melchizedek, about whom there has been much controversial discussion, was its king. (Gen. 14. 18.) Afterwards coming into the possession of a Canaanitish tribe called Jebusites, it received from them the name of Jebus. Their city, which probably stood on the site of the more recent Acra, was burnt by the tribe of Judah, (Judges 1. 8,) and apparently rebuilt by the Benjamites, (Josh. 15. 63; Judges 1. 21;) but the Jebusites retired to the loftier position of Mount Zion, a little to the south, and there maintained themselves until the time of David, who having possessed himself of the

fortress, made it his royal residence, and inclosed the whole mountain, and added it to the city, giving it the specific name of the "city of David." (2Sam. 5. 9.) His object was to make Jerusalem the metropolis of the kingdom, and Josephus states that he "erected buildings round about the lower city; he also joined the citadel to it, and made it one body; and when he had encompassed all with walls, he appointed Joab to take care of them." The Jewish historian further informs us, that "Hiram, king of the Tyrians," sent ambassadors to David, and made a league of mutual friendship and assistance with him. He sent him presents of cedar-trees, and also mechanics and workmen skilled in building and architecture, "that they might build him a royal palace at Jerusalem." This aid, as well as the presents themselves, must have been accepted, as we find David expressly mentioning that he dwelt "in a house of cedars." (1Chron. 17. 1.) The prosperous monarch now resolved to bring the ark from Kirjath-jearim to Jerusalem, and for this purpose appointed a magnificent procession, consisting of the Levites, who were to carry it, singers, musicians, and others, while a vast concourse of people assembled to witness the solemn ceremony. The ark was eventually brought to Jerusalem, David having "made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent."

The city thus elevated to the rank of a metropolis, was situated on the frontiers of Judah and Benjamin, a part of it being built on the territory of both tribes, and hence it is sometimes considered a part of the one, and sometimes of the other. By the distribution of Joshua it belonged to Benjamin, (Josh. 18. 28,) but by right of conquest it belonged to Judah. Of its size and appearance previous to this period, nothing certain can be stated; and even of the era of its splendour, as the capital of Solomon and his successors, we know no more than that it occupied the hill of Zion and the lesser eminence afterwards called Acra, that it was walled, had two castles called Millo and Ophel, and that a third hill called Moriah, lying east of Acra, was wholly occupied by the Temple.

The first matter of importance in the history of Jerusalem under its kings is the building of the Temple, a structure which David had projected, and from which he was commanded to desist by the prophet Nathan. But although the honour of erecting that magnificent structure was thus reserved for Solomon, the site of it was chosen in the reign of David, and he made suitable arrangements to facilitate the work. The inspired historian tells us that David "gathered together the strangers that were in the Land of Israel," namely, the proselytes to the Jewish religion, who were probably better skilled in the arts for which they were required than the Jews, and he "set masons to hew wrought stones to build the house of God" at Jerusalem. He prepared "iron in abundance for the nails for the doors of the gates, and for the joinings, and brass in abundance without weight; also cedar-trees in abundance, for the Sidonians and they of Tyre brought much cedar-wood to David." In his last injunctions to Solomon, David, after explaining to him that he himself had been prevented from performing it on account of the wars in which he had been engaged, and the blood which had been shed, informed him that he "had prepared for the house of the Lord an hundred thousand talents of gold, and a thousand talents of silver, and of brass and iron without weight;" that there were workmen, "hewers and workers of stone and timber, and all manner of cunning men for every manner of work;" and that "of the gold, the silver, and the brass, and the iron, there

is no number." (1Chron. 22. 7-16.) For a particular description of the Temple, see TEMPLE.

During the reigns of David and Solomon, Jerusalem was the metropolis of the land of Israel; but after the defection of the ten tribes under Jeroboam it was the capital of the kings of Judah only, during whose government it underwent various revolutions. In the reign of Rehoboam the city was taken and pillaged by Shishak, king of Egypt, (2Chron. ch. 12,) and it never recovered its former splendour. In the reign of Amaziah, it was taken and pillaged by Joash, king of Israel. (2Chron. ch. 25.) In all probability it was taken by the Assyrians in the reign of Manasseh, (2Chron. 33. 11,) and Pharaoh-Necho also entered it when he made Jehoiachin king, (2Chron. ch. 36,) though we do not find that he plundered it. It was several times ravaged by Nebuchadnezzar; but in the eleventh year of the reign of Zedekiah, after sustaining a siege for two years, it was captured and burnt, (B.C. 587,) and lay in ruins until the era of Nehemiah, (B.C. 445,) who, together with Eliashib the high-priest, rebuilt it; and from the narrative of his proceedings and the more detailed statements of Josephus, we gain a considerable degree of knowledge of the topography of the city, highly available in understanding its after history.

In the account of the rebuilding of the wall under the direction of Nehemiah ten gates are distinctly enumerated, namely, three on the south, four on the east, and three on the western side of the wall. The three gates on the south side were, (1.) The Sheep gate, (Nehem. 3. 1,) which was probably so called from the victims intended for sacrifice, being conducted through it to the second temple. Near this gate stood the towers of Meah and Hananeel. The pool of Bethesda was at no great distance from this gate, which was also called the gate of Benjamin. (2.) The Fish gate, (Nehem. 3. 3; 12. 39,) which was also called the First gate. (3.) The Old gate, also called the Corner gate. (Nehem. 3. 6; 12. 39; 2Kings 14. 13; Jerem. 31. 38.)

The gates on the eastern side were, (1.) The Water gate, (Nehem. 3. 26,) near which the waters of Eiam passed, after having been used in the Temple service, in their way to the brook Kedron, into which they discharged themselves. (2.) The Horse gate, (Nehem. 3. 38; Jerem. 31. 40,) which is supposed to have been so called, because horses went through it in order to be watered. (3.) The Prison gate, (Nehem. 12. 39,) probably so called from its vicinity to the prison. (4.) The Gate Miphkad. (Nehem. 3. 31.)

The gates on the western side were, (1.) The Valley gate, (Nehem. 3. 13,) also termed the Gate of Ephraim, above which stood the Tower of Furnaces, (Nehem. 2. 11; 12. 38;) and near it was the dragon well, (Nehem. 2. 13,) which may have derived its name from the representation of a dragon, out of whose mouth the stream flowed that issued from the well. (2.) The Dung gate, (Nehem. 3. 13,) which is supposed to have received its name from the filth of the beasts that were sacrificed, being carried from the Temple through this gate. (3.) The Gate of the Fountain (Nehem. 3. 15) had its name either from its proximity to the fountain of Gihon, or to the spot where the fountain of Siloam took its rise. We have no account of any gates being erected on the northern side. There is also mentioned in the city a Baker street, or rather a Baker market.

From Josephus we learn that the two hills of Zion and Acra were divided by a ravine, which he styles Tyropæon, or Valley of Cheesemongers. On Zion stood the Upper City, on Acra the Lower City, which was much the most considerable; this latter was, by filling up the intervening valley, united to Moriah, by the Maccabees; and as

the population increased, Agrippa, grandson of Herod the Great, enlarged the city by joining to it a fourth hill, called Bezetha, situated to the north of the Temple. At this time (A.D. 42) the city was surrounded by three walls on such parts as were not encompassed with impassable valleys, where there was only one wall. The first wall began on the north side, at the tower called Hippicus, whence it extended to the place called the Xistus, and to the council house, and it terminated at the western cloister of the Temple. But proceeding westward in a contrary direction, the historian says that it began at the same place, and extended through a place called Bethso, to the gate of the Essenes; there taking a turn towards the south, it reached the place called Ophlas, where it was joined to the eastern cloister of the Temple. The second wall commenced at the gate called Gennath, and encompassed only the northern quarter of the city, as far as the tower Antonia. The third wall began at the tower Hippicus, whence it reached as far as the north quarter of the city, passed by the tower Psephinus, till it came to the monument of Helena, queen of Adiabene; thence it passed by the sepulchres of the kings, and, taking a direction round the south-west corner, passed the Fuller's monument, and joined the old wall at the valley of Kedron. This third wall was commenced by Agrippa, to defend the newly-erected part of the city called Bezetha, in which quarter the natural defences are much weaker than in any other; but he did not finish it, from apprehension of incurring the displeasure of the emperor Claudius. His intention was to have erected it with stones, twenty cubits in length by ten cubits in breadth, so that no iron tools or engines could make any impression on them. The work, however, was completed by the people, when open resistance to Rome was contemplated, and at the time of the siege this wall was twenty cubits high, above which were battlements of two cubits, and turrets of three cubits, making in all an altitude of twenty-five cubits. Numerous towers, constructed of solid masonry, were erected at certain distances on each of the walls; in the third wall there were ninety, in the middle wall there were forty, and in the old wall there were sixty. The towers of Hippicus, Phasaëlus, and Mariamne, erected by Herod the Great, and dedicated to the memories of his friend, his brother, and his wife, were pre-eminent for their height, their massive architecture, their beauty, and the conveniences with which they were furnished.

After its restoration by Nehemiah, the city became populous, and appears to have flourished under the easy sway of the Persians. It was unmolested by Alexander the Great, when he overran Palestine, (B.C. 332,) and soon after passed into the hands of Antigonus, but had previously been captured by Ptolemy Soter, king of Egypt, by stratagem. Advancing against the city, he assaulted it on the Sabbath-day, when he met with no resistance, the superstitious Jews scrupling to violate that holy day, even in self defence. The conqueror, whose only object was plunder, speedily retired, carrying away one hundred thousand captives, whom he settled in Alexandria and Cyrene. The defeat and death of Antigonus at Ipsus, (B.C. 301,) transferred Jerusalem and the rest of Palestine to the Egyptians, who maintained possession till B.C. 198, when the city was captured by Antiochus the Great, and Palestine became henceforth a province of Syria, but enjoying under the rule of the high-priests a kind of qualified independence. This state of things was broken up by the attempts of Antiochus Epiphanes to introduce idolatry. (B.C. 170.) In the course of the war which thus arose, Jerusalem was twice taken and plundered by the Syrians, but at length the Maccabees succeeded in rendering it once

more the capital of an independent state. (B.C. 142.) Upon the decline of their house, the city was captured, first by Pompey, (B.C. 63,) next by Herod, (B.C. 33,) but its utter desolation, which closes the history of Ancient Jerusalem, was effected by Titus, after a siege of five months. (April to August, A.D. 70.)

This closing calamity had been foretold by Our Lord, as the requital of the national sins of the Jews, especially their sin of rejecting Him as the Messiah; and He was melted to tears by the burden of his own prophecy. He was approaching Jerusalem for the last time, and as he was descending Mount Olivet, he halted to take a final view of it. And while he stood gazing on the devoted city, his mind filled with affecting recollections of the past, and appalling scenes of the future, both being aggravated by the afflicting thought that all his gracious efforts to save it had been defeated, and would serve only to enhance its doom, "He wept over it, saying, Oh! that thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

During the time of Jesus Christ, Jerusalem was adorned with numerous edifices, both sacred and civil, some of which are mentioned or alluded to in the New Testament. Its chief glory was the Temple; next to which, in point of splendour, was the superb palace of Herod, which is described at length by Josephus, who informs us that it was entirely walled about to the height of thirty cubits, and was adorned with towers at equal distances. In it were large bed-chambers, each of which would contain beds for a hundred guests. The furniture of these rooms was complete, and the greater part of the vessels that were put in them were of silver and gold. There were, moreover, many porticos, one behind another, round about, and in each of these porticos, curious pillars; yet were all the courts that were exposed to the air everywhere green. There were also several groves of trees, and long walks through them, with deep canals and cisterns, that in several parts were filled with brazen statues, through which the water run out. This stately edifice afterwards became the residence of the Roman procurators, who generally occupied the royal palaces in those provinces which were subject to kings. These dwellings of the Roman procurators in the provinces were called Prætoria. Herod's palace, therefore, was Pilate's prætorium, (Matt. 27. 27; John 18. 28;) and in some part of this edifice was the armoury or barracks of the Roman soldiers that garrisoned Jerusalem, whither Jesus was conducted and mocked by them. (Matt. 27. 27; Mark 15. 16.) In the front of this palace was the tribunal, where Pilate sat in a judicial capacity to hear and determine important causes; being a raised pavement of mosaic work, *λιθοστρωτον*; the Evangelist informs us that it was on this account termed in the Hebrew language, Gabbatha, (John 19. 13,) that is, an elevated place. The next edifice demanding notice is the tower of Antonia, which stood at the north-west corner of the Temple, on the spot on which had stood the fortress built by Antiochus Epiphanes, to annoy the Jews, and which, after having been destroyed by them, was rebuilt by John Hyrcanus (B.C. 135.) This citadel, in which a Roman legion was always quartered, overlooked the two outer courts of the Temple, and communicated with its cloisters by means of secret passages, through which the military could descend and quell any tumult that might arise during the great festivals. This was the guard to which Pilate alluded when to the chief priests and Pharisees who came to him, soliciting a sentinel over the sepulchre of Jesus, he said, "Ye have a watch; go your way, make it as sure as ye can." (Matt. 27. 65.) This tower, also, was the "castle," to which

St. Paul was conducted, (Acts 21. 34,35,) and of which mention is made in Acts 22. 24. Besides the preceding edifices, Josephus mentions a house or palace at the extremity of the upper city, which had been erected by the princes of the Asmonæan family, from whom it was subsequently called the Asmonæan palace. It appears to have been the residence of the princes of the Herodian family, after the Romans had reduced Judæa into a province of the empire, whenever they went up to Jerusalem. In this palace Josephus represents Bernice and Agrippa as residing; and it is not improbable that Herod the tetrarch took up his abode in it when he went to keep the solemn festivals; hence this was the place where Our Lord was exposed to the wanton mockery of the soldiers who had accompanied Herod thither, either as a guard to his person, or from ostentation. (Luke 23. 7-11.)

Of the memorable siege of Jerusalem under Titus, the Rev. Mr. Cockayne, in his recent work, entitled *The Civil History of the Jews*, affords us some interesting particulars, a few of which we may briefly notice:—"Machines for casting missiles with the greatest force were invented in vast variety. In the principle of their construction they were of two kinds, catapults and ballistas. Catapults were enormous cross-bows for the discharge of arrows, and from them the arrow parted with a flight so rapid as to fetch sparks of fire from the groove by which it was directed. The ballista was essentially composed of a spring of tough wood, which was drawn by main force, or a screw, to a horizontal position; and when thus at full stretch, was suddenly liberated by the blow of a hammer, so that, being checked when vertical, it hurled the stones with which it was charged not without considerable effect. 'In the fields about Ptolemais,' says Mr. Maundrell, 'we saw scattered up and down several large balls of stone, of at least thirteen or fourteen inches diameter.' At Beer, on the Euphrates, he saw others of twenty inches diameter. When, by the superiority of the besieging army, the mound had been driven up to the face of the wall, then the battering-ram was brought into play. It shook the walls with the efficiency of cannon. Against these arts of the besiegers, the business of the besieged was to lay hold, one way or other, of the towers, pent-houses, and machines, with fire; by covering them with pitch, by throwing fire-balls, or burning combustibles attached to arrows and javelins upon them; to ply their own catapults and ballistas; to destroy the enemy's works by sallies; to catch them at favourable moments and pour in showers of arrows; to sink their embankments by mines; to parry the blows of the ram by intercepting them with sacks of sand or wool, or by haling its head sideways by ropes. Indeed every method which their ingenuity could devise, was gladly tried.

"For the execution of the works he proposed, Titus divided his army into three brigades, each of which was to form an embankment of its own; he placed his archers between the mounds, and the machines before them. The suburbs were soon stripped of their trees for the purposes of the siege. The tenth legion distinguished itself, and having contrived more powerful engines than the others, even threw stones the weight of a talent, about half a hundred weight, to the distance of two furlongs upon the walls. The shots, however, were visible from their whiteness, and the Jews had watchmen on the towers, who gave warning, 'It's coming,' on which they stepped aside and avoided the blow; but the Romans blackened the stone, which then struck down and crushed not merely single men, but many together. Of the people within, Simon, being nearest the attack, was most active."

The battering-rams having been brought into play

after a fierce resistance from the Jews, and a corner of a tower having been thrown down, the besieged for a short time desisted from their opposition: through fear, the assailants imagined; but they were speedily undeceived:—"The Romans were dispersed about the works and intrenchments; suddenly, through an unperceived gate, the whole united force of the besieged came pouring forth with flaming brands to set the machines on fire. They spread on; the besiegers were put to flight, and a terrible conflict took place about the engines, which, but for the manful resistance of some of the soldiers from Alexandria, who gave Caesar time to come up with his horse, would then have been destroyed by the fire. Titus killed twelve men with his own hand, and the rest sullenly retreated. We may well suppose that true which has been preserved by Suetonius; but suppressed by the adulation of Josephus, that the twelve men fell not by the sword, but by arrows from the hand of Titus. The next night there was an alarm in the Roman camp, from the tremendous noise caused by the fall of one of the three towers seventy feet high, which had been erected upon the embankments. The disturbance produced was set at rest by proclamation of its origin, made by order of Titus. 'These towers,' says Josephus, 'were the greatest annoyance to the Jews; they were manned by archers, javelineers, and slingers, who helped to clear the wall of its defenders. It was impossible to upset them from their weight, to reach their tops from their height, or to fire them, for they were coated with iron.' And now the wall began to give way to the attacks of Nico (the Victorious), for so the Jews called the biggest battering-ram; and as this rampart seemed less worth defence from their having two others, and its custody required that they should pass the night at a distance from their houses, through fatigue, and indifference, and evil counsel, as soon as Nico made a breach, they abandoned their stations and retired to the second wall. Thus the Romans, getting possession of the first wall on the fifteenth day of the assault, pulled down as much of it as their purpose required."

"The Romans were repulsed after getting possession of the second line; and as this success raised the spirits of the Jews, they barricaded and manned the breach boldly, and for three days held it against the enemy. On the fourth day they were compelled to retire, and Titus did not now neglect to pull down the northern portion of the wall and garrison the southern towers. Two walls had now fallen, and a large quarter of the city was occupied, but still the formidable tower Antonia, the Temple, strong in its separate mountain, and the heights of Sion, remained unsubdued and offered serious obstacles. Titus suspended the siege for a few days, and employed the interval in a review."

"No overtures for peace having been made by the besieged, on the fifth day Titus resumed his operations. The inhabitants were suffering much from famine: it became a practice among them to sell their property for gold coin, which they swallowed, and then leaving the city, recovered it as they could. These deserters were unnoticed by Titus, but put to death, if even a suspicion of their intentions was suggested to the party of Simon and John. Corn was nowhere to be seen; the granaries had long since been destroyed in the conflict of the factions, and the search for it now grew severe; when discovered, the inmates were punished for not having produced it on demand; if none was found, they were tortured to confess their hiding-places for it. Any one who seemed sleek and hale, was concluded to have secret stores; the pale and emaciated were passed by. If one could purchase by the sacrifice of his entire property a single measure of wheat or barley, he ate it;

perhaps, in the closest chamber of his house, altogether uncooked, or snatched half baked from the coals. No one now laid out a table for a meal. Wives would steal the last morsel from husbands, children from parents, mothers from children; they would intercept even their own milk from the lips of their pining babes. Even the most scanty supply of food was consumed in terror and peril. The marauders were always prowling about. If a house was closed, they supposed that eating was going on; they burst in, and squeezed the crumbs from the mouths and throats of those who had swallowed them. Old men were scourged till they surrendered the food to which their hands clung desperately; and women were dragged about by the hair till they gave up what they had. Children were seized as they hung upon the miserable morsels they had got, whirled round, and dashed upon the pavement. Those who anticipated the plunderers, by swallowing every atom, were still more cruelly treated, as if they had committed a crime. Tortures which cannot be decently translated, were employed to ascertain whether food had been taken. If any wretches crept out near the Roman posts to pick up some miserable herbs or vegetables, they were plundered on their return; and if they entreated, in the awful name of God, that some portion, at least, might be left them of what they had obtained at the hazard of their lives, they might think themselves well off if they escaped being killed, as well as pillaged. He that had been plundered by Simon was forwarded to John; he that had been stripped by John, was made over to Simon; 'and so they drank to each other out of the blood of the citizens, and shared their corpses between them.'

"To intercept those who came down into the valleys to obtain food, the Roman commander ordered a detachment of horse to cut them off, and when resistance was offered, the prisoners were crucified, five hundred a day or more, till there was no more room for the crosses, and no more crosses for the victims. In mockery, some were nailed up in one posture, some in another. Titus pitied their fate, but had not men to spare for the safe custody of so many prisoners. The Jewish soldiery dragged peaceably-disposed persons into the sight of this horrible spectacle, that they might know what to expect from the Romans. Some of his prisoners Titus sent back with the sword-hand lopped off, to show that they had been taken in arms, and charged them with arguments of surrender to the chiefs. As he inspected his military works, he was assailed by the defenders with evil language, and assurances 'that they despised death, and deliberately preferred it to slavery; that as long as they had breath they would do all the mischief they could to the Romans; that they looked forward to the grave, which would blind them to the miseries of their native city; and as for the Temple, it might perish, for the universe was a more splendid residence for the Almighty presence; but yet that He would preserve this his chosen habitation, and that He was on their side, in whose hands lay the end of all.'

"After seventeen days' labour, the embankments against the tower Antonia were complete, and the engines brought to bear, when just as all was ready, John set fire to the wooden pillars of a mine he had constructed, and down rolled the banks into the hollow, amid smoke and flame, and half smothered combustibles. The Romans were thunder struck, and gave up all attempts to preserve their works, thinking that if they rescued them from the flames, still their labour was bootless, for their mounds were 'swallowed up.' Two days after, Simon rivalled the enterprise of John by an attack upon the rams, which had already begun to shake

the walls from the mounds on his quarter. Some of his followers, fierce warriors as were to be found in the city, advanced against the enemy with as much coolness as if they had been among friends, and amidst blows and thrusts set fire to the engines, nor desisted from their purpose until the fire had got a good hold. As the flame rose, the besiegers poured forth from their camp to extinguish it, while the Jews joined battle with those who came thus to the rescue, and held fast amid the flames by the hot iron of the machines, against the others trying to drag them back out of the fire, though the pent-houses on them were in a blaze. At last, as the destructive element gained ground, and seized on the materials of the embankments, the Romans hurried back to their camp, followed by the Jews, who drove them on till they rallied behind the pickets, always stationed at the gates. Titus had been at the tower Antonia looking out for a place to renew his banks there; and when he arrived, he drove the Jews back into the city, but his mounds were gone, the labour lost, and many began to despair of ever taking Jerusalem by the common instruments of war.

"After the operations had been thus thwarted, Titus held a council, and determined to unite the advantages of a blockade with those of an assault, by drawing a line of circumvallation completely round the city, and so hindering all introduction of provisions, and also by restoring the mounds and engines; though the want of materials would be a serious obstacle to this measure, for all the timber around the city had been felled in the previous operations.

"In conformity with this plan, he surrounded the city by a rampart thirty-nine furlongs in length. By the zeal of the troops it was finished in three days; there were thirteen stations on the outside in contact with it, the circuit of which added ten furlongs more. The Jews were thus cut off from all egress, and the famine taking a wide range, devoured by houses and by families.

"The habitations were full of fainting women and children, the streets, of the dead bodies of old men: 'young men, hollow as ghosts, staggered about the squares, and fell wherever the last fit seized them. As for burying them, those that were sick were not able to do it; those that held out were deterred by the great multitude of the corpses, and by the uncertainty about their own fate; for many died upon the very bodies they were depositing in the earth. They tried the edges of their swords upon the corpses, and as men lay alive, they thrust at them to test the temper of their weapons; but proudly left to die of starvation those who requested their assistance to hasten death. Titus, as he went his rounds, and saw these bodies rotting in gore, groaned, and, stretching his hands towards heaven, called God to witness that this was not his work!'"

"John now melted down the sacred vessels of the Temple, and distributed the wine and oil to the people, — 'an act more impious than that which called down the wrath of God on Sodom.'

"In the city, the suffering was inexpressible. If there was food, it was fought for, and even by the dearest relatives. The robbers stumbled about with open mouths like mad dogs, and thundering at the doors like drunken fellows, visited perhaps three times in an hour the same house in their helplessness. Everything was eaten. What even the filthiest brutes taste not, they devoured; they chewed their belts, their shoes, and leather coatings of the shields. Some lived on scraps of old hay; and the least 'weight' of it was sold for four attic drachmæ. But of all most horrible, a woman, whose lineage, name, and former residence are distinctly stated, was found to have roasted her young child, and to have devoured one half of it, dis-

playing the remainder to the robbers with mockery and reproaches.

"Two mounds being complete on the 8th of August, the battering-rams began their work; but in six days the stoutest engine the Romans had, produced no impression on the mighty, well-jointed stones of the Temple. Scaling-ladders succeeded no better, and the Jews even got possession of some of the ensigns. The soldiers, however, applied fire to the gates, and the silver melting, the wood-work was soon in a flame; a council of war was held, therefore, at which it was resolved to spare the Temple, and to extinguish the fire, and orders were issued to that effect. 'God, however, had overruled these purposes, and the destined revolution of time was now complete, on the 10th of August, the day it had been previously burnt by the king of Babylon.' A soldier, lifted on the shoulders of another, with a brand from the burning ruins, set fire to a little golden door or window (about one o'clock in the day). Titus had retired for rest and refreshment, and as soon as the news was brought him, he rushed forth with shouts and gestures, urging the soldiers to stay the progress of the flames. The excitement, however, was so great, that they pretended not to hear his orders, and called to those in front to throw in more fire. When Titus found his exertions vain, he entered to view the interior, and finding the flames had not yet reached it, he returned again to the outside, making a centurion beat back the forward soldiery with blows. But while thus occupied, one who had advanced into the interior thrust fire in between the hinges of a door, and as the flames showed from within, Cæsar left the attempt to save it, and the Temple was burnt."

Not to mention the prodigies related by Josephus, we pass on to observe, that "in eighteen days the banks were complete, and the upper city taken. No defence was made, and the usual scenes of a town taken by storm ensued. When slaughter was stayed, seven hundred of the tallest youths were selected to adorn the triumph of Titus, and the rest were disposed of as best might be. Those under seventeen years of age were saleable, not having lost their docility, but the remainder were sent to the works in Egypt, (in fulfilment of the prophecies mentioned in Deuteronomy 28. 68; Jeremiah 44. 7; Hosea 8. 13; 9. 3; 11. 5,) or distributed to the neighbouring cities, as a supply for the arena, where they were exposed to wild beasts, or compelled to fight as gladiators, for the amusement of the populace."

"Jerusalem was desolated; the city, its walls, and dwelling-houses, with the Temple, were levelled so evenly with the ground, as to leave no trace to passers-by of having ever been inhabited, three great towers [those of Phasaëlus, Hippicus, and Mariamne,] only being allowed to stand, as a monument of the victory, and the western wall as a rampart for the tenth legion, which was left in camp there, under the command of Terentius Rufus." Thus awfully was verified Our Saviour's prediction recorded in Matthew 24. 2.

II. *Modern Jerusalem.* Though Titus reduced the ancient city to a mass of ruins, yet after the departure of the Roman army some Jews again collected near the site of their devoted capital. The Roman conqueror had left a few memorials of its former greatness, but these were, fifty years after, completely destroyed, in consequence of a new revolt, by the emperor Adrian. So entirely was everything effaced that nothing remained by which the original plan could be defined with accuracy, and hence the numerous controversies which have arisen on the subject. Adrian rebuilt the city under the name of *Ælia Capitolina*, considerably deviating from

the ancient site, and no Jew was permitted to enter its walls under pain of death. He also erected a temple to Jupiter on the site of the Temple dedicated to Jehovah. The Jews, enraged at this profanation of the holy place by idolatrous sacrifices, again rebelled under Bar-Cochab (A.D. 134—136), and a long and bloody war ensued, but it does not appear that the city ever came into their possession. There are no authentic accounts of the state of Jerusalem under its new name, its extent, or its population, but it seems that its ancient designation was in time forgotten, for during Dioclesian's persecution of the Church, when a certain martyr acknowledged that he belonged to it, it was imagined to be a factious city recently erected by the Jews. The new name was retained till Christianity had become the established religion of the empire, and then the name of Jerusalem was resumed.

The zeal of the empress Helena, who overthrew the idols which had been placed on the reputed tomb of Our Saviour, and caused the church of the Holy Sepulchre to be erected over it, (A.D. 326,) was of the greatest advantage to Jerusalem, and during the progress and establishment of Christianity in the Roman empire, the new city was enlarged and embellished, and became the resort of numerous Christians from all countries. One circumstance greatly increased its celebrity, while it excited the enthusiasm of the Christian world. This was the reputed discovery of Our Saviour's cross, then concealed deep in the ground on Calvary; the crosses of the two malefactors were also said to be found, but that of Our Saviour was distinguished by its healing a sick woman who touched it. The place where the cross was found, is said to have been pointed out to the empress by St. Quiriacus, then a Jew, but afterwards converted and canonized. The day of this discovery is still commemorated by the Romish church, in the festival of the Invention of the Cross.

Jerusalem appears to have been in a comparatively prosperous condition after this discovery, which drew to it yearly thousands of devotees. During the reign of Constantine the Great the Jews made various efforts to rebuild their Temple, which, however, were always frustrated; nor did better success attend the attempt made A.D. 363 by the apostate emperor Julian. An earthquake, a whirlwind, and a fiery eruption, compelled the workmen to abandon their design.

The emperor Justinian imitated the piety of Helena, and erected a magnificent church at Jerusalem, dedicated to the Virgin. It is said, that for the foundation of this church, a level was formed by raising part of a deep valley to the height of a hill; the stones of a neighbouring quarry were hewn into a regular form, and each block was fixed on a peculiar carriage drawn by forty oxen; Lebanon furnished cedars; and the seasonable discovery of a vein of red marble supplied its columns, two of which, the supporters of the portico, were esteemed the longest in the world. The celebrity of this church, Gibbon remarks, was completed by its becoming the depository of the holy vessels of the Jewish Temple, which after a long peregrination had been recovered by Belisarius.

In A.D. 614, the Persians under Chosroes II. took Jerusalem by assault. The sepulchre of Christ, the stately churches of Helena, Constantine, and Justinian, were greatly injured; the devout offerings of three centuries were unscrupulously pillaged in one day; the patriarch Zachariah and the "true cross" were carried into Persia; and it is said, that no less than ninety thousand Christians were massacred by the Arabs and Jews, who increased the disorder of the Persian march. Fourteen years afterwards, however, Jerusalem was

reannexed to the Greek empire, and all Jews were forbidden from approaching within three miles of its walls by the emperor Heraclius. The "true cross," which had been recovered by treaty, was restored to the Church of the Holy Sepulchre, by the emperor in person, an event still commemorated in the Romish church, by the festival called the Exaltation of the Cross, celebrated on the 14th of September.

Jerusalem was, however, soon to submit to a new conqueror and to a new religion. Mohammed had announced his prophetic mission, and the reign of the Caliphs had commenced. In A.D. 634, the celebrated Omar succeeded Abubekr in the office of caliph and obtained the title of Commander of the Faithful. The emperor Heraclius sent an army into Syria to stop the progress of the Moslems; but it was defeated in A.D. 636 at Yermook, and the siege of Jerusalem immediately followed. The city appears to have been well fortified, as the inhabitants held out four months, and defended themselves bravely, but having no prospect of relief they at last capitulated. Omar selected the site of Solomon's Temple for the foundation of a mosque, a truly magnificent edifice, which still stands on Mount Moriah, and is considered equal to Mecca in sanctity. For upwards of four centuries Jerusalem remained in the possession of the Caliphs, and consequently the prevailing religion was the Moslem. The Christian inhabitants had been secured in their properties and the free exercise of their religion by Omar, although at the same time they were made tributary, and subjected to very humiliating restrictions. But the Turks, who from being the mercenary guards had become the masters of the Caliphate, after reducing Damascus took possession of Jerusalem in 1076, and under the government of these new masters, the condition of the Christians became most deplorable. Fees for entrance to the city were exacted with a rigour unknown to the times of the Caliphs, and thousands of poor pilgrims lay without the gates unable to obtain admission; the patriarch and his clergy were thrown into a dungeon, and the lives of the devotees endangered. This state of things continued for a time, until, roused by the energetic appeals of Peter the Hermit, (A.D. 1095,) princes, nobles, and peasants, banded together to rescue the sepulchre of Christ from the hands of the infidels, and, to use the expression of the contemporary imperial historian, Anna Comnena, "all Europe loosened from its foundations, was precipitated upon Asia."

By the first of the celebrated expeditions called the Crusades, a Christian kingdom, co-extensive with that of David, was established, with Jerusalem for its capital; but, intrinsically weak, because opposed to the religious feelings of the majority of its subjects, and distracted by the jealousies and civil wars of those who might have been expected to be its firmest supporters, it fell under the victorious Saladin (A.D. 1187) after ninety years' duration. Many gigantic efforts were made for its re-establishment, and some detached towns and territories were held for more than a hundred years longer, but Jerusalem itself was only recovered, by treaty, in 1228, to be again lost by the irruption of a barbarous tribe from Tartary in 1244; since which period it has remained in the hands of the Mohammedans, though frequently changing masters among them. The native Christians, however, have been allowed to remain, and when, from the decline of the Crusading spirit in the West, the apprehension of danger had passed away, from motives of gain the resort of pilgrims from Europe was again permitted, and even the Jews have been suffered to return, which they have done in considerable numbers. Nothing of interest occurs in

the history of the city after the expulsion of the Franks, and we therefore pass on to an account of its present condition.

"From the destruction of Jerusalem by the Romans to the present time, the city," Bishop Porteus observes, "has never been under the government of the Jews themselves, but oppressed and broken down by a succession of foreign masters—the Romans, the Saracens, the Franks, the Mamelukes, and last by the Turks. It is not therefore only in the history of Josephus, and in other ancient writers, that we are to look for the accomplishment of Our Lord's predictions: we see them verified at this moment before our eyes, in the desolate state of the once celebrated city and temple of Jerusalem, and in the present condition of the Jewish people, not collected together into any one country, into one political society, and under one form of government, but dispersed over every region of the globe, and everywhere treated with contumely and scorn."

The Jerusalem of sacred history is in fact no more. Not a vestige remains of the capital of David and Solomon; not a monument of Jewish times is standing. The very course of the walls is changed, and the boundaries of the ancient city are become doubtful. The monks pretend to show the site of innumerable sacred places; but very few have the slightest pretensions to even a probable identity with the real places to which the tradition refers.

The modern city of Jerusalem contains within its walls several of the hills, on which the ancient city is supposed to have stood; but these are only perceptible by the ascent and descent of the streets. When seen from the Mount of Olives, on the other side of the valley of Jehoshaphat, it presents an inclined plane, descending from west to east. An embattled wall, fortified with towers and a Gothic castle, encompasses the city all round, excluding, however, part of Mount Zion, which it formerly inclosed. Notwithstanding its seemingly strong position, it is incapable of sustaining a severe assault, conducted according to modern tactics, as it is commanded at the distance of a gunshot by the Djebel Tor, or the Mount of Olives, from which it is seen to the best advantage. On entering the town, no "streets of palaces and walls of state," no high raised arches of triumph, no fountains to cool the air, no porticoes, not a single vestige meets the traveller to announce its former military greatness or commercial opulence; but in the place of these he finds himself encompassed by walls of rude masonry, the dull uniformity of which is only broken by the occasional protrusion of a small grated window. All the streets are wretchedness, and the houses of the Jews more especially are as dunghills. "From the daughter of Zion all her beauty is departed." (Lam. 1. 6.) The city sits solitary that was full of people; she is become as a widow: she that was great among the provinces is become tributary. Her gates are desolate—filthiness is in her skirts. (Lam. 1. 6, 9; 2. 1-9, 15.)

The effect produced by the first view of Jerusalem has been variously described by different writers, and the city is, of course, seen to more or less advantage, according to the quarter from which it is approached. Hence it is that some travellers depreciate its aspect, while others celebrate it in enthusiastic terms. Dr. Edward Daniel Clarke was fortunate in catching his first view of Jerusalem under the illusion of a brilliant sunshine; but his description is decidedly overcharged. Mr. Buckingham, Mr. Joliffe, Sir Frederic Henniker, and almost every other modern traveller, confirm the darker representation of Chateaubriand and Dr. Richardson.

The following is a spirited sketch from the pen of

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Mr. Buckingham. "Reposing beneath the shade of an olive-tree upon the brow of this hill, [the Mount of Olives,] we enjoyed from hence a fine prospect of Jerusalem on the opposite one. This city occupies an irregular square of about two miles and a half in circumference. Its shortest apparent side, is that which faces the east, and in this is the supposed gate of the ancient Temple, now closed up, and the small projecting stone on which Mohammed is to sit when the world is to be assembled to judgment in the vale below. The southern side is exceedingly irregular, taking quite a zigzag direction; the south-west extreme being terminated by the mosque built over the supposed sepulchre of David on the summit of Mount Zion. The form and exact direction of the western and southern walls are not distinctly seen from hence; but every part of this appears to be a modern work, and executed at the same time. The walls are flanked at irregular distances by square towers, and have battlements running all around on their summits, with loopholes for arrows, or musketry, close to the top. The walls appear to be about fifty feet in height, but are not surrounded by a ditch. The northern wall runs over slightly declining ground; the eastern brow runs straight along the brow of Mount Moriah, with the deep valley of Jehoshaphat below; the southern wall runs over the summit of the hill assumed as Mount Zion, with the vale of Hinnom at its feet; and the western wall runs along on more level ground, near the summit of the high and stony mountains over which we had first approached the town. As the city is thus seated on the brow of one larger hill, divided, by name, into several smaller hills, and the whole of these slope gently down towards the east, this view from the Mount of Olives, a position of greater height than that on which the highest part of the city stands, commands nearly the whole of it at once. "On the north it is bounded by a level and apparently fertile space, now covered with olive trees, particularly near the north-east angle. On the south, the steep side of Mount Zion, and the valley of Hinnom, both show patches of cultivation, and little garden inclosures. On the west, the sterile summits of the hills that barely lift their outlines above their dwellings. And, on the east, the deep valley of Jehoshaphat, now at our feet, has some partial spots relieved by trees, though as forbidding in its general aspect as the vale of death could ever be desired to be, by those who have chosen it for the place of their interment.

"Within the walls of the city are seen crowded dwellings, remarkable in no respect except being terraced by flat roofs, and generally built of stone. On the south are some gardens and vineyards, with the long red mosque of Al Sakhara, having two tiers of windows, a sloping roof, and a dark dome at one end, and the mosque of Zion, and the sepulchre of David, in the same quarter. On the west is seen the high square castle and palace of the same monarch near the Bethlehem gate. In the centre rise the two cupolas, of unequal form and size; the one blue, and the other white, covering the church of the Holy Sepulchre. Around, in different directions, are seen the minarets of eight or ten mosques, amid an assemblage of about two thousand dwellings. And on the east is seated the great mosque of Al Harrem, or, as called by Christians, the mosque of Solomon, from being supposed, with that of Al Sakhara near it, to occupy the site of the ancient temple of that splendid and luxurious king."

The description given by Chateaubriand is very striking and graphic. After citing the language of the prophet Jeremiah in his Lamentations on the desolation of the ancient city, as accurately portraying its present

state, he thus proceeds: "When seen from the Mount of Olives, on the other side of the valley of Jehoshaphat, Jerusalem presents an inclined plane, descending from west to east. An embattled wall, fortified with towers, and a Gothic castle, encompasses the city all around, excluding, however, part of Mount Zion, which it formerly inclosed. In the western quarter, and in the centre of the city, the houses stand very close; but, in the eastern part, along the brook Kedron, you perceive vacant spaces; among the rest, that which surrounds the mosque erected on the ruins of the Temple, and the nearly deserted spot where once stood the castle of Antonia, and the second palace of Herod. The houses of Jerusalem are heavy square masses, very low, without chimneys or windows; they have flat terraces, or domes, on the top, and look like prisons, or sepulchres. The whole would appear to the eye an interrupted level, did not the steeples of the churches, the minarets of the mosques, the summits of a few cypresses, and the clumps of nopals, break the uniformity of the plan. On beholding these stone buildings encompassed by a stony country, you are ready to inquire if they are not the confused monuments of a cemetery in the midst of a desert.

"Enter the city, but nothing will you there find to make amends for the dullness of its exterior. You lose yourself among narrow, unpaved streets, here going up hill, there down, from the inequality of the ground; and you walk among clouds of dust or loose stones. Canvas stretched from house to house increases the gloom of this labyrinth. Bazaars roofed over, and fraught with infection, completely exclude the light from the desolate city. A few paltry shops expose nothing but wretchedness to view; and even these are frequently shut, from apprehension of the passage of a cadi. Not a creature is to be seen in the streets, not a creature at the gates, except now and then a peasant gliding through the gloom, concealing under his garments the fruits of his labour, lest he should be robbed of his hard earnings by the rapacious soldier. Aside, in a corner, the Arab butcher is slaughtering some animal, suspended by the legs from a wall in its ruins; from his haggard and ferocious look, and his bloody hands, you would suppose that he had been cutting the throat of a fellow-creature, rather than killing a lamb. The only noise heard from time to time in the city is the galloping of the steed of the desert; it is the janissary, who brings the head of a Bedouin, or who returns from plundering the unhappy Fellah.

"Amid this extraordinary desolation you must pause a moment to contemplate two circumstances still more extraordinary. Among the ruins of Jerusalem, two classes of independent people find, in their religion, sufficient fortitude to enable them to surmount such complicated horrors and wretchedness. Here reside communities of Christian monks, whom nothing can compel to forsake the tomb of Christ; neither plunder, nor personal ill treatment, nor menaces of death itself. Night and day they chant their hymns around the holy sepulchre. Driven by the cudgel and the sabre, women, children, flocks, and herds, seek refuge in the cloisters of these recluses. What prevents the armed oppressor from pursuing his prey, and overthrowing such feeble ramparts? The charity of the monks; they deprive themselves of the last resources of life to ransom their suppliants. Cast your eyes between the Temple and Mount Zion; behold another petty tribe cut off from the rest of the inhabitants of this city. The particular objects of every species of degradation, these people bow their heads without murmuring; they endure every kind of insult without demanding justice; they sink beneath repeated blows without sighing; if their head be required, they

present it to the scimitar. On the death of any member of this proscribed community, his companion goes at night, and inters him by stealth in the valley of Jehoshaphat, in the shadow of Solomon's Temple. Enter the abodes of these people, you will find them amid the most abject wretchedness, instructing their children to read a mysterious book, which they, in their turn, will teach their offspring to read. What they did five thousand years ago they still continue to do. Seventeen times have they witnessed the destruction of Jerusalem, yet nothing can discourage them, nothing can prevent them from turning their faces toward Zion. To see the Jews scattered over the whole world according to the word of God, must doubtless excite surprise. But to be struck with supernatural astonishment, you must view them at Jerusalem; you must behold these rightful masters of Judæa living as slaves and strangers in their own country; you must behold them expecting, under all oppressions, a king who is to deliver them. Crushed by the cross that condemns, skulking near the Temple, of which not one stone is left upon another, they continue in their deplorable infatuation. The Persians, the Greeks, the Romans, are swept from the earth, and a petty tribe, whose origin preceded that of those great nations, still exists unmixed among the ruins of its native land."

Somewhat similar are the remarks of Dr. Richardson: "The heart of this wonderful people, in whatever clime they roam, still turns to it as the city of their promised rest. They take pleasure in her ruins, and would kiss the very dust for her sake. Jerusalem is the centre around which the exiled sons of Judah build, in imagination, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew is to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries, among which they have been scattered; and when, after all their longings, and all their struggles, up the steep of life, we see them poor, and blind, and naked, in the streets of their once happy Zion, he must have a cold heart that can remain untouched by their sufferings, without uttering a prayer to God that He would have mercy on the darkness of Judah; and that the day-star of Bethlehem might arise in their hearts."

"Jerusalem," remarks Sir Frederick Henniker, "is called, even by Mohammedans, the blessed city. The streets of it, however, are narrow and deserted; and, throughout the whole, there is not one symptom of either commerce, comfort, or happiness. The best view of it is from the Mount of Olives. Without the walls are a Turkish burial ground, the tomb of David, a small grove near the tombs of the kings, and all the rest is a surface of rock, on which are a few trees."

Professor Robinson visited Jerusalem in 1838, and as his statements have the weight of high authority, we are induced to give them in his own words: "The feelings of the Christian traveller on approaching Jerusalem for the first time, can be better conceived than described. Mine were strongly excited. Before us, as we approached, lay Zion, the Mount of Olives, the vales of Hinnom and Jehoshaphat, and other objects of the deepest interest. I beheld them now with my own eyes; they all seemed familiar to me, as if the realization of a former dream; and it was almost a painful interruption when my companion with the kindest motives, began to point out, and name, the different objects in view."

"Our journey to Palestine was now complete; and our researches and travels in Palestine were to begin. In respect to these we adopted, for our future guidance, the two following principles. (1.) To direct our researches chiefly to those parts of the country which former travellers had never visited; and (2.) To obtain information,

as far as possible, not from the legends of monks and other foreigners, but directly from the native Arabs of the land. We remained for three weeks in Jerusalem, in the house of our missionary friend and countryman, the Rev. Mr. Lanneau; and afterwards made that city the central point from which to set off on excursions to different parts of the country. In the mean time, we diligently explored every part of the city; and even here saw, or heard, of several things, which, to us at least, were new.

"In approaching Jerusalem from Hebron, I was struck with the very rapid descent of the valley of Hinnom, and the great depth of the vale of Jehoshaphat, into which the former opens. In the city itself, I was prepared, from the descriptions of most travellers, to find the houses miserable, the streets filthy, and the population squalid. But in all these respects I was agreeably disappointed. The houses are better built, and the streets cleaner than those of Alexandria, Smyrna, or Constantinople. The hills and valleys which marked the different quarters of the ancient city, are still distinctly visible. The valley of the Tyropœum may be traced from its head, near the Yaffa gate, to its foot at the pool of Siloam. The hills of Zion, Acra, Bezetha, and Moriah, are yet distinct and marked. The latter, on which stood the ancient Temple, is now occupied by the mosque of Omar, and the extensive court, or area, around it.

"One of the earliest objects of our attention was naturally this area, in reference to its antiquity and connexion with the ancient Temple. It is an elevated plateau, or terrace, nearly in the form of a parallelogram, supported by and within massive walls built up from the valleys, or lower ground, on all sides. The southern wall is about sixty feet high. The upper part of these external walls is obviously of modern origin; but it is also not less easy to perceive that the lower portions, for the most part, are of an earlier date. These are composed, generally, of very large stones, many of them twenty feet and more in length, by five or six feet thick, hewn in a peculiar manner. At the first view of these walls I was led to the conviction that these lower portions had belonged to the ancient Temple, and were to be referred back at least to the time of Herod, if not to the days of Nehemiah or Solomon. This conviction was afterwards strengthened by our discovering near the south-west corner, in the western wall, the remains, or rather the foot, of an immense arch, springing out from the wall in the direction towards Mount Zion, across the valley of the Tyropœum. The traces of this arch are too distinct and definite to be mistaken; and it can only have belonged to the bridge, which, according to Josephus, led from this part of the Temple area to the Xystus on Mount Zion; thus proving incontestibly the antiquity of that portion of the wall from which it springs.

"We then examined the remarkable tower in the citadel near the Yaffa gate, which, even to the unpractised eye, bears strong marks of antiquity. Former travellers have already regarded this as the Hippicus of Herod; and we found every reason to assent to this conclusion. So far as we could discover, the lower part of the tower is wholly solid, as described by Josephus; at least there is no known or visible entrance to it, either from above or below. The present walls of the city were built about three hundred years ago; as appears from numerous Arabic inscriptions. Remains of the former wall, which probably existed in the time of the Crusades, are still visible on the outside north-west of the Yaffa gate; also on the north side of the city, and in the interior of the north-west corner. Of the ancient wall around Zion traces may yet be seen, for some distance, in the scarped

rocks below the south-west brow of Zion. On the high ground of the north-west corner of the city, we discovered evident traces of what must have been the third, or exterior wall, described by Josephus, in this quarter, erected after the time of Christ. Here must have stood the tower Psephinos; and from this point we were able to trace the foundation of the same ancient wall for a considerable distance further in a north-east direction.

"Of the second wall of Josephus, which at the time of the crucifixion was the exterior wall of the city on this side, we could find no remaining traces, unless it be two square ancient towers, which we discovered connected with the wall inside the gate of Damascus, one on each side of the gate. These towers are built up of large stones, precisely like those mentioned above as belonging to the ancient Temple walls. They have been much injured in building the modern wall of the city; but are evidently ancient, and apparently older than Hippicus. They were most probably the guard-houses of an ancient gate upon this spot, and this could well only have belonged to the said second wall. If this hypothesis be correct, it will go far to decide the question as to the site of the church of the Holy Sepulchre; which must then have fallen within this wall, and so within the ancient city. Indeed, the church stands upon the very ridge of the hill Akra, which, according to Josephus, and to every probability, must have formed part of the lower city, and been inclosed within the second wall.

"Another object of our attention was the supply of water in and around the city. At the present day, Jerusalem is supplied almost wholly with rain-water, preserved in cisterns cut in the solid rock, on which the houses stand. Almost every house has one or more cisterns; that in which we resided had no less than four very large ones. The ancient city was probably supplied in the same manner. With a little attention, there can never be any want of water within the walls. The aqueduct, which comes from Solomon's pools, beyond Bethlehem, brings water only to the mosque of Omar. Outside of the city, besides the ancient reservoirs, there are wells in various places, some with water and some without. The brook Kedron, in the valley of Jehoshaphat, flows only when the rain-water descends into it from the adjacent hills. Fountains of running water exist only in this valley; and of these there are three, namely, (1,) the Fountain of the Virgin, or of Siloam, just south of the site of the Temple; (2,) the Pool of Siloam, just within the entrance of the Tyropœum; and (3,) the Well of Nehemiah, or of Job, opposite the entrance of the Vale of Hinnom. This last is a deep well of living water, which in the rainy season overflows; it is beyond doubt the En Rogel of Scripture. The Pool of Siloam is wholly artificial, and receives its waters from the Fountain of the Virgin, through a subterranean channel cut through the solid rock. We crawled through this channel and measured it. From this pool the water flows down still a deep descent, and is lost among gardens. The Fountain of the Virgin is also evidently an artificial excavation in the rock; but whence the water is derived is a mystery. It has a sweetish and slightly brackish taste; and flows irregularly, or only at irregular intervals. We were witnesses of this irregular flow; and were told by the women who came for water, that sometimes during summer it ceases to flow for several weeks, when on a sudden the water comes gushing out again in abundance.

"Ancient writers have spoken of a fountain of living water as existing under the Temple, though their assertions have in general obtained little credit. Soon after our arrival in Jerusalem we were told of a similar foun-

tain under the mosque of Omar, the waters of which were used to supply a Turkish bath in the vicinity of the mosque. We went to the bath, and found two men drawing water from a deep well. They told us that the water flows into the well from a passage cut in the rock and leading under the mosque, where is a chamber and a living fountain. In summer, when the water is so low as not to flow out into the well, they go down and bring it out by hand. The taste of the water is precisely similar to that of the fountain in the valley below. We made all our preparations to descend into the well and examine the fountain; but were hindered at the time, and were unable afterwards to resume the investigation. Is the water of this fountain brought down by a subterranean channel from some higher point? Is there a connexion between this fountain under the mosque and that in the valley below; and is the irregular flow of the latter in some way dependent on this circumstance? These questions may not improbably at some future time be answered in the affirmative."

The public buildings of Jerusalem are not numerous, nor have they any pretensions to magnificence, except the mosque of Omar, and there are comparatively few mosques in proportion to the celebrity of the city, even in Mussulman estimation. The presumed site of the Temple is now inclosed by walls, and bears the name of Haram Schereeff, or the Noble Retirement for Devotion. It is a grassy flat, adorned with trees, and is about one thousand five hundred feet long by one thousand broad. It has numerous irregular entrances, and the greater part of the space is occupied by a splendid platform of marble raised about fourteen feet above the level of the grass-plot, and sustaining two mosques. That at the southern extremity, called El Aksa, is a handsome edifice, which, during the existence of the Christian kingdom, bore the name of the Church of the Presentation, from a tradition that one of its aisles covers the site of that part of the Temple where the Virgin presented her Son. But both in beauty and sanctity it is surpassed by the Sakhara, which occupies the centre of the platform. Here the Holy House itself, as the Mohammedans term it, is seen rising in the silence and mystery of a temple, open only to the favoured worshippers of the supposed prophet. Octagonal in form, its summit is crowned with a lantern of the same shape, above which rises a noble pinnacle, surmounted by the crescent; the sides of the building, and the windows of the lantern, presenting to the eye of the beholder a continued series of bright arabesque paintings, and inscriptions from the Koran, in letters of gold. Chateaubriand says, that he was strongly tempted to find some mode of penetrating to the interior of the mosque, but was prevented by the fear that he might thereby involve the whole Christian population of Jerusalem in destruction. Dr. Richardson, however, a few years ago, succeeded in gratifying a similar curiosity, which he shared in common with a host of other travellers. Taking advantage of the circumstance of having cured a Mohammedan patient, he found means to pass the gate, so strictly guarded against foreign intrusion.

"On our arrival at the door," says he, "a gentle knock brought up the sacristan, who, apprised of our intention, was within, waiting to receive us. He demanded, rather sternly, who we were, and was answered by my black conductor in tones no less consequential than his own. The door immediately edged up to prevent as much as possible the light from shining out, and we squeezed ourselves in with a gentle and noiseless step, although there was no person near who could be alarmed by the loudest sound of our bare feet upon the marble floor. The door was no sooner shut than the sacristan, taking a couple of candles in his hand, showed

us all over the interior of the building; pointing, in the pride of his heart, to the elegant marble walls, the beautifully-gilded ceiling, the well where the true worshippers drink and wash, with which we also blessed our palates and moistened our beards, the paltry reading-desk with the ancient Koran, the handsome columns, and the green stone with the wonderful nails. As soon as he had completed this circuit, pulling a key from his girdle, he unlocked the door of the railing that separates the outer from the inner part of the mosque, which, with an elevation of two or three steps, led us into the sacred recess! Here he pointed out the patches of mosaic in the floor, the round flat stone which the prophet carried on his arm in battle, directed us to introduce our hands through the hole in the wooden box, to feel the print of the prophet's foot, and through the posts of the wooden rail, to feel as well as to see the marks of the angel Gabriel's fingers in the sacred stone that occupies the centre of the mosque, and from which it derives the name of Sakhara, or Locked-up, and over which is suspended a fine cloth of green and red satin." When Dr. Richardson afterwards obtained permission to enter the mosque by day, he found its effect far more imposing than what it had been by the dim light of the candles. Splendid marble pillars, of great height, paintings of the most brilliant hues, and arches richly adorned with gilding and sculpture, served to fill his mind with the loftiest notions of the care and luxury with which the earlier followers of Mahomet provided for the celebration of their worship.

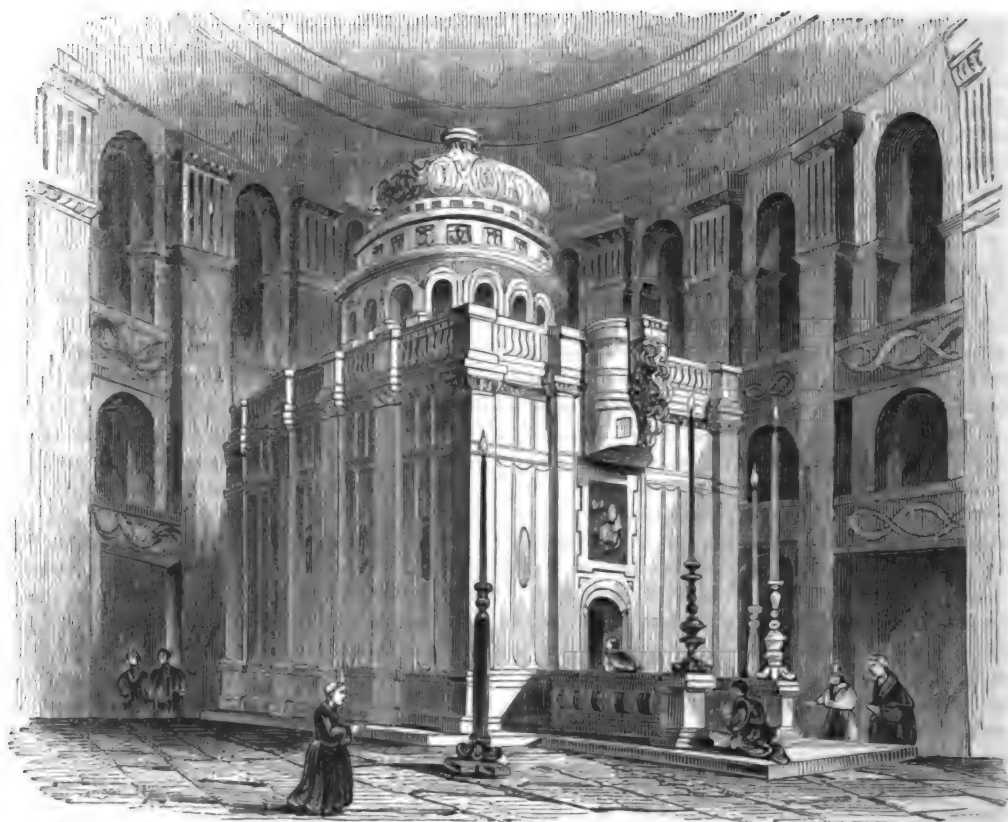
Near the Jaffa gate is the castle already spoken of; it is formed of two strong towers, called the Castle of David, or the Tower of the Pisans, on which a few cannon are mounted; the castle is surrounded by a dry moat. The upper part is evidently of Saracen architecture, but the masonry of the lower is of higher antiquity. In the style of building and arrangement of the streets there is little to distinguish Jerusalem from other walled and stone-built Turkish towns. The attention of pilgrims and travellers is engaged chiefly by the sacred places concerning which numberless volumes have been written. Very ample accounts of all these spots may be found in the works of Cotovicus, Roger, Morison, Surian, Rochetta, and others. Maundrell likewise supplies a very explicit account, to which the principal additions have been made by Dr. Edward Daniel Clarke, Mr. Buckingham, and Dr. Richardson. The most valuable and trustworthy authority for the dimensions and plan of Jerusalem, is given in Niebuhr's *Travels*, Ham-burgh, 1837, and also in the *Reise den Morgenland*, in 1836 and 1837, of Dr. Schubert.

III. The Holy Places. It is hardly necessary to repeat that most of the holy places pointed out within and near Jerusalem, must be entirely suppositious, and originating in the fertile imaginations of the devotees in the dark ages, yet a survey of them is not without interest, as evincing a pruriency of fancy, resulting from deep religious feeling. North of the city, in the district called Acra, are the ruins of Herod's palace, and about three hundred yards to the south-east, near the reputed pool of Bethesda, is the residence of the mutzelliin, or Turkish governor, supposed, though with little show of reason, to occupy the site of the prætorium of Pontius Pilate. It is a large straggling building, having a flat roof, which commands a complete view of the mosque of Omar; it stands in the principal street of the modern city, called by the Turks Harat-el-Allam, and by the Christians Via Dolorosa, the monks having fixed on it as the line of route along which Our Saviour was led from the hall of judgment to Calvary. The Jewish

quarter, Harat-el-Yahood, occupies the hollow between the hills of Zion and Moriah; it contains seven mean and small synagogues; and the numerous private dwellings, how comfortable soever inside, have uniformly mean and ill-built exteriors, owing, it is said, to the fear of exciting among the Mohammedans any suspicion of the wealth of the despised nation. The poorer Jews are supported by charitable contributions obtained from their fellow-countrymen in Europe, especially in Germany and Spain. The Turks reside on the east side of the city, all round the great inclosure of Mount Moriah. In the vicinity of the Bethlehem gate are pointed out the house of Uriah, the pool of Bathsheba, and the palace of David; and in a street beyond is shown the place where Christ appeared to Mary Magdalene, and the other Mary, when he said to them, "All hail!" and they held him by the feet, and worshipped him! In a chapel belonging to the Armenians, three large stones are inclosed, which that brotherhood held to be of inestimable value. One of these is asserted to be that on which Moses broke the two tables of the law, the second was brought from that part of Jordan where Christ was baptized, and the third from the Mount of Transfiguration. Near this is the supposed house of Annas, the father-in-law of the high-priest Caiaphas. In the vicinity of the gate of Zion, but without the walls of the present city, is the house of Caiaphas, on a spot where a chapel of the Armenians stood in Maundrell's time. Here there is an altar under which is pointed out what is pretended to be the stone by which Joseph of Arimathea secured the door of Our Saviour's tomb; it is a block of coarse limestone, about seven feet in length and three in breadth. Adjoining this place is a small cell, in which Jesus is said to have been imprisoned for a short time before he was brought before Pilate. The house of the rich man, and also that of Lazarus, are shown, and the site of the house of Zebedee, where he sold his fish brought from Joppa, covered by a mosque which was formerly a Christian church; the churches of St. Mark and St. Thomas,



Principal Street of Jerusalem,—the Via Dolorosa.



The Holy Sepulchre.

on the sites of their dwellings; and the place where the proud Pharisee resided. A building called St. Peter's prison, from which he and St. Mark were delivered by an angel, stands near the Holy Sepulchre. At St. Mark's church the window is shown at which Rhoda appeared when St. Peter knocked at the door.

The church of the Holy Sepulchre is supposed to cover Calvary, the scene of the Crucifixion; it is situated in the Latin quarter, called Harat-el-Nassara. The building is in the Byzantine style, erected by Helena, mother of Constantine the Great, in the centre of a court or inclosure, filled at pilgrim time (Easter) with pedlars of every description, especially venders of relics and rosaries. The building resembles Roman Catholic churches in general, but is greatly inferior, notwithstanding its valuable marbles, to many of the sacred edifices in Rome. Immediately in front of the entrance, which is guarded by Moslem soldiers, (who levy a tax upon all the pilgrims,) is a slightly elevated marble slab, called the "stone of unction," on which, according to the monks, Our Lord's body was laid to be anointed by Joseph of Arimathea; and near it are seventeen steps, conducting to the supposed Mount Calvary, now a handsome dome-covered apartment, several feet above the floor of the church, floored and lined with the richest Italian marbles; in the crypt beneath is a circular silver plate, with an aperture in the centre, through which the arm reaches the identical hole in which the cross was fixed. The great object of interest, however, is the Holy Sepulchre itself, an oblong structure, fifteen feet long by ten feet in breadth, roofed in, with a handsome ceiling, corresponding to the richness of the silver, gold, and marble, decorating its interior; it stands directly under the great dome of the church, and is divided into chambers, the first containing the stone on which the angel sat when he addressed the affrighted women, "Why seek you the living among the dead? He is not here, but is risen;" and the other being the sepulchre to which he pointed, saying, "Behold the place where they laid Him." The

inner compartment, lined with verd antique, is only large enough to allow four persons to stand by the side of a plain white marble sarcophagus of the ordinary dimensions, over which hung seven large and forty-four smaller lamps, always kept burning. Around the large circular hall, which is surrounded by a gallery supported on pillars, and roofed by a vast dome, are oratories for the Syrians, Copts, Maronites, and other sects who have not, like the Greeks, Armenians, and Roman Catholics, chapels in the body of the church. The Greek chapel, at the east end of the hall, is parted off by a curtain, and is incomparably the most elegant and highly decorated; the Latin chapel closely resembles those seen in Italy, and has a gallery with a fine organ; that belonging to the Armenians is in the gallery. Various parts of the church are pointed out by the monks to the pilgrims as the scenes of certain events connected with the last sufferings of Christ; and to such an extent is superstition carried, that a stone is exhibited and gravely declared to be that on which Our Saviour was placed when put in the stocks. The faith, indeed, of intelligent men is severely tested during a visit to this church; though it probably includes the site of the crucifixion, (of which some travellers have, however, expressed grave doubts,) there seems to be little ground for the assumption that the tomb and site of the cross were so near to each other as to be inclosed by the same building. In an ante-chamber near the entry are several relics, the most authentic, probably, of which, are the sword and spurs of Godfrey of Bouillon. The tombs of Godfrey and his brother Baldwin, two stone coffins supported on four pillars each, bearing Latin inscriptions in a rude Gothic character, formerly existed in the same place, but they were destroyed during a fire which took place in 1808, and have not been restored. The church also was much damaged, but it was repaired in 1817, in a style greatly inferior to the original, at the sole expense of the Greek church, it is said.

The great annual "miracle" performed in this church

by the Greek clergy has been already described; (see FLAME;) but the following incident connected with it, as detailed in Keightley's *Crusaders*, is too curious to be omitted. A Genoese fleet, having on board a number of pilgrims and a Papal legate, arrived at Laodicea, shortly after Baldwin's coronation, (A.D. 1100,) and, at the invitation of the king, they sailed for Jaffa, and thence proceeded to Jerusalem to participate in the solemnities of Easter. "On the eve of Easter," says Mr. Keightley, "the pilgrims of all nations were, according to custom, assembled in the church of the Holy Sepulchre, in expectation of the usual miracle of the lighting of the lamp by fire from Heaven. From the third hour, the Greek and Latin clergy alternately performed the high mass; and at the ninth hour, when a Greek priest had thrice cried *Kyrie Eleison*, and all the people had responded, the patriarch drew forth the keys and opened the Holy Sepulchre, but the lamp within emitted no flame. In vain were supplications and prayers made to Heaven; the darkness still remained. Some went to the Mount of Olives, where it sometimes happened that the miracle occurred instead of at the Sepulchre, but no light was there. The people retired, some filled with grief, others consoling themselves with the reflection that the miracle which had been necessary to sustain the hopes of the people while the Holy City was subject to the infidels, was now withdrawn, as no longer necessary. During the night the church remained in total darkness; the morning came, and still there was no appearance of the miracle. The patriarch, to console the people, assured them that if the miracle had ceased, it was for wise reasons, but advised a procession, as the means of obtaining its renewal. The patriarch and clergy, king and people, compassed with naked feet, and praying aloud, the Temple of the Lord, while the Greeks and Syrians tore their hair and gashed their cheeks, as they went round and round the Holy Sepulchre. As the Latins were returning, they all of a sudden beheld the windows of the church emitting a ruddy light. The patriarch opened the sepulchre, saw the miracle, and fell on his knees in prayer; then kindling a light at the holy lamp, he returned with it into the church, and the people, in a tumult of joy, pressed forward to light their tapers at the sacred flame. As the king and his nobles sat at meat in his dwelling, near the Temple, one brought word that two of the lamps of that sacred fane had been lighted from heaven. Some ran thither to view the wonder, and were witnesses to the lamps all becoming lighted in succession. The joy of the people now knew no bounds, for a superabundant portion of the Divine favour seemed thus to have been awarded to the faithful."

Westward of the church of the Holy Sepulchre, in the Harat el Nassara, or Christian's street, is the Franciscan convent of St. Salvador, called, by way of distinction, Il Convento della Terra Santa, a large stone building inclosed within a strong wall. Its funds are supplied by contributions sent from Rome and other Catholic countries, and the inmates comprise from sixty to eighty monks, chiefly Italian and Spanish, by whom European strangers, visiting the Holy City, are hospitably entertained. The church attached to the convent is gaudily furnished with candlesticks, images, &c., and has a good organ. East of the above stands the Greek monastery, a well-supported establishment, with a small subterranean church.

Without the city, the places which tradition would render sacred are equally numerous. Close to the gate of Jaffa is the pool of Gihon, near which is a village of the same name, where "Zadok, the priest, and Nathan, the prophet, anointed Solomon king over Israel," (1 Kings 1. 34,) and at a later period, Hezekiah "stopped the

upper watercourse of Gihon, and brought it straight down to the west side of the city of David." (2Chron. 32. 30.) South of Mount Zion is the valley of Hinnom, and the eastern boundary of Jerusalem is formed by the valley of Jehoshaphat, which divides the city from the Mount of Olives. Proceeding up this valley, which is traversed by the brook Kedron, the traveller soon arrives at

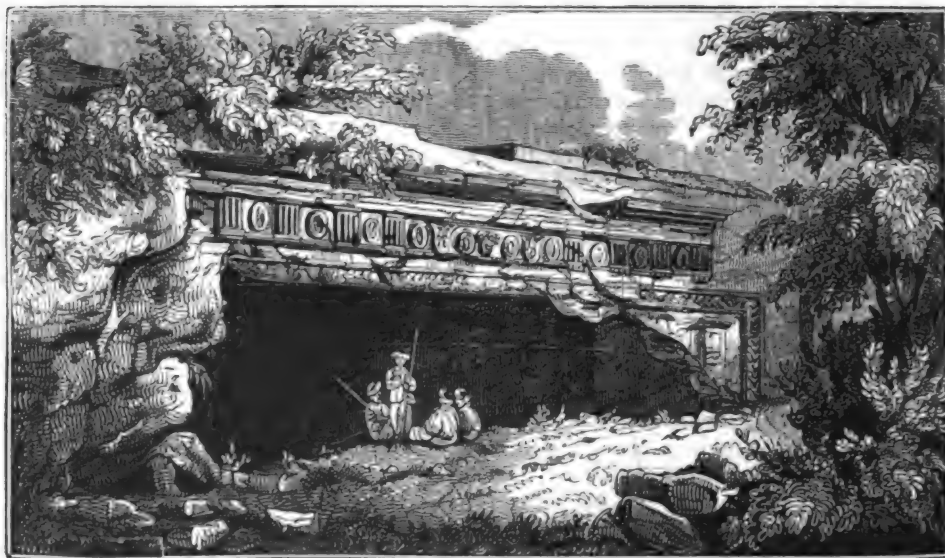
Siloa's brook, that flow'd
East by the oracle of God.

The Kedron is now a mere rivulet, running in a valley so closely pent up as to deserve the name of a mountain gorge, especially at its northern extremity; on its eastern side are four sepulchres, constructed unlike most in Judaea, above ground, and designated the tombs of the patriarchs; one of them is alleged to be the burial-place of Zacharias, the son of Barachias. (Matt. 23. 29, 35.)

Further north-east, are the gardens of Gethsemane, inclosed by a wall, and still in a sort of rural cultivation, and the Mount of Olives, a hilltop covered with stunted herbage, having here and there a few of the trees with which it was once abundantly clothed. Here every spot has its grotto and legend, and on the hill the precise place is pointed out where Our Saviour ascended to heaven. The empress Helena built on it a monastery, which the Turks have converted into a mosque; somewhat to the north of which is the Church of the Ascension, now in the hands of the Greek Christians. North of the bridge, over the brook Kedron, and about two hundred and fifty yards from St. Stephen's gate, is the reputed tomb of the Virgin Mary, comprising, besides several cenotaphs, a subterranean chapel, in which lamps are kept constantly burning, and services daily celebrated according to the rites of the Greek church. Passing thence up the bank of the Kedron, and crossing the hill Bezetha, the stranger is conducted to the excavations called "The Tombs of the Kings." The road down to them is cut in the rock, and a stone doorway leads to a kind of antechamber, now, at least, open at the top, and measuring fifty feet in length by forty feet in breadth. It is ornamented by a beautifully-carved cornice, and in the south-west corner a door, formed of a single stone slab, admirably adapted to its frame-work, and easily working on its hinges, leading into a series of chambers, round which are niches in the rock for the reception of the dead. It is very probable that these are the "royal caves," described by Josephus as situated close to the north boundary of the ancient city; but whether they contained the bones of the sons of David, (2Chron. 32. 33,) or those of Helena, queen of Adiabene, is a question respecting which no certain conclusions can be drawn.

Such are some of the holy places within and near Jerusalem—a city which may well be designated the capital of Oriental superstition, as it once was of true religion. It is impossible to contemplate the Holy City with the same feelings as we would the ruins of Thebes, or Athens, or Rome, or any other city which the world ever saw. There is, it has been well remarked, in all the doings of the Jews—their virtues and their vices, their wisdom and their folly—a height and a depth, a breadth and a length, which angels cannot fathom, and their whole history is a history of miracles.

The total number of inhabitants in Jerusalem is variously stated, and the results are drawn from very imperfect sources. The highest estimate makes the population amount to twenty thousand, but, according to the official report of Mr. Consul Moore, ten thousand, of whom about two-thirds are Mohammedans. The garrison consists of about one thousand men, horse and foot. The local government of Jerusalem is conducted by the mut-zellim, or military governor; the mula-khadi, or chief



Reputed Tombs of the Kings of Judah.

of the police; the mufti, or chief judge; the capo verde, or superintendant of the mosque of Omar; and the *subaski*, or town major; all of whom, except the mufti, hold their appointment under the pasha of Damascus. The Arabic is the ordinary language, spoken with the Turkish accent.

At the festival of Easter, Jerusalem presents a spectacle nowhere else to be seen in the world. Jews, Mohammedans, and Christians, all perform their devotions within a short distance of each other, proudly believing that this city is holy and noble to themselves alone. The multitude of individuals of different religions treat each other as schismatics and infidels, and cherish a rooted antipathy towards each other. "The Jew," says Mr. Hardy, "despises alike the Mussulman and the Christian, and regards them both as intruders upon the soil given to his own nation by God. The Mussulman, with a consciousness of greater political dignity, and with a supposed freedom from the degrading superstitions which the others practise, looks upon himself so far above the Israelite dog and the Nazarite kaffer, that he would not willingly allow them to tread the same earth, or breathe the same air. The Christian, with equal pride, curses the hand of the Islam oppressor, under which he constantly writhes, and turns from the child of Abraham as one who would defile his purity or steal his purse. Necessity obliges all to come, at times, in contact, but there is no common interest in which they have one heart and one wish." Jerusalem has no commerce, and, when the pilgrims are absent, little intercourse with other people, or cities. The only trade which seems to flourish is the making of crucifixes, chaplets, and relics, of which immense cargoes are shipped at Jaffa for Italy, Spain, and Portugal. The shells are of mother-of-pearl sculptured, and the beads are manufactured either from date-stones, or a hard kind of wood called Mecca fruit. Rosaries and amulets are also made of the black fetid limestone found on the shores of the Dead Sea, and are highly valued in the East, by Moslems as well as by Christians, as charms against the plague. The more ordinary trade seems to be quite insignificant: "The bazaar, or street of shops," says Mr. Robinson, "is arched over, dark, and gloomy; the shops are paltry, and the merchandise exposed for sale of an inferior description. This is the only part of Jerusalem where any signs of life are shown; and even here the pulsations of the expiring city are faint and almost imperceptible, its extremities being already cold and lifeless. In the other quarters of the town you may walk about a

whole day without meeting with a human creature." The grossest ignorance, superstition, and fanaticism prevail. The sciences have entirely disappeared, and there are only a few schools where children learn to read and write the code of their respective religions. Mr. Jowett says that the number of ecclesiastics in the whole of the Greek patriarchate of Jerusalem was stated to him as amounting to two hundred, but they are little superior in intelligence to their flocks. A ray of light has, however, recently beamed upon the desolate city: a mission having been established in Jerusalem under the auspices of the Church Missionary Society, who have sent out, for that purpose, M. Pieritz, a converted Jew, and thus the beautiful Liturgy of our National Church is read every Lord's day in the Hebrew language within the walls of Jerusalem.

Prophecies.—On the accomplishment of prophecy in the condition in which this celebrated city has continued for ages, Keith well remarks:—"It formed the theme of prophecy from the death-bed of Jacob; and as the seat of the government of the children of Judah, the sceptre departed not from it till the Messiah appeared, on the expiration of seventeen hundred years after the death of the patriarch, and till the period of its desolation prophesied of by Daniel had arrived. It was to be trodden down of the Gentiles, till the time of the Gentiles should be fulfilled. The time of the Gentiles is not yet fulfilled, and Jerusalem is still trodden down of the Gentiles. The Jews have often attempted to recover it; no distance of space or of time can separate it from their affections; they perform their devotions with their faces towards it, as if it were the object of their worship, as well as of their love; and although their desire to return be so strong, indelible, and innate, that every Jew, in every generation, counts himself an exile, yet they have never been able to rebuild their Temple, nor to recover Jerusalem from the hands of the Gentiles.

"But greater power than that of a proscribed and exiled race has been added to their own in attempting to frustrate the counsel that professed to be of God. Julian, the emperor of the Romans, not only permitted but invited the Jews to rebuild Jerusalem and their Temple; and promised to re-establish them in their paternal city. By that single act, more than by all his writings, he might have destroyed the credibility of the Gospel, and restored his beloved but deserted paganism. The zeal of the Jews was equal to his own; and the work was begun by laying again the foundations of the

Temple. It was never accomplished, and the prophecy stands fulfilled. But even if the attempt of Julian had never been made, the truth of the prophecy itself is unassailable. The Jews have never been re-instated in Judæa; Jerusalem has ever been trodden down of the Gentiles. The edict of Adrian was renewed by the successors of Julian; and no Jews could approach unto Jerusalem but by bribery, or by stealth. It was a spot unlawful for them to touch. In the Crusades, all the power of Europe was employed to rescue Jerusalem from the heathens, but equally in vain. It has been trodden down, for nearly eighteen centuries, by its successive masters; by Grecians, Romans, Persians, Saracens, Mamelukes, Turks, Christians, and again by the worst of rulers, the Arabs and the Turks. And could anything be more improbable to have happened, or more impossible to have been foreseen by man, than that any people should be banished from their own capital and country, and remain expelled and expatriated for nearly eighteen hundred years? Did the same fate ever befall any nation, though no prophecy existed respecting it? Is there any doctrine in Scripture so hard to be believed as was this single fact at the period of its prediction? And even with the example of the Jews before us, is it likely, or is it credible, or who can foretell that the present inhabitants of any country upon earth shall be banished into all nations, retain their distinctive character, meet with an unparalleled fate, continue a people without a government and without a country, and remain, for an indefinite period, exceeding seventeen hundred years, till the fulfilment of a prescribed event, which has yet to be accomplished? Must not the knowledge of such truths be derived from that Prescience alone which scans alike the will and the ways of mortals, the actions of future nations, and the history of the latest generations?"

JESHANAH, a town in the tribe of Ephraim, taken from Jeroboam by Abijah. (2Chron. 13. 19.) It is supposed to have stood near Ai, a few miles to the north of Jericho.

JESHIMON, a city in the wilderness of Maon, belonging to the tribe of Simeon. (1Sam. 23. 24.)

JESHUA, the son of Jozadak, (Ezra 4. 3.) called in Haggai 1. 1, Joshua, the son of Josedech, and Joshua in Zechariah 3. 1, was the first high-priest of the Jews after their return from the Babylonish captivity. On his arrival at Jerusalem, he restored the sacrifices, and regulated the offices and orders of the priests and Levites. The prophets Haggai and Zechariah often mention him. Zechariah relates that the Lord showed him "Joshua, the high-priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him." (Zech. 3. 1.) The same prophet having seen a vision of two olive-trees, which furnished oil for the golden candlestick, through which the oil ran into the lamps of that candlestick, the angel of the Lord told him that "These are the two anointed ones, that stand by the Lord of the whole earth," (Zech. 6. 11.) referring to Jeshua and Zerubbabel.

JESHURUN, יְשׁוּרֻן a poetical name for Israel. (Deut. 32. 15; 33. 5, 26; Isai. 44. 2.) The signification, Gesenius says, is very uncertain. The Septuagint renders the word by *ἡγαπημενος*, the Vulgate by *dilectus* in Deuteronomy, but in Isaiah *rectissimus*; most probably it means, the just, or pious, from יָשָׁר *jeshur*. Cocceius thinks it signifies "the people who had the vision of God."

JESSE, the son of Obed, and father of David. (Ruth 4. 17, 22; 1Chron. 2. 13; Matt. 1. 5.) David was his youngest son, but became the most illustrious. See **DAVID**.

JESUS CHRIST, the name of the Son of God, the Messiah and Saviour of the world; the first and principal object of the prophecies prefigured and promised in the Old Testament; expected and desired by the patriarchs; the hope of the Gentiles; the glory, salvation, and consolation of Christians. It is not necessary here to narrate the events of Our Saviour's life, which can nowhere be read with so great advantage as in the writings of the Evangelists; but there are several general views which we may notice under this article.

Jesus of Nazareth was the Christ, or Messiah, promised under the Old Testament. That he professed himself to be that Messiah to whom all the prophets gave witness, and who was, in fact, at the time of his appearing expected by the Jews; and that he was received, under that character, by his disciples, and by all Christians ever since, is certain. And if the Old Testament Scriptures afford sufficiently definite marks by which the long-announced Christ should be infallibly known at his advent, and these are found to be realized in Our Lord, then is the truth of his pretensions established. From the books of the Old Testament we learn that the Messiah was to authenticate his claim by miracles; and in the numerous predictions respecting him, many circumstances are recorded which, if accomplished in him, leave no room for doubt, as far as the evidence of prophecy is deemed conclusive. As to **MIRACLES**, we refer our readers to that article; only observing here, that if the miraculous works wrought by Jesus Christ were really done, they prove his mission, because, from their nature, and having been wrought to confirm his claim to be the Messiah, they necessarily imply a Divine attestation. With respect to **PROPHECY**, the principles under which its evidence must be regarded as conclusive will be given under that head, and the completion of the prophecies of the sacred books relative to the Messiah in one person, and that person the founder of the Christian religion, will be treated of under **MESSIAH**.

The doctrine of the Divine and human nature existing in one person as "God manifest in the flesh," will be considered under **MEDIATOR**. The character of Jesus Christ, while it affords us the most pleasing subject for meditation, exhibits to us an example not only of the most binding authority, but of the most perfect and delightful description. "Here," as an elegant writer observes, "every grace that can commend religion, and every virtue that can adorn humanity, are so blended as to excite our admiration and engage our love. When he complied with the established ceremonies of his countrymen, that compliance was not accompanied by any marks of bigotry or superstition; when he opposed their rooted prepossessions, his opposition was perfectly exempt from the captious petulance of a controversialist, and the undistinguishing zeal of an innovator. His courage was active in encountering the dangers to which he was exposed, and passive under the aggravated calamities which the malice of his foes heaped upon him; his fortitude was remote from every appearance of rashness, and his patience was equally exempt from abject pusillanimity; he was firm without obstinacy, and humble without meanness. Though possessed of the most unbounded power, we behold him living continually in a state of voluntary humiliation and poverty; we see him daily exposed to almost every species of want and distress; afflicted, without a comforter; perse-

cuted, without a protector; and wandering about, according to his own pathetic complaint, because 'he had not where to lay his head.' Though regardless of the pleasures, and sometimes destitute of the comforts of life, he never provokes our disgust by the sourness of the misanthrope, or our contempt by the inactivity of the recluse. His attention to the welfare of mankind was evidenced not only by his salutary injunctions, but by his readiness to embrace every opportunity of relieving their distress and administering to their wants. In every period and circumstance of his life, we behold dignity and elevation blended with love and pity; something which, though it awakens our admiration, yet attracts our confidence. We see power, but it is power which is rather our security than our dread; a power softened with tenderness, and soothing while it awes. With all the gentleness of a meek and lowly mind, we behold an heroic firmness which no terrors could restrain. In the private scenes of life, and in the public occupations of his ministry, whether the object of admiration or ridicule, of love or of persecution, whether welcomed with hosannas or insulted with anathemas, we still see him pursuing, with unwearied constancy, the same end, and preserving the same integrity of life and manners."

Considering Jesus Christ as our Great Moral Teacher, Dr. Paley observes, "He preferred solid to popular virtues,—a character which is commonly despised, to a character universally extolled; he placed, on our licentious vices, the check in the right place, namely, upon the thoughts; he collected human duty into two well-devised rules; he repeated these rules, and laid great stress upon them, and thereby fixed the sentiments of his followers; he excluded all regard to reputation in our devotion and alms; and by parity of reason, in our other virtues; his instructions were delivered in a form calculated for impression; they were illustrated by parables, the choice and structure of which would have been admired in any composition whatever; he was free from the usual symptoms of enthusiasm, heat, and vehemence in devotion, austerity in institutions, and a wild particularity in the description of a future state; he was free also from the depravities of his age and country, without superstition among the most superstitious of men; yet not decrying positive distinctions or external observances, but soberly recalling them to the principle of their establishment, and to their place in the scale of human duties; there was nothing of sophistry or trifling, though amidst teachers remarkable for nothing so much as frivolous subtleties and quibbling expositions; he was candid and liberal in his judgment of the rest of mankind, although belonging to a people who affected a separate claim to Divine favour, and, in consequence of that opinion, prone to uncharitableness, partiality, and restriction; in his religion there was no scheme of building up a hierarchy, or of ministering to the view of human governments; in a word, there was everything so grand in doctrine, and so delightful in manner, that the people might well exclaim, 'Surely never man spake like this man.'"

"As our exalted Friend and Pattern," says Archbishop Newcome, "he sets an example of the most perfect piety to God, and of the most extensive benevolence, and the most tender compassion to men. He does not merely exhibit a life of strict justice, but of overflowing benignity. His temperance has not the dark shades of austerity; his meekness does not degenerate into apathy; his humility is signal, amidst a splendour of qualities more than human; his fortitude is eminent and exemplary in enduring the most formidable external evils, and the sharpest actual sufferings. His patience

is invincible; his resignation entire and absolute. Truth and sincerity shine throughout his whole conduct. Though of heavenly descent, he shows affection and obedience to his earthly parents; he approves, loves, and attaches himself to amiable qualities in the human race; he respects authority, religious and civil; and he evinces regard for his country by promoting its most essential good in a painful ministry. Every one of his eminent virtues is regulated by consummate prudence; and he both wins the love of his friends, and extorts the approbation and wonder of his enemies. Never was a character, at the same time, so commanding and natural, so resplendent and pleasing, so amiable and venerable. There is a peculiar contrast in it between an awful greatness, dignity, and majesty, and the most conciliating loveliness, tenderness, and softness. He now converses with prophets, lawgivers, and angels; and the next instant, he meekly endures the dulness of his disciples, and the blasphemies and rage of the multitude. He now calls himself greater than Solomon; one who can command legions of angels; and giver of life to whomsoever he pleaseth; the Son of God, and who shall sit on his glorious throne to judge the world: at other times we find him embracing young children; not lifting up his voice in the streets, nor quenching the smoking flax; calling his disciples, not servants, but friends and brethren, and comforting them with an exuberant and parental affection. Let us pause an instant, and fill our minds with the idea of one who knew all things, heavenly and earthly; searched and laid open the inmost recesses of the heart; rectified every prejudice, and removed every mistake of a moral and religious kind; by a word, exercised a sovereignty over all nature, penetrated the hidden events of futurity, gave promises of admission into a happy immortality, had the keys of life and death, claimed an union with the Father; and yet was mild, gentle, humble, affable, social, benevolent, friendly, and affectionate. Such a character is fairer than the morning star. Each separate virtue is made stronger by opposition and contrast; and the union of so many virtues forms a brightness which fitly represents the glory of that God 'who inhabiteth light inaccessible.' Such a character must have been a real one. There is something so extraordinary, so perfect, and so Godlike in it, that it could not have been thus supported throughout by the utmost stretch of human art." See *MEDIATOR; MESSIAH*.

I. JESUS, the son of Sirach, *Ἰησοῦς υἱὸς Σιραχ*, named as the author of the Book of Ecclesiasticus, according to Genebrard, was descended from Jeshua, the high-priest, the son of Jozadak.

Calmet states that the Arabians are acquainted with this writer. They believe that he or his grandfather was vizier to Solomon, and that he had a very virtuous wife, whose life has been written in Arabic. There is also extant a book in Arabic, entitled "The sentences and wisdom of Jesus the son of Sirach." See *ECCLESIASTICUS*.

II. In Acts 7. 45, and Hebrews 4. 8, Joshua is called Jesus, the name in Hebrew signifying Saviour. See *JOSHUA*.

III. In the Epistle to the Colossians, St. Paul mentions in the salutation "Jesus, which is called Justus." (ch. 4. 11.) The same person is mentioned in Acts 18. 7: "And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue."

JETHER. See *JATTIR*.

JETHRO, יֶתְרוֹ (Exod. 3. 1,) and יֶתֶר *Jether*. (Exod. 4. 18.) He is also called חֲבֹב *Hobab*, the son of Raguel the Midianite. (Numb. 10. 29; Judges 4. 11.) He was a priest of Midian, and the father-in-law of Moses. It is believed that he maintained the true religion, being descended from Midian, the son of Abraham and Keturah. Jethro visited his son-in-law when the Israelites were encamped at Horeb, and counselled him to institute inferior judges to hear and determine minor causes, and to give his personal attention only to questions of moment. (Exod. 18. 14-26.) No other particulars of the life of Jethro are known, but the Arabs have a variety of traditions concerning him. They say that Michael, the son of Taskir, and grandson of Midian, was his father; this last was the immediate son of Ishmael, according to the author of *Leb-Tarik*, but Moses makes no mention of Midian among the sons of Ishmael. (Gen. 25. 13, 14.) Jethro gave his son-in-law, Moses, the miraculous rod. He was favoured with the gift of prophecy, and God sent him to the Midianites to preach the unity of God and to withdraw them from idolatry. A commentator on the Koran affirms, that whenever Jethro performed his devotions on the top of a certain mountain, the mountain became lower, in order to render his ascent more easy. Another Arabian commentator says that Jethro took pains to reform the bad customs of the Midianites, such as stealing; having two sorts of weights and measures, of buying by the larger and selling by the smaller. Besides these frauds of the Midianites in their trading, they offered violence to travellers, and robbed them on the highways. They threatened even Jethro for his remonstrances. This insolence obliged God to manifest his wrath. He sent the angel Gabriel, who, with a voice of thunder, made the earth to tremble, which destroyed them all except Jethro, and those who, like him, believed the unity of God. After this punishment Jethro went to Moses, as related in Exodus 18. 1, 2, 3. The Mohammedans term him, from the advice he gave to Moses, "The preacher of the prophets." D'Herbelot, *Bibl. Orient.*

JETUR, יֶטוּר the name of a son of Ishmael. (Gen. 25. 15; 1 Chron. 1. 31.) His descendants are supposed to have inhabited Iturea, (Luke 3. 1,) a mountainous tract of land, which separates Syria from the bordering desert of Arabia. See **ITUREA**.

JEWRY. See **PALESTINE**.

JEWS. The name by which the Hebrews are commonly distinguished in history, especially after the return from the Babylonish captivity, and which they appear to derive from the patriarch Judah.

Under the articles **ABRAHAM**, **ISAAC**, **JACOB**, **BONDAGE**, **EXODUS**, the main particulars respecting the Jews, up to their entrance upon the Promised Land, have been already given. We now propose to continue their history from that period to the revolt of the Ten Tribes, when a division into the articles **ISRAEL** and **JUDAH** becomes necessary, and under these heads the narrative is carried on; but after their return from the Babylonish captivity, we shall resume it, and exhibit the various changes of fortune to which they have been subject from that time to the present day; a history, altogether, of the events of more than three thousand years, and exhibiting a nation, at one time powerful and independent, and highly favoured by Jehovah, but now for ages scattered, humbled, and debased, wanderers throughout the world, without "a local habitation," yet still preserving their religion, their name and lineage, as a distinct people.

The life of the early Hebrews, as represented in the

Scriptures, is precisely similar to that of the nomadic tribes of Arabia at the present day, and their patriarchs appear as powerful princes, who were completely independent and owed allegiance to no sovereign; they formed alliances with other princes and even with kings; they maintained a body of armed servants, and repelled force by force. For their vassals, they were the priests who appointed the festivals and presented offerings; the guardians who protected them from injustice; the chiefs who led them to war; the judges who banished the turbulent, and, when necessary, inflicted even capital punishment upon transgressors.

Upon the death of Jacob his twelve sons ruled their respective households with similar authority to what the patriarch himself had exercised; but when their descendants had greatly increased, the family of Jacob was split into various tribes, שבט *shebet*, מטה *matteh*, each of which had a head termed נשיא *nasiyah*, or prince, and these tribes became in course of time subdivided into שבטים *rashi beth aboth*, clans, or as they are termed by Moses, "houses," or "thousands;" the chieftainship of the tribe and also of the clans was at first hereditary, and was the birthright of the family of the founder, but it appears afterwards to have been elective. These two classes of rulers were comprehended under the general names of seniors, elders, or heads of tribes. (Numb. 1. 16; 10. 4.)

They were fathers rather than magistrates, governing according to the regulations established by custom, according to the principles of sound reason and natural justice. They provided for the general good of the whole community, while the concerns of each individual family still continued under the control of its own father. In general, those cases only which concerned the fathers of families themselves came under the cognizance of the seniors. Such is the patriarchal form of government which the nomads, particularly the Bedouin Arabs, have in a great measure preserved to the present day. They call their princes, emirs, and their heads of clans, sheikhs, elders. The Arabian emirs have their secretaries, who appear to be officers similar to those denominated *shoterim* among the Hebrews. The Hebrew *shoterim*, translated in the English version "officers," whose peculiar business it was to register the genealogies, possessed considerable authority and sustained an important part in the government. With such a political organization, the Hebrews in the land of Goshen continued for the most part the nomadic life of their ancestors, for which the wilds of Egypt and the open plains of Arabia Petræa afforded them ample room. The Egyptian sovereigns treated them as guests rather than subjects, until the entrance of that foreign dynasty of monarchs, who were ignorant of the services which one of their ancestors had rendered to the nation. But even these monarchs did not change the patriarchal form of their government. On the contrary, the Hebrew *shoterim* were employed under the direction of Egyptian overseers to apportion the labours exacted from the people. (Exod. 3. 16; 4. 29.) But as the Hebrews after their deliverance from Egypt were to become a settled and agricultural nation, and were designed to subserve especial and important purposes, it was necessary that they should be provided with new political institutions, suited to such a condition and destination. For this purpose Moses led them to the foot of Mount Horeb, where the people entered into a peculiar relation with God, upon which their whole civil constitution was unalterably grounded. Some notice of this subject having been already taken, under the article **GOVERNMENT OF THE HEBREWS**, we may here consider very briefly, (1) the fundamental

law of the Mosaic institution; (2) the relation of the Hebrews to other nations; (3) the relation of the tribes to each other; (4) the Hebrew magistrates; (5) the chief magistrate; (6) the form of government; (7) the legislative assemblies; and (8) the learned class.

(1.) *Fundamental Law of the Mosaic institution.*—That the Jews might fulfil the purposes of their high destination, and preserve the knowledge of God in succeeding ages, it was necessary to arrange their civil institutions in such a manner, that this knowledge, the principal if not the sole ground of all morality and moral happiness, would be inseparably connected with the political character of the nation, and would be so far permanent as to be annihilated only by its political extinction. It is doubtless true that a correct knowledge of God obtained among the pious patriarchs of antiquity,—it must also be admitted that the Deity revealed himself in a peculiar manner to them, and that the knowledge thus communicated was transmitted from father to son; but no people left to themselves long retained a knowledge of the true God; and so general was the tendency to idolatry, that even the Hebrews, who never forgot the God who created heaven and earth, and the magnificent promises made to their descendants, were scarcely cured of the superstitions with which they had been infected in Egypt, notwithstanding the miracles they had witnessed there, at the Red Sea, and at the Mount of Horeb.

The condescending manner in which Jehovah really represented himself to the Hebrews, was yet insufficient to perpetuate the knowledge and worship of the true God among them. He, therefore, through the intervention of Moses, suffered himself to be elected their king by a voluntary choice. (Exod. 19. 4-8; compare Judges 8. 23; 1Sam. 8. 7; 10. 18; 1Chron. 29. 23.) The land of Canaan was considered as the royal possession, of which the Hebrews were to be the hereditary occupants, and from which they were to render to Jehovah a double tithe, as the Egyptians did to their king. (Levit. 27. 20-38; Numb. 18. 21, 22; Deut. 12. 17-19.) This great invisible Sovereign of a people, as yet wandering amid deserts to the country of their destination, published to them from the summit of Mount Sinai, amid a display of unparalleled grandeur, the brief summary of religious and moral duties contained in the Decalogue, of which the prohibition of idolatry formed a most conspicuous feature. The Jews bound themselves by a solemn oath to observe the compact, and their king, Jehovah, then delivered to them the summary of his law, written upon two tables of stone, which were to be preserved as a perpetual memorial of their obligations, and as the fundamental charter of the sacred monarchy. Whoever incited others to idolatry, incited them also to renounce their allegiance to their invisible King; he became a mover of sedition, subjected himself to the punishment of death, and was precluded all hope of pardon, even though he should claim the character of a prophet. When Moses awards capital punishment to the crime of idolatry, he always speaks of the external worship of false gods, (Levit. 19. 31; 20. 6; Deut. 13. 2-19;) on the contrary, when he speaks in the character of a religious teacher, he requires an internal faith in the one true God, and inculcates, in the most decided manner, supreme love, and perfect obedience to God and his laws. (Deut. 6. 4-9; 16. 9-22.) Such was the civil polity of the Jews, which was altogether peculiar.

(2.) *Relation of the Hebrews to other nations.*—That they might live uncontaminated while surrounded by idolatrous nations, among whom the greatest licentiousness prevailed, it was necessary that they should avoid all intimate friendships and any unnecessary intercourse

with Pagans. But they were not to be the enemies of foreigners, or to indulge animosity and hatred to all nations. Moses makes some exceptions, but these exceptions convey a tacit permission to form connexions with others when necessary, who were to be treated as neighbours, although individuals were forbidden to form intimate friendships with the Gentiles. The exceptions were, first, all the Canaanitish nations who had become very numerous in Palestine after the time of Jacob, and who had established at least thirty-one small kingdoms. Hereditary enmity, or rather total extermination, was likewise destined for the Amalekites, who had manifested their hostility to the chosen people by an unprovoked attack on the sick and fatigued in the rear of their march through Arabia Petræa. No unceasing war was ordered against the Moabites and Ammonites, the descendants of Lot, but any political connexion with them was prohibited. The Midianites, the descendants of Abraham and Keturah, were included among the nations with whom alliances might be formed. No war was enjoined against the Amorites, east of the Jordan. With other nations, such as the Edomites, Egyptians, Phœnicians, or Sidonians, alliances were permitted, when these tended to promote the public welfare.

(3.) *Relation of the Tribes to each other.*—It appears that each tribe had its own magistrates and representatives, and composed an entire political community, to a certain extent independent of the other tribes. The Hebrew constitution authorized each tribe to provide for its own interests, and if the strength of an individual one was insufficient to enable it to defend itself, or to preserve its authority, it could unite with some of the kindred tribes, and make common cause with them. It seems that all the tribes possessed, individually, certain independent powers, and could proclaim war, make treaties, and elect generals and chiefs for themselves. Yet, notwithstanding these separate and independent interests, they were all united as one nation; they had only one oracle, the Urim and Thummim; only one high-priest, who was the prime minister of the invisible Sovereign. Any one of the tribes, moreover, could be called to account by the others for a transgression of the law, and could be attacked and punished if it refused to give satisfaction. Nor were the tribes without their jealousies of each other. Such rivalry especially existed between Judah and Joseph, the latter of whom being divided into two, Ephraim and Manasseh, valued themselves on their descent from Joseph, who had been peculiarly distinguished in the blessings pronounced by Jacob and Moses. These jealousies weakened all the tribes, and were, eventually, one of the causes of the destruction of the Jewish commonwealth.

(4.) *Hebrew Magistrates.*—In the earliest periods of Jewish history, the magistrates were the hereditary chieftains, but afterwards the judicial office became elective. In the time of Moses, the larger collections of families were fifty-nine in number, and the heads of these families, together with the twelve princes of the tribes, composed a council of seventy-one members; but the subdivisions afterwards were more numerous, and the number of heads of families greater, for we find no less than two hundred and fifty chiefs of this rank included in the rebellion of Korah, Dathan, and Abiram. The shoterim, or genealogists, are mentioned in connexion with the elders, that is, the princes of tribes and heads of families. They kept the genealogical tables. Under Joshua, they communicated the orders of the general to the soldiers; and in the time of the Kings, the chief shoter had a certain control over the army, although he was not a military commander. The shoterim, who were superintended by this chief, were dis-

tributed into every city, and performed the duties of their office for it and the surrounding district. As they kept the genealogical tables, they had an accurate list of the people, and were acquainted with the age, ability, and domestic circumstances of each individual; but they are not to be confounded with another officer who kept the muster-rolls, and whose name had a similar etymology. Moses added a new class of magistrates, for the administration of justice, which, he informs us, was not of Divine appointment, but was suggested by his father-in-law, Jethro. He divided the people into tens, fifties, hundreds, and thousands, and placed wise and prudent judges over each of these divisions. They were selected, for the most part, from the heads of families, genealogists, or other people of rank. (Exod. 18. 13, 26.) Difficult questions were brought before Moses himself, and, after his death, before the chief magistrate of the nation. These judges Moses included among the rulers, and Joshua summoned them to the general assemblies; and they are mentioned, in one instance, before the genealogists. (Deut. 31. 28; Josh. 8. 33.) When the magistrates of all the cities belonging to any one tribe were collected, they formed the supreme court, or legislative assembly, of the tribe, and when the magistrates of all the tribes were convened together, they formed the general council of the nation, and could legislate conjointly for all the tribes they represented.

(5.) *The Chief Magistrate.*—Although the chief magistrate of the Jewish state was, in reality, Jehovah, the invisible King, a supreme ruler for the whole community could be legally chosen when the necessities of the state required it, who was denominated a judge, or governor. (See JUDGES.) In the Book of Deuteronomy, (17. 14, 15,) we find Jehovah telling the Hebrews that if, when they arrived in the Promised Land, they wished to have a king like the other nations round about them, they were to receive one whom He would appoint, and not a stranger. Josephus and others have correctly understood this passage not to mean that God commanded the Israelites to desire a king when they were settled in Canaan; but that if they would have a king, he was to be appointed by God, and that he should invariably be a Hebrew, and not a Gentile.

(6.) *Form of Government.*—The form of government was strictly a theocracy, a form peculiarly suited to the condition of those remote times, in which no viceroy was at first employed, but the high-priest acted as the chosen minister of Jehovah. The magistrate, however, managed the political concerns of the nation, and their powers were so extensive, that Josephus denominates their government an aristocracy; but the people possessed so much influence that their approbation was indispensable in all important cases,—they even sometimes proposed laws to be adopted by the magistrates, and often remonstrated so loudly that they compelled their superiors to listen to them. On this account, Lowman and Michaëlis incline to designate the Mosaic constitution a democracy, or, at least, an aristocracy, greatly modified and limited.

(7.) *Legislative Assemblies.*—These were of two kinds. The one was composed of the princes of the tribes and the heads of thousands or associated families; the other was the whole congregation, including the genealogists, and as many of the common people as chose to attend. When the whole people were collected they formed what was called קהל *kahal*, "the congregation," but these assemblies received different denominations according to the class of which they were composed. The general assemblies of all the tribes were convened by the chief magistrate, by the commander of the army, or by the king or regent, and when the nation had no such

ostensible head, by the high-priest. The place of meeting was before the door of the holy tabernacle, or at a place hallowed as the scene of some great event. During the journey towards the Promised Land, the assemblies were summoned by the sound of the sacred trumpets.

(8.) *The Learned Class.*—The tribe of Levi, which had always distinguished itself by its zeal in the service of Jehovah, was devoted to the duties of the sacred tabernacle and altar, and to all those offices in which learning was indispensable. The Levites were required more than the other Jews to study the book of the Law, to preserve correct copies of it, and to discharge several important duties. They were to try the accuracy of weights and measures; they were to announce the movable festivals, new moons, and years; they were to instruct the people in religion and law, and to solve difficult questions on those subjects, and in some cases they had to perform the duty of physicians. In all employments, the priests and Levites, equally with the other Hebrews, were strictly prohibited the use of magic oracles, necromancy, astrology, omens, soothsaying from the entrails of sacrifices or the movement of clouds, and all those artifices which, among the Egyptians and other ancient nations, were resorted to for the purpose of managing the populace; "Thus the ancient Jewish priests," says Professor Jahn, "were the only priests of antiquity who were not allowed to impose upon the credulity of the multitude." While Joshua lived the people were obedient and prosperous. Though idolatry was secretly practised in some places by individuals, it did not break out openly, and the nation remained faithful to Jehovah their king.

From Joshua to Samuel, a period of about four hundred and fifty years, the fortunes of the Hebrew nation varied according as the fundamental law of the state was observed or transgressed; but the dominion of the Judges was marked by a greater proportion of prosperity than adversity. The people, however, were dissatisfied, and we now come to an eventful period in the Jewish history, the demand of a king and the institution of the Hebrew monarchy. The inspired historian informs us that the request "displeased," or, as it is in the margin, was "evil in the eyes of Samuel," and he "prayed unto the Lord." Their request was granted, and Saul, the son of Kish, was chosen. "The king," says Bishop Warburton, "which God consented to give the Israelites was only his viceroy or deputy, and on that account he was not left to the people's election, but was chosen by God himself, the only difference between God's appointment of the judges and of Saul being this, that they were stirred up by internal influence, he chosen by outward designation." The Hebrew monarch was limited to a considerable extent in the exercise of the kingly authority. He was forbidden to introduce any new mode of religious worship, and he could not perform the functions of a high-priest unless he was of the tribe of Aaron. He was to observe the Law of Moses, suppress idolatry, and promote the institutions of religion. The king was not to hoard up treasures, nor to indulge in licentious luxuries; and as he was never to become a conqueror of foreign countries, he was forbidden to maintain large bodies of cavalry, which could be of little use in a mountainous region like Judæa. Such were the limitations of the kingly prerogatives of the Hebrews; the laws of the constitution established by Samuel with the consent of the rulers were sworn to by Saul, and the record was deposited in the sacred tabernacle.

The reigns of Saul, David, and Solomon, and the disastrous results of the idolatry of the last-named monarch, are detailed elsewhere. (See ISRAEL, KINGDOM

OF; JUDAH, KINGDOM OF.) But the warning was lost upon both the new states, and the same course of alternate idolatry and repentance was pursued as before. They were warned by prophets, and were repeatedly brought by severe national chastisements to reflect on their obligations, and again to keep sacred their fundamental law; but the amendment was but temporary, and the full punishment of their sins at last fell upon them. Captivity and total extinction as a separate people were first experienced by the Ten Tribes; the same punishment was afterwards visited on Judah; and the restoration of its people to their native land by the Persian conquerors, and the partial recovery of their independence, were parts of that mighty dispensation of Providence with which they were more immediately connected, manifestations of which were to change the moral and religious aspect of the world. It was not till after the return from the captivity, that the Hebrews, comprising the tribes of Benjamin and Judah, and those of the other tribes who chose to accompany them, received the general appellation of Jews, a name by which, from that time, they have been known in history.

The canonical history of the Jews, as it respects the Old Testament, closes with the Book of Nehemiah, and after the death of that eminent person, (B.C. 420,) to the destruction of Jerusalem and the dispersion of the nation, the history of that city is a miniature history of Judæa, and the projects, victories, misfortunes, and varied condition of its inhabitants. (See JERUSALEM; SYRIA.) Successively subject to the Persian monarchs, to the Macedonian conqueror, the Ptolemies of Egypt, and the kings of Syria, the Jews, notwithstanding, closely adhered to their theocratic ritual; and it is remarkable that there are no instances of idolatrous national apostasy after the Babylonian captivity. On the contrary, they appear to have been animated with a peculiar zeal for the preservation of their Law, which, during the conquering progress of the Maccabees, was the principle, along with the recovery of their independence, for which they fought. (See MACCABEES.) We find, indeed, from the time that the Jews became involved with the affairs of other nations, until their country was made a Roman province, that they fiercely contended against the slightest innovation or introduction of Gentile customs, and that after, even the display of an imperial eagle or a banner, in the Temple or the Holy City, excited their religious prejudices.

After the destruction of Jerusalem, and the total subjugation of the Promised Land, the Jews in foreign countries deeply felt and participated in the calamities of their nation. They had always been disliked by the Gentiles on account of their supposed unreasonable religion, and now when they had lost their country and their capital they appeared in their eyes as a race peculiarly odious to Heaven. These feelings induced the inhabitants of some cities and districts to break out into acts of open violence against them, particularly at Antioch, where numbers were put to death on pretended charges of conspiring to burn that city, and it was with great difficulty that the citizens were withheld from putting to death every descendant of Abraham on whom they could lay their hands.

After it had lain desolate more than sixty years, Adrian resolved to restore the city of Jerusalem, but considered that the site of the house of God would be a convenient spot for a temple of Jupiter. The Jews, grievously offended at his placing an idol on their holy hill, and colonizing their holy city with foreigners, rose in rebellion, under the command of Cochebas or Barcochab, and, assisted by their brethren in all parts, maintained a war of some duration and consequence. (See BARCO-

CHAB.) In the reign of the emperor Severus, they united with the Samaritans and again revolted, but they were completely defeated and reduced to obedience.

Long prior to the dissolution of the Jewish state, and indeed before the promulgation of Christianity, Jews were to be found in almost every country, but particularly in Babylonia, Egypt, Asia Minor, Greece, and Italy. The origin of the Jews in Italy, or rather in Rome, is very obscure. It is usually ascribed to the vast number of slaves brought to the capital by Pompey after his conquest of Jerusalem. These slaves were publicly sold in the markets; yet, if we are to believe Philo, they were emancipated almost without exception by their tolerant masters, who were unwilling to do violence to their religious scruples. After the fall of Jerusalem, the language of the incidental notices which occur about the Jews in the Latin authors seems peculiarly contemptuous, and implies that many of them were in the lowest state of penury, the outcasts of society. Juvenal bitterly complains that the beautiful and poetic grove of Egeria was let out to mendicant hordes of Jews, who pitched their camps like gipsies in the open air, with a wallet and bundle of hay for their pillow, as their only furniture. Martial alludes to their filth, and what is curious enough, describes them as pedlars, venders of matches, which they trafficked for broken glass.

From the fall of Jerusalem to the present day, the history of the Jews is little else than a record of persecution, which it would be alike painful and useless to narrate in detail. Of late their conduct has been peaceful and inoffensive, but in former days they frequently suffered themselves to be deluded by impostors, who assumed the title of Messiah and promised to reinstate them in Palestine; the hopes thus excited led them into the perpetration of seditious outrages, which were cruelly punished. (See MESSIAH.) Their state is now most abject in Mohammedan countries, but during the Middle Ages their condition there was more tolerable than in Christendom, in which there is hardly a country whence, after barbarous oppression during their sojourn, they have not been frequently and violently expelled. A brief sketch of their treatment in England of old, and an account of their expulsion from Spain, will be sufficient to give a general idea of their condition in former days, as similar scenes have been enacted in almost every other country.

The first mention that we find of the Jews in any document connected with English history is the Canons of Ecbricht, archbishop of York, (A.D. 750,) which contain an ordinance that "No Christian shall judaize, or presume to eat with a Jew." They are also noticed as the king's bondmen, in the charter of Croyland Abbey, granted by Whitglaff, king of the Mercians. (A.D. 836.) From the time of the Conquest, the information afforded by our historians respecting the Jews becomes gradually more extensive. William the Conqueror encouraged the Jews to come over in large numbers from Rouen, and to settle in England, and is reported to have appointed particular places for their residence. Many of them took up their residence at Stamford, and Wood, in his *History of Oxford*, states, upon the authority of some ancient deeds, that in the tenth year after the Conquest, the Jews resided already in great numbers in that university. Their houses were resorted to by the scholars for the purposes of instruction, and they also erected a synagogue. Under the three first Norman kings they appear to have lived here without molestation; but from this period to the time of their expulsion, our histories abound with details of their hardships. Taxes and contributions to an exorbitant amount were conti-

nually imposed upon them at the mere will of the crown, and payment enforced by the seizure of their properties, by imprisonment, and frequently by the infliction of the most cruel bodily tortures.

In the ninth year of Stephen the Jews are for the first time accused of the crime of crucifying an infant. The circumstance in this instance is only shortly noticed by historians, and is stated to have taken place at Norwich. In the following reigns our historians represent on several occasions the recurrence of this barbarity; and assert that it was perpetrated with the view of holding up to derision the sufferings of Jesus Christ on the cross. Notwithstanding the confidence with which these accusations are stated, it is impossible to bring the mind to believe them well-founded. In the reign of Henry II. the same charge is twice repeated. On one occasion, the act is stated to have been perpetrated at Gloucester, and the other at Bury St. Edmunds. Richard I., as one of the first acts of his reign, caused a proclamation to be issued forbidding any Jew to approach the palace during the ceremony of his coronation, from an alleged fear of witchcraft. Some of them, however, venturing to disobey this order, a tumult arose; the Jews were sought out by the populace in every quarter of London, and wherever they were found, were slain without mercy, and their houses burned to the ground; similar scenes also occurred in other parts of the country. Richard's successor, John, being gained by large presents, granted certain charters to the Jews, by which it was, amongst other things, accorded to them that they might live freely and honourably within the king's dominions, and hold lands, and have all their privileges and customs, as quietly and honourably as they had in the time of Henry II.; that if a Jew died, the king would not disturb his possessions, provided he left behind him an heir who could answer his debts and forfeitures; that they should be at liberty to go where they would, with all their chattels and effects. These conditions were but little observed by the granter; and early in the reign of Henry III. the Jews were required on all occasions to wear a particular mark upon their clothes. The mark was to be attached to their upper garments, and was to consist of two white tablets of linen or parchment, and to be affixed to their breasts. Matthew Paris, who lived in this reign, and was an eye witness of the oppressions of the Jews, gives a distressing picture of their sufferings. During the reign of Edward I. similar persecutions continued. In 1279, no less than two hundred and ninety-four Jews were put to death on a charge of clipping the coin, and at length the whole body, estimated at fifteen thousand in number, were banished from the kingdom, in 1290; nor did they make any attempt to return.

Of the expulsion of the Jews from Spain, Milman gives the following account:—"In 1492 appeared the fatal edict in Spain, commanding all unbaptized Jews to quit the realm in four months; for Ferdinand and Isabella, having now subdued the kingdom of Grenada, had determined that the air of Spain should no longer be breathed by any one who did not profess the Catholic faith. For this edict, which must desolate the fairest provinces of the kingdom of its most industrious and thriving population, no act of recent conspiracy, no disloyal demeanour, no reluctance to contribute to the public burthens, was alleged. The whole race was condemned on charges, some a century old, all frivolous or wickedly false; crucifixions of children at different periods, insults to the Host, and the frequent poisoning of their patients by Jewish physicians. The Jews made an ineffectual effort to avert their fate. Abarbanel, a man of the greatest learning, the boast of the existing race of Jews, and of unblemished reputation, threw

himself at the feet of the king and queen, and offered, in the name of his nation, an immense sum to recruit the finances of the kingdom, exhausted by the wars of Grenada. The inquisitors were alarmed. Against all feelings of humanity and justice the royal hearts were steeled, but the appeal to their interests might be more effectual. Thomas de Torquemada advanced into the royal presence, bearing a crucifix: 'Behold,' he said, 'Him whom Judas sold for thirty pieces of silver. Sell ye Him now for a higher price, and render an account of your bargain before God.'

"The sovereigns trembled before the stern Dominican, and the Jews had no alternative but baptism or exile. For three centuries their fathers had dwelt in this delightful country, which they had fertilized with their industry, enriched with their commerce, adorned with their learning. Yet there were few examples of weakness or apostacy; the whole race, variously calculated at three hundred thousand, six hundred and fifty thousand, or eight hundred thousand, in a lofty spirit of self-devotion (we envy not that mind which cannot appreciate its real greatness) determined to abandon all rather than desert the religion of their fathers. They left the homes of their youth, the scenes of their early associations, the sacred graves of their ancestors, the more recent tombs of their own friends and relatives. They left the synagogues in which they had so long worshipped their God; the schools where those wise men had taught, who had thrown a lustre which shone even through the darkness of the age upon the Hebrew name. They were allowed four months to prepare for this everlasting exile. The unbaptized Jew found in the kingdom after that period was condemned to death. The persecutor could not even trust the hostile feelings of his bigoted subjects to execute his purpose; a statute was thought necessary, prohibiting any Christian from harbouring a Jew after that period. They were permitted to carry away their movables, excepting gold and silver, for which they were to accept letters of change, or any merchandize not prohibited. Their property they might sell; but the market was soon glutted, and the cold-hearted purchasers waited till the last instant to wring from their distress the hardest terms. A contemporary author states, that he saw Jews give a house for an ass, and a vineyard for a small quantity of cloth or linen. Yet many of them concealed their gold and jewels in their clothes and saddles; some swallowed them, in hopes thus at least to elude the scrutiny of their officers. The Jews consider this calamity almost as dreadful as the taking and ruin of Jerusalem. For whither to fly? and where to find a more hospitable shore? Incidents which make the blood run cold are related of the miseries which they suffered. Some of those from Aragon found their way into Navarre; others to the sea-shore, where they set sail for Italy, or the coast of Morocco; others crossed the frontier into Portugal. 'Many of the former were cast away,' says a Jewish writer, 'like lead into the ocean.' On board the ship which was conveying a great number to Africa, the plague broke out. The captain ascribed the infection to his circumcised passengers, and set them all on shore on a desert coast, without provisions. They dispersed: one, a father, saw his beautiful wife perish before his eyes, fainted himself with exhaustion, and, waking, beheld his two children dead by his side. A few made their way to a settlement of the Jews. Some reached the coast of Genoa, but they bore famine with them; they lay perishing on the shore; the clergy approached with the crucifix in one hand and provisions in the other; nature was too strong for faith; they yielded, and were baptized. In Rome they were received with the utmost inhospitality by their own brethren,

fearful that the increased numbers would bring evil on the community; even the profligate heart of Alexander VI. was moved with indignation: he commanded the resident Jews to evacuate the country; they bought the revocation of the edict at a considerable price."

From scenes like these, we gladly turn to more modern times, when, in European countries at least, great ameliorations in the condition of the Jews have been effected, and but little of the antipathy of former days animates either rulers or subjects.

From their expulsion from this country in the year 1290, the Jews seem to have totally abandoned all thought of returning, until the time of Cromwell, when they entered into some negotiations with him, as Lord Protector, for that purpose; and though these negotiations were not brought to an issue, after the Restoration they repaired hither in small bodies, and as early as the year 1662 they had a synagogue in London; and forty years afterwards they were so numerous as to become the subject of an exclusive act of the legislature. In 1753, a bill was introduced into parliament to enable foreigners who were Jews to be naturalized, without being obliged to take the sacrament. The bill was passed, but it was so exceedingly unpopular that it was repealed in the following year, and its only effect was to revive, for a while, the prejudices of former times. These, however, have since happily subsided, and though the measures which have of late years been proposed in parliament for the removal of their civil disabilities have been unsuccessful, the English Jews are now, in the ordinary business of life, in no manner distinguished from the rest of the community. Their numbers are reckoned in London at about eighteen thousand, and, in the rest of England, about nine thousand; they have several synagogues in the metropolis, and others in different towns in the kingdom.

The condition of the Jews in Germany and France is thus stated in a Memoir on the civil state of the Jews in Germany, drawn up by Dr. Weil, of Frankfort, in 1830, and submitted by him to a distinguished member of the House of Commons:—

"In the year 1814, the Prince Hardenberg, first minister of Prussia, thus expressed himself in an official document with respect to the Jews of his own country: 'The history of the last war against France has proved that the most faithful attachment has been observed by the Jews towards the state which has incorporated them in its bosom; they have been brethren in arms with their Christian fellow-citizens, and have everywhere exhibited proofs of exalted heroism.'

"About this time, also, the senate of Hamburg expressed, in an official document, their sense of the good conduct of the Jews since they had been admitted to a participation of equal civil rights with their Christian brethren. From the year 1807, about a third of the Jewish population of Bohemia are become artisans. In the Grand Duchy of Baden, where the number of Jews is comparatively small, there were, in 1816, about two hundred and fifty-four who followed various trades, fifty-four agriculturists, and more than thirty learned men, several of whom had distinguished themselves in the republic of letters. Since that period the numbers in each class have materially increased. In Wirtemberg extensive civil ameliorations of the Jews have been adopted by the government. In Bavaria the government, in giving an account to the states in 1821 of the state of the Jews, mentions two hundred and fifty-two Jewish families whose dependence is on agriculture; one hundred and sixty-nine following arts and trades; eight hundred and thirty-nine young Jews, apprenticed to various trades. At Frankfort, in 1822, there was a

society formed for the encouragement of Jewish artisans; in 1830 the number which the society had put out to apprentice and established, amounted to one hundred and eighty-four. Similar societies have been formed in Prussia, Saxony, Darmstadt, and almost everywhere else, except where a barbarous policy prevents the Jews from following trades and agriculture.

"Almost everywhere in Germany, where the government lends a hand, Jewish youths are brought up in a manner conformable to the spirit of the age and the religion of their fathers. Jewish artists and men of letters in Germany, are not less in proportion to the Jewish population than are those of the Christian. In almost every town in Germany there are Jewish physicians, and, where the laws do not oppose, juriconsults likewise.

"The Baron Charles Dupin bears the following honourable testimony to the Jews in France. 'The naturalized Jews in our territory (France), by the amelioration of our laws, have acquired all the rights of other citizens. The exercise of this right gives them virtues; they pursue learned studies; usury gives place to industry; thus are they Frenchmen in heart as well as by birth.'

There is hardly any country in Europe in which the Jews have enjoyed greater liberty than in Poland. Here they have had their stately synagogues and academies; and their house of judgment, or court of judicature, was endowed with singular authority, being allowed to judge of criminal, as well as civil cases. Poland has been looked upon as a nursery of learned Rabbins, and the country to which the Jews have been formerly accustomed to send all their youths to study the Talmud, and the rites of their religion.

On entering Poland from Germany, the traveller is struck by the appearance of a people entirely different from the Slavonian natives of the country. This population, which presents the spectacle of a strange mixture of the East and of the Middle Ages, swarms in towns and villages, crowds the markets and thoroughfares, occupies the inns, shops, and public houses, and is found wherever an opportunity may present itself for realizing gain, without submitting to any hard work. The sharply-drawn features and long beards of the men, and the coal-black glowing eyes of the women, betray their Oriental origin; whilst the flowing robes and hanging sleeves of the males, as well as the Gothic head-dresses, necklaces, and arm-bands of the females, strongly remind us of some picture which represents a scene of the Middle Ages, thus attesting a nation that has remained stationary amidst the general progress of centuries. This nation are the children of Israel.

In Germany the Jews are rapidly losing their exclusive character, through the general progress of knowledge and civilization, by which even they are hurried forward, notwithstanding the efforts of many of them to oppose a tendency which, destroying their separate nationality, amalgamates them with the aborigines of the country where they have settled. The Jews of Berlin, particularly the more opulent, are generally men of superior education, amongst whom are found many individuals of great eminence in different branches of learning and science. Yet this class are only Jews by name, as they have almost entirely rejected the ceremonial law, and retained only a kind of Biblical rationalism. About the year 1825 they established, at Berlin, a public worship, in which the German language was used instead of the Hebrew; but the government soon prohibited its exercise, as having a decidedly deistical tendency. The Jews of Frankfort, and of some other commercial towns in Germany, are, with the small exception of some few old people, entering the general civilization of the country, not by means

of a higher literary and scientific education, but by the even more powerful incitement of a vulgar vanity; the Jewish fop of Frankfort cares as little about Mosaic institutions, or the traditions of the Talmud, as his learned and sceptical brother of Berlin. The Jews have retained their distinct character better in Bohemia than in any other part of Germany; but the Polish Jew is the Jew *par excellence*, and such as the dark superstition of the Middle Ages has moulded him. Centuries have rolled on, revolutions have convulsed the globe, many opinions have arisen, disturbed the world, and passed away; but the Polish Jew remains unchanged, the same in his outward appearance and internal disposition, in his physical and moral condition, as he was on entering Poland towards the end of the eleventh century, when he found there a refuge from the Crusaders, who commenced their great work of delivering the Holy Land by persecuting in Germany, with fire and sword, the ancient inhabitants of Palestine. We have already mentioned that a Polish Jew exhibits a striking contrast to the inhabitants of the country. This contrast increases on a closer examination. A Polish inn, tenanted by a Jewish family, exhibits a most curious picture to the eyes of an intelligent observer. It is frequently a miserable hovel, with a kind of large barn communicating with it, and serving as a stable, and a yard for different kinds of vehicles. The habitation itself consists of a large room for the customers, and a small one for the family; this last is crowded to excess, and frequently exhibits the most extraordinary assemblage of contents; among which piles of feather-beds are conspicuous, but so dirty, and exhaling such an offensive smell, that no traveller, however fatigued by his journey, will be tempted to repose on them. Many families frequently crowd into the same room, which is often divided into several compartments, not by any kind of screens, but by mere lines drawn with chalk on the ground-floor. The company is sometimes increased, particularly in cold weather, by a pet calf lying near the fire-place, and by geese cackling in baskets placed under the wooden benches which represent chairs and sofas in the miserable abode. It may be easily imagined what kind of harmony is produced by the discordant sounds of these noisy inmates, joined with the cries of children and the scolding of women. Yet this apparent wretchedness often covers considerable wealth, and the rough wooden cupboards which form a part of the furniture of the room we have described, sometimes contain gold chains, silver plate, rich female ornaments studded with pearls and precious stones, and, more than all, bonds for large sums, but on the most usurious terms. The same contrast which exists in the physical condition of the Polish Jew, may be frequently observed in his intellectual state. Many a Jew, after spending all the day in the drudgery of serving customers, calculating with avidity how much corn, hay, wool, &c., he may extort at the lowest price from an intoxicated peasant, or after having perambulated the streets of a town in order to purchase and sell old clothes, retires at night to the miserable abode, which affords him not even the enjoyment of solitude, and there forgets the world and its cares amidst the ponderous volumes filled with the treasures of Rabbinical lore. His studies are not always confined to the dry precepts of ceremonial law; his mind often takes a higher flight in the Cabbalistic science contained in the Zohar (a work written in Chaldee, and which develops the mysterious science called the Cabbala). (See CABBALA.) He may be seen meditating over the most abstract matters, such as the nature of the human soul, its relation to the Divinity, the connexion between the spirit and the body; these sublime meditations, being intermingled with the most

fanciful and wild speculations in which the Cabbala abounds. After having spent a toilsome day in striving to obtain a mean gain by the exercise of some petty trade, he launches at night into the invisible world, indulging himself in the visionary hope of succeeding, by means of Cabbalistic formulas, to command the spirits of the air, the fire, the flood, and the earth. His mind is, however, sometimes engaged in more rational pursuits; he studies Euclid in a Hebrew translation, or meditates on the metaphysical truths of the Aristotelian philosophy contained in the works of the great philosopher of Alexandria, the celebrated Maimonides. The Polish Jew, although left behind by the progress of modern civilization, would have occupied an eminent station amongst the scholars of the Middle Ages. He is learned, but not enlightened, and his information only tends to increase his superstition and contempt of all sound knowledge. One particular feature which characterizes his mind is a particular facility for quibbling and casuistical argument on any subject of discussion; and it is acquired from the study of the Talmud, by which he is taught from his earliest youth to argue on every subject; and which fits him particularly for any abstruse speculation. Formerly the Jews in Poland, as well as in other countries, were the principal physicians; but since that science has progressed, it is only practised by such of the body as have received a university education, and who belong to the civilized class, who differ in every respect from the genuine Polish Jews. Learning constitutes the aristocracy amongst the Jews, and the son of the poorest parents, who acquires great proficiency in the Talmud, will be sought for by the richest merchant as a husband for his daughter. They entertain also a high respect for the descendants of Aaron, real or supposed; and it frequently happens that a poor Jewish carrier, who claims such descent, will be seated in the inn, where he stops for the Sabbath, in the first place at table, and above his employer. The Polish Jews may be divided into three classes, the Rabbinites or Talmudic Jews, the Chassidim, and the Caraites. The Rabbinites, or Talmudic Jews, form the bulk of their number in Poland. They are generally considered as the descendants of the ancient Pharisees, and adhere strictly to the precepts of the Talmud. See CARAITES.

The Jews in the East are now far less favourably situated than their brethren in Europe. An intelligent French officer (M. Pertrusier) attached to the French embassy in Constantinople, in his *Promenades Pittoresques dans Constantinople*, (in 1815,) observes, "I could not help reflecting on the vicissitudes which have happened to the Israelites on the shores of the Bosphorus, whose forefathers inhabited Castile. It led me to accuse the Christians of injustice towards the Mussulmans for the intolerance with which they are constantly reproached, whilst it happens that they have exercised a contrary virtue towards those unfortunate victims of persecution who were driven from Spain by the Catholic Ferdinand, and were received by these same Mussulmans. A similarity of condition and bondage weigh equally in the Ottoman empire upon Christians as well as Jews, and yet it does not lead the former to reconciliation, or at least to treat one another with compassion. The Jew has brought with him into this land the opprobrium which follows him everywhere. When a Greek wishes to express the strongest degree of celestial animadversion, 'God forbid,' says he, 'that this disgrace should happen to any one, even to a Jew!' On Good Friday, not a Jew dares show himself in the Christian quarter, for he would there see himself burnt in effigy, and would risk being stoned to death. The Turks, without openly countenancing these outrages, nevertheless tolerate them

and look upon them as a legitimate vengeance, exhibiting a similar indignation with the Christians against the Jewish nation for their treatment of Jesus Christ.

"The Jews have but a feeble political existence in the Ottoman empire, especially since the Armenians have deprived them of their wealth in supplanting them in many lucrative employments. If we except a small number of bankers, who are rolling in wealth, the Jews may be said to be in a state of complete indigence, as may be seen by the low occupations which they follow. In the Ottoman empire, the Jews, as elsewhere, live isolated from the rest of the community, and form in that state a particular society, governed according to the ancient maxims of the Holy Land. The grand Rabbīn, and two others, who in the hierarchical order of the priesthood follow immediately a first magistrate, are the depositaries of power; a council composed of seven members appointed for life holds a portion of legislative power. In case of death, the grand Rabbīn is replaced by the second, and so on in succession. Justice is administered by two established tribunals, and composed each of four Rabbīns, named for life, in the national assembly. The municipal police is exercised by magistrates, having the title of *regidor*. They watch over the public and domestic tranquillity. Each quarter has, besides its Rabbīn, who is charged to see that their religious observances are duly attended to, its synagogue, which is supported by contributions levied upon the inhabitants. These expenses are, however, very moderate.

"Religion amongst the Jews is the end and aim to which all their institutions tend; thus education is limited to reading, to the knowledge of their dogmas, and their rites. The most learned among them are those who, in addition to having acquired the Hebrew language, are versed in the Scriptures and their commentaries, and who are best acquainted with the annals of their nation. With respect to the sciences, they are ignorant of them, if we except some who know a little of astronomy, sufficient to make up an almanac, but who, on the other hand, more frequently step aside into that chimerical science which they term Cabbala.

"Banking, commerce, brokerage, and callings of the meanest order, in which bad faith most easily finds access, are those followed by the Jews. They do not cultivate any of the liberal or mechanic arts. This ignorance maintained for so many centuries, notwithstanding the giant strides which the sciences have made, is a natural consequence of the aversion of this people to all who are not of the stock of Israel. They have all a strong desire to visit Jerusalem, if they cannot even there end their days. And every year a ship leaves Constantinople, containing about one hundred and fifty to two hundred individuals of both sexes. The rich pay the passage of the poor."

Dr. Walsh, in his *Narrative of a Journey from Constantinople*, says, "The Christians of Constantinople charge the Jews with purloining their children, and sacrificing them as paschal lambs at their passover. I was one day at Galata, a suburb of Pera, where a great commotion was just excited. The child of a Greek merchant had disappeared, and no one could give any account of it. It was a beautiful boy; and it was imagined it had been taken by a Turk for a slave; after some time, however, the body was found in the Bosphorus; its legs and arms were bound, and certain wounds in its side indicated that it had been put to death in some extraordinary manner, and for some extraordinary purpose. Suspicion immediately fell upon the Jews; and, as it was just after their paschal feast, suspicion, people said, was confirmed to certainty. Nothing could be discovered to give a clue to the perpetrators;

but the story was universally talked of, and generally believed, all over Pera. The prejudice had also been greatly increased by a book written by a Jewish Rabbi converted to Christianity, which is a great curiosity. It is entitled *A Confutation of the Religion of the Jews, by Neophytus, a Greek Monk, formerly a Jewish Rabbi*. The original work was in the Moldavian language, and was printed in the year 1803; but it is said that the Jews at that time gave a large sum of money to the Hospodar, and the book was suppressed and destroyed. A copy, however, escaped, which was translated into modern Greek, and printed at Yasi, in 1818, of which I had a copy at Constantinople. The first chapter is entitled, 'The Concealed Mysteries now made public.' The subject is, 'The blood which the Jews take from Christians, and the purposes to which they apply it.' After detailing a number of the most extraordinary particulars, he concludes in the following words:—'When I was thirteen years old, my father revealed to me the mystery of the blood, and cursed me by all the elements of heaven and earth if ever I should divulge the secret even to my brethren; and when I was married and should even have ten sons, I should not discover it to all, but only to one, who should be the most prudent and learned, and at the same time firm and unmoved in the faith; but to a female I should never disclose it on any account.'

The recent persecutions of the Jews at Damascus and Rhodes, which are now happily terminated, roused a strong feeling in the minds of most Christians in Europe and America, and the sympathy expressed for the suffering Jews is a noble instance of Christian philanthropy and benevolence. The accusation, so often repeated in former times, of shedding Christian blood at the Passover, was here revived, and much discussion took place in this country and elsewhere on the subject. An eminent member of the Jewish community in England, (Sir Moses Montefiore,) repaired to the East for the purpose of procuring a full investigation of the circumstances; but the pacha of Egypt, to whom he first applied, assured him that it would be madness in him to go to Damascus, and that he could not guarantee his personal safety. The pacha, however, being convinced of the innocence of the prisoners, dispatched an order for their immediate liberation; and a similar result attended an application to the sultan on behalf of the Jews of Rhodes. In this state the matter rests at present; but we trust that at some future day the state of the East may allow of a satisfactory investigation being gone into.

"The Jews are a more despised race in Egypt than in any other country; but they lead a quiet life, for there are few except those of their own persuasion who will associate with them. Their diet, from being mostly prepared with oils, is extremely gross, and they have consequently a bloated appearance. Their women are not so strictly confined from the sight of men as the other females of Egypt. There are many wealthy Jews, but the condition of the lower orders is extremely wretched, for they live in most instances upon alms. Some of this sect are bankers, money lenders and money changers, called *surráfs*, and deemed as honest as such people usually are. They have also gold and silversmiths, general merchants, &c., among them. Though the quarter of Cairo which the Jews inhabit is the most confined, dirty, and miserable part of the city, many of their lanes and streets being so narrow as to be almost impassable, yet their affection for this wretched quarter of Cairo is remarkable. M. Mengin once met an Egyptian Jewess in Paris, none of the beauties of which could console her for the loss of Cairo, and its filthy Jews' quarter. 'Alas!' she exclaimed, in accents of regret,

'where is' Cairo—where the quarter of the Jews?'" (Lane.)

Lieutenant Wellsted, in his *Travels in Arabia*, tells us that "The most interesting portion of the population of Aden consists of about two hundred and fifty or three hundred Jews, who, with their wives and families, occupy a separate quarter. Their huts are constructed in the same manner as those of the Arabs; and though the spaces around appear very filthy, the interior of several wore an air of neatness and comfort, not to be found in those of the former. The floor is matted; they have tables and chairs; and in some which I entered, I observed plates, spoons, knives, and forks. They sleep on mattresses stuffed with a description of soft grass, and covered with a counterpane of coloured cotton. In their persons they are usually tall, retaining the cast of features by which they are distinguished in other parts of the world. The children are very fair, and several struck me as being exceedingly handsome. The Jews are not allowed to enter as soldiers, but are very useful as artisans. They make silver earrings and ornaments for their females, and are the porters and the bricklayers of this town (Aden) and Lâhedsje. A few of their number distil an intoxicating liquor from raisins, which the Arabs consume in great quantities. Grain, and a few trifling articles, are sold by them in their own houses: some catch fish along the beach with nets, and bring them back to the town for sale; but none, as at Mokhâ, go to sea in boats for this purpose. Within their village they have a small synagogue and two schools, in which their children are instructed in reading, writing, and a knowledge of the Hebrew language; they write on a wooden tablet with red chalk. Their mode of recitation, seems to us at least singular; every individual calling out the passage he is acquiring a knowledge of, to the utmost extent of his voice." He likewise observes, "There are a few Jews in Maskat, who mostly arrived there in 1828, being driven from Baghdad by the cruelties and extortions of the Pacha Daoud. Nearly the whole of this race were compelled to fly. Some took refuge in Persia, while others, in their passage towards India, remained at Maskat. The same toleration exercised towards all other persuasions is extended to the Beni Israel, no badge or mark, as in Egypt and in Syria, being insisted on; they are not, as in the town of Yemen, compelled to occupy a distinct and separate quarter of the town, nor is the observance, so strictly adhered to in Persia, of compelling them to pass to the left of Mussulmans when meeting in the streets, here insisted on. Their avocations in Maskat are various, many being employed in the fabrication of silver ornaments, others in shroffing money, and some few retail intoxicating liquors."

The religious customs and ceremonies of the Jews are described under their respective names in various parts of the work, such as BITTER HERBS, BURIAL, DAY OF ATONEMENT, FRINGES, &c. We may here briefly remark, that the modern Jews still adhere as closely to the Mosaic dispensation, as their dispersed and despised condition will permit them. Their religious service consists chiefly in reading the Law in their synagogues, where they have prayers three times every day. Their sermons are not delivered in Hebrew, which few of them now perfectly understand, but in the language of the country where they reside. They are forbidden all profane swearing, and pronouncing any of the names of God without necessity. They abstain from meats prohibited by the Levitical law; for which reason, whatever they eat must be dressed by Jews, and after a manner peculiar to themselves. They acknowledge a two-fold law of God, a written and an unwritten one; the former is

contained in the Pentateuch or Five Books of Moses; the latter they pretend was delivered by God to Moses, and handed down from him by oral tradition, and it is to be received as of equal authority with the former; they assert the perpetuity of their law together with its perfection. They deny the accomplishment of the prophecies in the person of Christ; alleging that the Messiah is not yet come, and that he will make his appearance with the greatest worldly pomp and grandeur, subduing all nations before him and subjecting them to the house of Judah. Since the prophets have predicted his mean condition and sufferings they confidently talk of two Messiahs; one Ben Ephraim, whom they grant to be a person of a mean and afflicted condition in this world; and the other Ben David, who shall be a powerful and victorious prince. They pray for the souls of the dead, because they suppose there is a paradise for the souls of good men, where they enjoy glory in the presence of God. They believe that the souls of the wicked are tormented in hell with fire and other punishments; that some are condemned to be punished in this manner for ever, while others continue only for a limited time; and this they call purgatory, which is not different from hell in respect to the place, but of the duration. They suppose no Jew, unless guilty of heresy, or certain crimes specified by their Rabbins, shall continue in purgatory above a twelvemonth; and that there are but few who suffer eternal punishment.

Almost all the modern Jews are Pharisees, and are as much attached to tradition as their ancestors were; and they assert that whoever rejects the oral law deserves death. Hence they entertain an implacable hatred to the Caraites, who adhere to the text of Moses, rejecting the Rabbinical interpretations. See CARAITES.

Any statement as to the actual number of the Jews now dispersed throughout the four quarters of the world must necessarily be extremely loose and imperfect. Even with respect to Europe it would be extremely difficult to approximate closely to the truth; how much more so in Africa and Asia, where our data depend on no statistic returns, and where the habits of the people are probably less stationary. It is, however, ordinarily calculated that there exist between four and five millions of this people descended in a direct line from, and maintaining the same laws with, their forefathers, who above 3000 years ago retreated from Egypt under the guidance of their inspired lawgiver.

The Jews are found both in Africa and in Asia, from Barbary to China, but any estimate of their number must be merely conjectural. In Palestine of late years they have greatly increased; and in the Russian Asiatic dominions, about Caucasus and in Georgia, their numbers are considerable. In Georgia, some of them are serfs attached to the soil; some among the wild tribes about Caucasus, are bold and marauding horsemen like their Tartar compatriots. But the ancient kingdom of Poland, with the adjacent provinces of Moravia, Moldavia, and Wallachia, is still the great seat of the modern Jewish population. Three millions have been stated to exist in these regions; but probably this is a great exaggeration. In Poland, they form the intermediate class between the haughty nobles and the miserable agricultural villeins of that kingdom. The rapid increase of their population, beyond all possible maintenance by trade, embarrasses the government. They cannot ascend or descend; they may not become possessors, they are averse to becoming cultivators, of the soil; they swarm in all the towns. In some districts, as in Volhynia, they are described by Bishop James as a fine race, with the lively expressive eye of the Jew, and forms, though not robust, active and well proportioned.

Of late years much attention, under the sanction of the government, has been paid to their education, and a great institution established for this purpose at Warsaw. In Prussia it is said there are 200,000; in the Netherlands, 80,000; in France, 60,000; in Italy, 30,000. They are to be found in numbers, gradually decreasing from this to a few hundreds, or even a smaller number, in Spain, Portugal, Cracow, the Ionian Islands, Switzerland, Denmark, and Sweden. In North America they are estimated at 5000, and they are rather numerous in the British colonies of Malta, Gibraltar, and Jamaica.

JEWISH LITERATURE.—After the destruction of Jerusalem by Titus only a small number of learned men was left among the Jews to transmit their ancient doctrines and institutions to posterity. Of these, some escaped into Egypt and others retired to Babylon, in both which countries refugees were humanely treated; while those who remained in Palestine, after a while collected the scattered fragments of Jewish learning from the general wreck into the academy of Jafna, where they also revived their forms of worship. The founder of that school was the celebrated Rabbi Jochanan, of whom the Jewish writers say, "That if the whole heavens were paper, all the trees in the world pens, and all the men writers, they would not be able to record his merits." The academy of Jafna, which, according to the same Jewish writers, consisted of three hundred schools or classes of pupils, was completed by Rabbi Gamaliel, and its great success induced many dispersed Jews to return to their native country. Soon afterwards another academy was founded at Tiberias, which surpassed that of Jafna, and became the chief seat of Jewish learning in Palestine. This school obtained privileges and immunities from the emperor Antoninus Pius, and it produced that curious record of Jewish lore called the Talmud.

The Talmud is composed of two parts, called the Mishna and the Gemara, (which see under the respective names,) and its origin may be ascribed to the following circumstance. The sect of the Pharisees after the destruction of Jerusalem prevailing over the rest, the study of traditions became the chief object of attention in all the Jewish schools. The number of those traditions had in a long course of time so greatly increased, that the doctors, whose principal employment it was to illustrate them by new explanations, and to confirm their authority, found it necessary to assist their recollection by committing them under distinct heads to writing. At the same time their disciples took minutes of the explanations of their preceptors, many of which were preserved, and grew up into voluminous commentaries. The confusion which arose from these circumstances became so troublesome, that, notwithstanding all that had been done before in order to arrange the traditions, the celebrated Rabbi Judah, surnamed the Holy, who presided over the academy of Tiberias, in the second century, found it necessary to attempt a new digest of the oral law, and the commentaries of the most famous doctors. This arduous undertaking is said to have employed him during forty years. It was completed, according to the general testimony of Jewish writers, about the end of the second century, and constitutes the first part of the Talmud, comprehending all the laws and institutions which, besides the Mosaic law, the Jews think themselves bound to obey. It consists of a variety of traditions and explanations of different passages of the Scriptures, and serves the Jews as a supplement to the written law, or rather supersedes it. According to their account these traditions were delivered to Moses during his abode on Mount Sinai, and he afterwards communicated them to Aaron, Eleazar, and his servant Joshua. They transmitted them to the elders, who deli-

vered them to the prophets, and they passed from Jeremiah to Baruch, and from him to Ezra, who delivered them to the general synagogue. Thus these traditions were handed down from generation to generation, in regular succession, till they were transmitted to Judah the Holy, who committed them to writing and so formed the Mishna. See TALMUD.

The Mishna, however, did not resolve all the doubtful questions which were agitated by the Jews, and it was thought that some larger explanation was necessary in order to make it more intelligible. This induced Jochanan, a celebrated Rabbi, to compose, with the assistance of two disciples of Judah, a commentary on the Mishna, which forms the Gemara, or second part of the Talmud. Rabbi Asche, president of the Jewish academy of Babylon, who died A.D. 427, wrote another Gemara or commentary on the Mishna. The Mishna of Judah the Holy, with the Gemara of Jochanan, is known under the appellation of the Talmud of Jerusalem, being compiled in Palestine; but the same Mishna, with the commentary or Gemara of Rabbi Asche, is called the Talmud of Babylon, on account of its being completed in that city. The two Gemaras, which are nothing but a collection of sentiments, parables, and legal determinations of the several great men of the Jewish schools, are full of the most unsocial precepts, inculcating the greatest hatred to all who are not Jews, and it can hardly be wondered at, if we consider that the Jews were then the object of general persecution, being themselves deprived of all power. It was natural enough that the leaders of that unfortunate people should seek to instil sentiments of profound enmity against the nations amongst whom they lived, and by whom their religion and separate nationality were constantly threatened with total destruction. The unsocial tendency of this work was still increased by many commentaries written on it by various Rabbis, and composed under the excitement of deep injury. In many countries where the progress of civilization has reached the Jews, many of them have entirely abandoned these absurd doctrines, and keep only to the precepts of the Mosaic law; but in Poland, where the intellectual state of the great mass of the Jewish population is not much, if at all, changed since the darkest period of the Middle Ages, the Talmud exercises the greatest authority over their minds.

In 1825 a committee was appointed by the emperor of Russia to consider of the proper means of advancing the educational state of the Jews in his dominions, and it occurred to a member of it, a Tuscan abbot, named Chiaryni, that the best means to destroy the pernicious influence of that work, and so to remove the greatest impediment to the civilization of the Jews, was to expose its contents to the condemnation of the civilized world, by a translation into a language universally known. Since his arrival in Poland in 1819, he had devoted all his time to the study of the Talmud and Rabbinical literature, in which he acquired an extraordinary proficiency. He conceived the idea of translating into Latin the entire Talmud, of which there are only partial translations. The enterprise was, however, too colossal to be completed by a single individual, and it was necessary to obtain the patronage of the government. He was obliged to struggle with the greatest difficulties, thrown very adroitly in his way by the Jews, who having succeeded in finding out papal bulls against the Talmud, availed themselves of that circumstance to calumniate the project before the ecclesiastical authorities, representing it as contrary to the ordinances of the Church, and its author as imbued with heretical opinions. All these difficulties were, however, not sufficient to dishearten Chiaryni, who, animated by a strong

conviction of the usefulness of his project, united great zeal with an unflinching steadiness of purpose in prosecuting his object, and his efforts were at last crowned with success. The government acknowledged the usefulness of the proffered enterprise, granted him a stipend in order to carry it into execution, and prescribed that the translation should be executed in the French language, as being the most universally known. A number of intelligent Jews were engaged as collaborateurs in the arduous task, and the work was rapidly proceeding, when the political events that took place in Poland in 1830-31 suspended its progress. It would undoubtedly have been resumed but for the untimely end of Chiaryni, who died in 1832, probably from the effects of over-exertion. His loss cannot be too much lamented; it is scarcely possible to find another individual of similar talent, who would devote all his faculties to the completion of such a work, without any other motive than the promotion of knowledge, and the acceleration of the moral emancipation of the Jews from the bonds of Talmudic superstition.

Rabbinical learning flourished in Poland during the seventeenth century. Basnage mentions a celebrated Rabbi at Cracow, who expounded the law during twenty years, and to attend whose lectures disciples crowded from all parts. Isaac Aaronowich (son of Aaron), a learned printer at Cracow, published, from his own press, the Babylonian Talmud in thirteen volumes, 1603-1617. There were then four Jewish presses at Cracow; that of Isaac Aaronowich continued eighty years. The town of Lublin was also renowned for its Hebrew presses; and a learned Jew, Joshua Bar Israel, published there the Talmud of Jerusalem; and Bar Abraham Kalonymus reprinted, in the same town, (1617-27,) the Babylonian Talmud, after the edition published by Justiniani of Venice. There were, besides, Jewish printing-offices at Posen, Zolkeiew, and Wilna.

The first measure proposed by the committee above alluded to, for the purpose of giving a new organization to the Jews of Poland, was the formation of a seminary where the future Rabbis, and teachers of Jewish schools, were to be educated, under the superintendence of the government, in order to substitute men of sound learning and morals for the ignorant, superstitious, and fanatical Rabbis, who did everything in their power to prevent the spread of knowledge amongst their countrymen. The Jews opposed it violently, as an institution threatening to destroy their religion; whilst the government, considering it almost impracticable, reluctantly granted about four hundred pounds sterling per annum for the maintenance of the seminary. This small subsidy was, however, husbanded with so much judgment, that a school was opened on the following plan. The studies were divided into two separate courses, one embracing the expounding of the Talmud, a knowledge of which, in spite of its absurd doctrines, is indispensable for a Jewish Rabbi; the second, devoted to the study of the Polish language and literature, mathematics, history, geography, and grammatical instruction in the Hebrew language. This last met with great, although not openly avowed, opposition from the bigoted Talmudists, who maintain that a grammatical knowledge of Hebrew leads to infidelity. The school had, at its opening, eight pupils, who were lodged and boarded at the expense of the establishment, and eight daily pupils, who received almost gratuitous instruction. Boarders were admitted on a payment of ten pounds per annum, and daily pupils at the rate of fifty shillings for the same term. Both classes underwent a public examination six months after the formation of the school, and it produced such a satisfactory result, that their number was immediately

doubled, and the prosperity of the institution advanced so rapidly, that after three years of existence, it reckoned about one hundred and twenty pupils; and its popularity amongst the Jews themselves was such, that many learned Rabbis became anxious to have their children educated at the establishment. The government doubled the funds originally granted for the maintenance of the institution, which seemed in a fair way of producing a moral revolution among the Jews in Poland, but we are unable to say what has become of it since the events of 1830-31.

It would be entering upon too wide a field for this work to give a history of Jewish literature from the period of the dispersion. The reign of the Caliphs in Spain may be called the golden period of Arabian Jewish literature. The first Jewish college in Spain was founded at Cordova in 948; and, in 1006, the Talmud was translated into Arabic by order of Caliph Hayshem. About this time, Rabbi Isaac Alphezi, celebrated for his learning, flourished at Cordova, and Rabbi Isaac Ben Baruch was instructor in mathematics to Abulcasem, king of Grenada, A.D. 1050. Rabbi Solomon Ben Gabirol, who lived at Saragossa in 1070, was a poet, and wrote a volume called the *Poems of the Precepts*, and another on the Ptolemaic planetary system. Rabbi Aben Ezra, who lived at Toledo in 1147, wrote commentaries on the Bible, and works on grammar, moral philosophy, mathematics, algebra, geometry, and astronomy. Rabbi Judah Levi, a poet, lived at Cordova at the same time; many of his hymns are preserved in the Jewish ritual for the Day of Atonement. The celebrated Moses Maimonides was a native of Cordova, but, in 1154, was compelled to escape into Egypt, and died there at the age of seventy. He is the author of *More Nevochim*; he also wrote on philosophy, theology, logic, medicine, and astronomy. Though some of his positions are looked upon as questionable, the Jewish doctors say "From Moses until Moses, there was not a Moses." Rabbi Moses Ben Thibon, a native of Grenada, living in 1171, wrote on various philosophical subjects, particularly on the tides; he also translated Euclid and Hippocrates into Hebrew. Rabbi David Kimchi, the commentator and grammarian, was a native of Narbonne, and lived A.D. 1220. The Rabbi Judah Apenini Badrassi was the author of various works, one a poem on chess; he was a native of Bezieres, born in 1286, and was designated, for his eloquence, the Hebrew Cicero. Rabbi Asher, of Rottenburg, chief of the Jewish college of Toledo in 1304, was renowned for his profound learning. Rabbi David Abuderhan, a native of Seville, living in 1340, was a celebrated astronomer. The Rabbi Meir Alvares, physician to Henry III. of Castile, in 1405, translated into Hebrew the Ethics of Aristotle. Hebrew shared in the revival of literature in the fifteenth century; in 1486, the first Hebrew book was printed at Soneino near Cremona; in 1511, Daniel Bomberg established a Hebrew printing press at Venice; and the Rabbi Elias Levita, a celebrated grammarian and lexicographer, was professor of Hebrew at Padua in 1517. In the *Mercurius Politicus* of 7-14 February, 1656, (a newspaper of that period,) occurs the first advertisement of a Hebrew grammar, printed in London, entitled *A Short Introduction to the Hebrew Tongue, (the like never before published,)* by John Davis. Rabbi David Cohen de Lara, of Amsterdam, published, in 1667, a part of his Rabbinical Talmudical Lexicon. After forty years' labour, he had at his death only completed as far as the tenth letter, 'yod. Such are a few of the most eminent Jewish writers of former days; and, in more recent times, we must not omit the name of the philosopher Mendelssohn, to which may be added those of Wessley, Eichel, Bril, Wolfsohn, and

Ben Zeeb, whose respective works, essays, and commentaries, are written in Hebrew. Thus the general literature of the modern Jews is more various than is often supposed, though we are not inclined to concur with Mr. H. H. Bernard, who states, in his *Guide to the Hebrew Student*, that "there is scarcely a subject, religious, moral, or scientific, but which has occupied, and, in all probability, at this moment occupies the Hebrew press on the Continent."

With a few remarks upon the preservation and the present expectations of the Jews, and on the awful testimony to the fulfilment of prophecy which their present condition exhibits, this article may conclude.

The preservation of the Jews as a distinct nation, notwithstanding the miseries which they have endured for many ages, must be considered by all as a most wonderful fact, and one calculated to excite our admiration. The religions of other nations have depended on temporal prosperity for their duration; they have triumphed under the protection of conquerors, and have fallen and given place to others under a succession of weak monarchs. Paganism once overspread the known world even where it no longer exists. The Christian church, glorious in her martyrs, has survived the persecution of her enemies, though she cannot heal the wounds they have inflicted; but Judaism, hated and persecuted for so many centuries, has not merely escaped destruction,—it has been powerful and flourishing. Kings have employed the severity of laws, and the hand of the executioner, to eradicate it, and a seditious populace have injured it by their massacres more than kings. Sovereigns and their subjects, pagans, Christians, and Mohammedans, opposed to each other in everything else, have formed a common design to annihilate this nation, without success. The bush of Moses has always continued burning, and never been consumed. The expulsion of the Jews from the great cities of kingdoms has only scattered them throughout the world. They have lived from age to age in wretchedness, and their blood has flowed freely in persecution; they have continued, to our day, in spite of the disgrace and hatred which everywhere clung to them, while the greatest empires have fallen and been almost forgotten. Every Jew is, at this moment, a living witness of our holy religion, an undeniable evidence that Christianity is the last revelation from God; and it is not the patient endurance of the descendants of Abraham, but Providence alone, which has guarded them throughout all their miseries. Hence the Christian should regard with compassion a people so long preserved by this peculiar care amidst calamities which would have destroyed any other nation. "I would look at the ceremonies of Pagan worship," says Dr. Richardson, "as a matter of little more than idle curiosity, but those of the Jews reach the heart. This is the most ancient form of worship in existence; this is the manner in which the God of heaven was worshipped when all the other nations in the world were sitting in darkness, or falling down to stocks and stones. To the Jews were committed the oracles of God. This is the manner in which Moses and Elias, David and Solomon, worshipped the God of their fathers; this worship was instituted by God himself. The time will come when the descendants of his ancient people shall join the song of Moses to the song of the Lamb, and singing hosannas to the Son of David, confess his power to save."

It is not for us to enter upon speculations as to what course the Christian powers of Europe may adopt in the recent circumstances that have occurred in Syria; but it seems a strong feeling is awakened among the Jews in various parts of Europe, that some attempt will

be made to re-establish a civil polity in Palestine which will recognise them, in the fullest sense, as the original and rightful possessors of the soil. As an indication of this, we may refer to the following article, headed "The Jews," from a German newspaper entitled *Der Orient*, with which the Jews are well known to be largely connected: it may, therefore, be considered as, in some sort, an official document.

"We have a country, the inheritance of our fathers, finer, more fruitful, better situated for commerce than many of the most celebrated portions of the globe. Enviroined by the deep-delled Taurus, the lively shores of the Euphrates, the lofty steppes of Arabia and of rocky Sinai, our country extends along the shores of the Mediterranean, crowned by the towering cedars of Lebanon, the source of a hundred rivulets and brooks which spread fruitfulness over shady dales, and confer wealth on the contented inhabitants. A glorious land! situate at the furthest extremity of the sea which connects three quarters of the globe; over which the Phœnicians, our brethren, sent their numerous fleets to the shores of Albion and the rich coasts of Lithuania; near to both the Red Sea and the Persian Gulf; the perpetual courses of the traffic of the world on the way from Persia and India to the Caspian and Black Seas; the central country of the commerce between the East and the West.

"Every country has its peculiarity, every people their own nature. Syria, with its extensive surrounding plains unfavourable to regular cultivation, is a land of transit, of communication, of caravans. No people of the earth have lived so true to their calling from the first as we have done. We are a trading people, born for the country where little food is necessary, and this is furnished by nature, almost spontaneously, to the temperate inhabitants, but not for the heavy soils of the ruder North. In no country of the earth are our brethren so numerous as in Syria; in none do they live in as dense masses so independent of the surrounding inhabitants, in none do they persevere so steadfastly in their faith in the promise of their fathers, as on the beautiful shores of the Orontes. In Damascus alone reside near 60,000.

"The Arab has maintained his language and his original country on the Nile; in the deserts as far as Sinai, and beyond Jordan, he feeds his flocks. In the elevated plains of Asia Minor, the Turkoman has conquered for himself a second country, the birth-place of the Osman; but Syria and Palestine are depopulated. For centuries the battle-field between the sons of Altai and of the Arabian wilderness, the inhabitants of the West and half-nomadic Persians, none have been able to establish themselves and maintain their nationality; no nation can claim the name of Syrian. A chaotic mixture of all tribes and tongues, remnants of migrations from north and south, they disturb one another in the possession of the glorious land where our fathers for so many centuries emptied the cup of joy and woe, where every clod is drenched in the blood of our heroes, when their bodies were buried under the ruins of Jerusalem.

"The power of our enemies is gone, the angel of discord has long since mown down their mighty hosts, and yet ye do not bestir yourselves, people of Jehovah! What hinders? Nothing but your own supineness.

"Think you that Mohammed Ali, or the Sultan, in Stamboul, will not be convinced that it would be better for him to be the protector of a peaceful and wealthy people, than with infinite loss of men and money to contend against the ever-expected, mutually-provoked insurrections of the Turks and Arabs, of whom neither the one nor the other are able to give prosperity to the country?

"Our probation was long in all countries from the north pole to the south. There is no trade, no art, which we have not practised, no science in which we cannot show splendid examples. Where will you find better proclaimers of civilization to the wild tribes of the East?"

"People of Jehovah, raise yourselves from your thousand years' slumber. Rally round leaders, have really the will, a Moses will not be wanting. The rights of nations will never grow old; take possession of the land of your fathers, build a third time the temple on Zion, greater and more magnificent than ever. Trust in the Lord, who has led you safely through the vale of misery thousands of years. He also will not forsake you in your last conflict."

PROPHECIES.—Under the article **CAPTIVITY**, we have already considered some of the prophecies relating to the Jews, which have been remarkably fulfilled. Moses foretold that such grievous famines should prevail during the sieges of their cities, that they should eat the flesh of their sons and daughters. This prediction was fulfilled about six hundred years after the time of Moses among the Israelites, when Samaria was besieged by the king of Syria; and again, about nine hundred years after Moses, among the Jews, during the siege of Jerusalem before the Babylonish captivity; and finally, fifteen hundred years after his time, during the siege of Jerusalem by the Romans.

The prophecy that they should become few in number was literally fulfilled in the last siege of Jerusalem, in which Josephus tells us that an infinite multitude perished by famine; and he computes the total number of those who perished by it, and by the war in Jerusalem and other parts of Judæa, at 1,244,490. After their last overthrow by Adrian, which according to the Rabbins was attended by still greater loss of life, many thousands of them were sold as slaves: and those for whom purchasers could not be found (Moses had foretold that no man would buy them) were transported into Egypt, where multitudes perished by shipwreck or famine, or were massacred by the inhabitants. Ever since the destruction of Jerusalem, they have been scattered among all nations, among whom they have found no ease, nor have the soles of their feet had rest; they have been oppressed and spoiled evermore, especially in the East, where the tyranny exercised over them is so severe, as to afford a literal fulfilment of the prediction of Moses, "Thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life." (Deut. 28. 66.)

History cannot furnish us with a parallel to the calamities and miseries of the Jews, exposed as they have been to rapine and murder, famine and pestilence, fire and sword, and all the terrors of war, while they yet remained in their own land; and the objects of universal scorn, injustice, and cruelty when dispersed, whether among Pagans, Mohammedans, or Christians. Our Saviour wept at the foresight of these calamities. (Matt. ch. 24.) What heinous sin was it that could be the cause of such heavy judgments? Can any other be assigned than what the Scripture assigns? (1Thess. 2. 15,16.) They "both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway; for the wrath is come upon them to the uttermost." It is hardly possible to consider the nature and extent of their sufferings, and not conclude the Jews' own imprecation to be singularly fulfilled upon them: "His blood be upon us and on our children." (Matt. 27. 25.) See **CAPTIVITY**; **ISRAEL**; **JUDAH**.

The question of the temporal or spiritual restoration of Israel will be discussed under the article **RESTORATION**.

I. JEZEBEL, the daughter of Ethbaal, or Ithobalus, king of the Sidonians, became the wife of Ahab, king of Israel. She was infamous for her idolatries, and for her cruel persecutions of the worshippers of the true God, particularly the prophets. At length she perished by a violent death, according to a prediction of the prophet Elijah. (1Kings 16. 31; 18. 4,13; 21. 23.)

II. The word Jezebel occurs in Revelation 2. 20, and is ordinarily understood as the name of a woman of great influence at Thyatira, who seduced the Christians to intermix idolatry and heathen impurities with their religion. Instead of "that woman Jezebel," *την γυναίκα Ιεζαβηλ*, many excellent manuscripts, and almost all the ancient versions read, *την γυναίκα σου Ιεζαβηλ*, "thy wife Jezebel;" which reading asserts that this bad woman was the wife of the bishop or angel of that church; whose criminality in suffering her was, therefore, the greater. She called herself a prophetess, that is, set up for a teacher, and taught the Christians that fornication and eating things offered to idols were matters of indifference. The view of the personality of Jezebel is supported by Dean Woodhouse and Dr. Adam Clarke, whilst others are of opinion that the word is simply put as a generic term for an idolatrous and infamous woman, the emblem of corrupt teachers.

I. JEZREEL, a celebrated city, situated in the north of Samaria towards Mount Carmel, on the borders of the tribe of Issachar, and the half-tribe of Manasseh. (Josh. 19. 18.) It had a valley of the same name on the north, extending ten miles in length and about two in breadth, between the mountains of Hermon and Gilboa, called by the Greeks Esdraelon. It was one of the residences of the Samaritan kings, and had a palace in it on account of its agreeable situation, the valley of Jezreel being very fertile, though now uncultivated and producing pasture only for Arabs. Jezreel is frequently mentioned in the history of the kings of Israel. Here, near the palace, was the vineyard of Naboth the Jezreelite, which he refused to sell to Ahab, alleging that it was the "inheritance of his fathers," to obtain possession of which Jezebel caused him to be murdered on a false charge of blasphemy. For this atrocious crime, the prophet Elijah was commanded to announce the fate of the idolatrous queen: "The dogs shall eat Jezebel by the wall of Jezreel," which was literally fulfilled when Jehu entered the town. (2Kings 9. 30-37.) It was a city of some note in the time of Eusebius and Jerome.

Mr. Robinson says, "Sabouste is eight hours north of Jerusalem. The next place of note is Djinin, supposed to be the Jezreel of Scripture. It contains many ruins, but none of very ancient date. It stands at the entrance of the great plain of Esdraelon, being the frontier town of Samaria on the borders of Galilee."

II. There was likewise a town called Jezreel in the tribe of Judah. (Josh. 15. 56.)

JEZREEL, PLAIN OF. See **ESDRAELON**.

I. JOAB, יואב the son of Seraiah, and the grandson of Kenaz, (1Chron. 4. 13,14,) and nephew of Othniel, the first judge of the Hebrews, was the founder of a colony of artisans or "craftsmen" at Ono, in the tribe of Benjamin, not far from the river Jordan. The valley, where he settled, obtained the name of the Valley of

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Craftsmen, an appellation which it still bore in the time of Nehemiah. (11. 35.) The establishment of Joab shortly after the Hebrews had obtained possession of the Promised Land, proves that the Hebrews had not forgotten the arts which they had acquired in Egypt.

II. JOAB, the son of Zeruiah and nephew of David, with his brothers Abishai and Asahel, commanded his uncle's troops against Abner. He was one of the greatest generals in David's army, but of an imperious and revengeful disposition. Having conspired to raise Adonijah to the throne of his father David, Joab was put to death by command of Solomon. His history is related in the Second Book of Samuel and the First Book of Kings.

JOANNA, wife of Chuza, the steward of Herod Antipas, was one of those women who, having been healed by him, followed Our Saviour and assisted him with their property. (Luke 8. 3; 24. 10.) It was customary among the Jews for men who dedicated themselves to teaching, to accept services from women of piety, who attended them without any scandal.

JOASH, the eighth king of Judah, was the son of Ahaziah. On the murder of his brethren by Athaliah, he was preserved by Jehoiada the high-priest and his wife Jehosheba, who concealed him for six years in one of the apartments of the Temple, where he was brought up. At the age of seven years, the courageous fidelity of the high-priest placed him on the throne of his ancestors. During the life of Jehoiada he ruled well; but after his death he listened to the advice of some of his courtiers, fell into gross idolatry, and at length put to death the son of his benefactor. From this time his reign became disastrous; his kingdom was invaded by the Syrians under Hazael; his armies were totally defeated by very inferior forces; and he could only save his capital, by delivering to the Syrians the treasures which had been consecrated by his predecessors, and those which he had himself offered in the Temple. He was at length seized with a lingering illness; the blood of Zechariah, the son of Jehoiada, found avengers; and after reigning forty years Joash was assassinated by three of his servants. (2Kings ch. 11, 12; 2Chron. ch. 24.)

JOASH or JEHOASH, king of Israel, was the son and successor of Jehoahaz. Possessed of more talents than virtues by his fortunate wars, he prepared the splendid reign of his son Jeroboam II. He reigned sixteen years, during which he "did evil in the sight of the Lord, and departed not from all the sins of Jeroboam, the son of Nebat, who made Israel to sin." (2Kings 12. 10-12.)

JOB, יוֹב Sept. *Iωβ*, was an inhabitant of the land of Uz, or Idumæa, and is celebrated in Holy Writ for his patience and the constancy of his piety and virtue. The Book of Job is also one of the books of the Old Testament. Although the Book of Job professes to treat of a real person, yet the actual existence of the patriarch has been questioned by many eminent critics, who have endeavoured to prove that the whole poem is a mere fictitious narrative, intended to instruct through the medium of parable. This opinion was first announced by the celebrated Jewish Rabbi, Maimonides, and has since been adopted by Le Clerc, Michaëlis, Semler, Bishop Stock, and others; while the reality of Job's existence has been maintained with equal ability by Leusden, Calmet, Schultens, Archbishop Magee, Bishops Patrick, Sherlock, Lowth, Tomline, and Gray, Doctors Kennicott and Hales, with most modern commentators.

That Job was a real and not a fictitious character may be inferred from the manner in which he is mentioned in the Scriptures; (Ezek. 14. 14; James 5. 11;) but in addition to the authority of the inspired writers, we have the strongest internal evidence from the book itself that Job was a real person. Thus we have the name, country, piety, wealth, &c., of Job described; the names, number, and acts of his children are mentioned; the conduct of his wife is recorded; his friends, their names, countries, and discourses with him in his afflictions, are minutely delineated. No reasonable doubt, indeed, can be entertained respecting the real existence of Job, when we consider that it is proved by the concurrent testimony of all Eastern tradition: he is mentioned by the author of the Book of Tobit, who lived during the Assyrian captivity; he is also repeatedly mentioned by Arabian writers as a real character. The whole of his history, with many fabulous additions, was known among the Syrians and Chaldeans; and many of the noblest families among the Arabs are distinguished by his name, and boast of being descended from him.

"It is not necessary (Dr. Good observes) for the historical truth of the Book of Job, that its language should be a direct transcript of that actually employed by the different characters introduced into it; for in such case we should scarcely have a single book of real history in the world. *The Iliad*, *Shah Nameh*, and others, must at once drop all pretensions to such a description, and even the pages of Sallust and Cæsar, of Rollin and Hume, must stand upon very questionable authority. It is enough that the real sentiment be given, and the general style copied; and this, in truth, is all that is aimed at, not only in our best reports of parliamentary speeches, but in many instances, (which is indeed much more to the purpose,) by the writers of the New Testament, in their quotations from the Old."

The following are the principal circumstances from which the æra of Job may be collected and ascertained. (1.) The Usurian, or Bible Chronology, dates the trial of Job about the year 1520 before the Christian æra, twenty-nine years before the departure of the Israelites from Egypt; and that the book was composed before that event is evident from its total silence respecting the miracles which accompanied the Exode, such as the passage of the Red Sea, the destruction of the Egyptians, the manna in the desert, &c.; all of which happened in the vicinity of Job's country, and were so apposite to the debate concerning the ways of Providence, that some notice could not but have been taken of them if they had been coeval with the poem of Job. (2.) But it is probable that the antiquity of the book is still greater; that it was composed before Abraham's migration to Canaan, may also be inferred from its silence respecting the destruction of Sodom and Gomorrah, and the other cities of the Plain, which were still nearer to Idumæa, where the scene is laid. (3.) The length of Job's life places him in the patriarchal times. He survived his trial one hundred and forty years, (Job 42. 16,) and was probably not less than sixty or seventy at that time; for we read that his seven sons were all grown up, and had been settled in their own houses for a considerable time. He speaks of the sins of his youth, (13. 26,) and of the prosperity of his youth; and yet Eliphaz addresses him as a novice: "With us are the very aged, much older than thy father." (15. 10.) (4.) That he did not live at an earlier period may be collected from an incidental observation of Bildad, who refers Job to their forefathers for instruction in wisdom:

Inquire, I pray thee, of the former age,
And prepare thyself to the search of their fathers.

Assigning as a reason the comparative shortness of life, and consequent ignorance of the present generation:

For we are but of yesterday, and know nothing;
Because our days upon earth are a shadow.

But the "fathers of the former age," or grandfathers of the present, were the contemporaries of Peleg and Joktan, in the fifth generation after the Deluge; and they might easily have learned wisdom by conversing with Shem, or perhaps with Noah himself; whereas in the seventh generation, the standard of human life was reduced to about two hundred years.

The allusion made by Job to that species of idolatry alone, which, by general consent, is admitted to have been the most ancient, namely, Sabianism, or the worship of the sun and moon, is an additional proof of the high antiquity of the book, as well as a decisive mark of the patriarchal age. Dr. Hales has adduced a new and more particular proof, drawn from astronomy, which fixes the time of the patriarch's trial to one hundred and eighty-four years before the birth of Abraham; for by a retrograde calculation, the principal stars referred to in Job, by the names of Chimah and Chesil, or Taurus and Scorpio, are found to have been the cardinal constellations of spring and autumn in the time of Job; of which the chief stars are Aldebaran, the Bull's eye, and Antares, the Scorpion's heart. Knowing, therefore, the longitudes of these stars at present, the interval of time from thence to the assumed date of Job's trial will give the difference of their longitudes, and ascertain their positions then, with respect to the vernal and autumnal points of intersection of the equinoctial and ecliptic, which difference is one degree in seventy-one and a-half years, according to the usual rate of the precession of the equinoxes.

Professor Lee makes the following remarks:—"In Genesis 10. 23 we find Uz מֶזֶז mentioned as a descendant of Shem. And again, in ch. 22. 21, he is said to have been a son of Nahor by his wife Milcah, and a brother of Chesed, the progenitor of the Chaldeans, or rather Chasdim, a party of whom is made (Job 1. 17) to sally out and lay violent hands upon the servants and camels of Job; and if we may rely on the supposition that Job was a descendant of Uz, we may that he was also of Nahor, the brother of Abraham. Again, we are told (Gen. 10. 30) that the descendants of Shem, of which this Uz was one, had their dwelling 'from Mesha, as thou goest to Sephar, a mount of the East;' which corresponds with what we are told of Job himself, where it is said that he was richer than all the children of the East, manifestly implying that he was an inhabitant of the country so called.

"The three friends who came to condole with Job were, we are told, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite; we also find another, towards the end of the book, joining in the dispute. His name was Elihu, and he was a Buzite, a relative of Job's, and of the family of Ram. Of the first of these friends only can we determine anything specific with regard to time; and he, namely, Eliphaz, was a son of Esau, by his wife Adah, and the progenitor of the Amalekites. This will determine two points, namely, the period, in the first instance, in which Job must have lived; and, in the second, that this must have been before the Israelites came out of Egypt, for at that time Amalek had become a powerful people.

"With regard to the first then. If this Eliphaz was the same with that mentioned in the Book of Job, under the designation of Eliphaz the Temanite, and of this there can be no reasonable doubt; for we are told that he was the father of Duke Teman,—besides, he resided in the land of Teman, and thence would very properly

be termed the Temanite,—then must Job have been contemporary with him; and, as Esau was the brother of Jacob, Esau's children must have been contemporary with those of Jacob, that is, with the twelve patriarchs of Israel; and consequently, Job must have lived at the time in which these patriarchs did. The precise period either of his birth or his death, it is impossible to determine, but neither of these is necessary." Professor Lee supposes Job to have died about fifty years before the Israelites left Egypt.

Professor Jahn observes that "the contents of the book, and the customs which it introduces, agree with the opinion that Idumæa was the country of Job's friends. Idumæa, in the earliest ages, was distinguished for its wise men, and sentences of Arabian wisdom flow from the mouths of Job and his friends. The Jordan is represented as a powerful stream, as it was to the Edomites; and chiefs, such as those of Edom, are frequently mentioned. The addition which is found at the end of the Septuagint version, places Job's residence on the confines of Idumæa and Arabia."

The different parts of the Book of Job are so closely connected together, that they cannot be detached from each other. Hence it is evident that the poem is the composition of a single author, but who that was is a question concerning which there are various opinions. Moses, Elihu, Job, Solomon, Isaiah, an anonymous writer in the reign of Manassch, Ezekiel, and Ezra, have all been contended for. The arguments already adduced respecting the age of Job, prove that it could not be either of the latter persons; but independently of the characters of antiquity already referred to, the omission of even the slightest allusion to the manners, customs, ceremonies, or history of the Israelites, is a direct evidence that the great legislator of the Hebrews was not, and could not, have been the author. Upon the whole, then, we have sufficient ground to conclude that this book was not the production of Moses, but of some earlier age. Bishops Lowth and Tomline, with Dr. Hales, are of opinion that Job himself, or some contemporary, was the author of this poem, and there seems to be no good reason for supposing that it was not written by Job himself, an opinion supported by Professor Lee. The original work was probably more ancient than the time of Moses, and seems to have been written in the old Hebrew, or perhaps the Arabic. Our present copy is evidently altered in its style, so as to have transfused into it a Hebrew phraseology, resembling that in the age of Solomon, to the writings of which author the style bears a great resemblance. It contains the history of a man equally distinguished for purity and uprightness of character, and for honour, wealth, and domestic felicity, whom God permitted, for the trial of his faith, to be suddenly deprived of all his numerous blessings, and to be at once plunged into the deepest affliction, and most accumulated distress, his trials being unspeakably aggravated by the false judgments of his three friends. It gives an account of his eminent piety, patience, and resignation, under the pressure of these severe calamities, of their humbling and purifying effects upon him, and of his subsequent elevation to a degree of prosperity and happiness still greater than that which he had before enjoyed. Through the whole work we discover religious instruction shining forth amidst the venerable simplicity of ancient manners. It everywhere abounds with the noblest sentiments of piety, uttered with the spirit of inspired conviction. The Book of Job is full of caution and encouragement to the tempted and afflicted, and of warning to those who hastily judge their brethren. It throws great light upon the doctrine of Providence, and upon the agency and influence of evil

spirits under the control of God. In short, it is a work unrivalled for the magnificence of its language, and for the beautiful and sublime images which it presents. In the wonderful speech of the Deity, (Job ch. 38, 39,) every line delineates his attributes, every sentence opens a picture of some grand object in creation, characterized by its most striking features. Add to this, that its prophetic parts reflect much light on the economy of God's moral government, revealing the consoling truth, that, in this transitory state of discipline, it is whom the Lord loveth He chasteneth; and every admirer of sacred antiquity, every inquirer after religious instruction, will seriously rejoice that the sublime wish of Job (19. 23-27) is realized to a more effectual and unforeseen accomplishment; that while the memorable records of antiquity have mouldered from the rock, the prophetic assurance and sentiments of Job are graven in Scriptures, that no time shall alter, no changes shall efface.

JOEL, יואל the second of the twelve Lesser Prophets. Although several persons of the name of Joel are mentioned in the Old Testament, we have no information concerning the prophet himself, except what is contained in the title of his predictions, that he was the son of Pethuel. According to some doubtful reports collected and preserved by the Pseudo-Epiphanius, Joel was of the tribe of Reuben, and was born at Bethhoron, a town situated in the confines of the territories of Judah and Benjamin. It is equally uncertain under what sovereign he flourished, or where he died. Rabbi Kimchi and others place him in the reign of Joram, and are of opinion that he foretold the seven years' famine which prevailed in that king's reign. (2Kings 8. 1-3.) The author of the two celebrated Jewish Chronicles, entitled Seder Olem, (both great and little,) Jarchi, and several other Jewish writers, who are also followed by Drusius, Archbishop Newcome, and others, maintain that he prophesied under Manasseh, whilst some place him in the reign of Josiah; but Vitringa, Rosenmüller, and the majority of modern commentators, are of opinion that he delivered his predictions during the reign of Uzziah; that, consequently, he was contemporary with Amos and Hosea, if indeed he did not prophesy before Amos.

The prophecies of Joel are confined to the kingdom of Judah. He inveighs against the sins and impieties of the people, and threatens them with Divine vengeance; he exhorts to repentance, fasting, and prayer; and promises the favour of God to those who should be obedient. The principal predictions contained in this book are the Chaldean invasion, under the figurative representation of locusts; the destruction of Jerusalem by Titus; the blessings of the Gospel dispensation; the conversion and restoration of the Jews to their own land; and the glorious state of the Christian church in the end of the world. The style of Joel, though different from that of Hosea, is highly poetical. In the two first chapters he displays the full force of the prophetic poetry; and his description of the plague of locusts, of the deep national repentance, and of the happy state of the Christian church in the last times of the Gospel, are wrought up with admirable force and beauty.

JOHANAN, a high-priest, the son of Azariah the high-priest, mentioned in 1Chronicles 6. 9, 10. Some writers believe him to be the same with Jehoiada, the father of Zechariah, in the reign of Joash, king of Judah, (2Chron. 22. 11, &c.,) but this opinion seems without foundation.

JOHN THE BAPTIST. The forerunner of the Messiah was the son of Zacharias and Elizaebth, and was born about six months before the Saviour. (Luke 1. 5, 15, 36.) "And it came to pass that, on the eighth day, they came to circumcise the child, and they called him Zacharias, after the name of his father. And his mother answered and said, Not so, but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John: and they marvelled all." (v. 59-63.) Of the early part of his life, we have but little information. It is only observed, "that he grew and waxed strong in the Spirit, and was in the deserts until the day of his showing unto Israel." (v. 80.)

The prophetic descriptions of the Baptist in the Old Testament are various and striking. That by Isaiah is direct and unequivocal: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." (ch. 40. 3.) Malachi has the following prediction: "Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." (ch. 4. 5, 6.) That this was spoken in reference to the Baptist, we have the testimony of Our Lord himself, who declared, "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come," resembling that illustrious prophet in his power of conversion and spirit of reproof, "to turn the hearts of the fathers" by promoting peace and harmony among his countrymen, and "make ready a people" prepared for the reception of the Gospel. The appearance of St. John, when he first came out into the world, excited general attention. His clothing was of camels' hair, bound around him with a leathern girdle, and his food consisted of locusts and wild honey. (Matt. 3. 4.) The message which he declared was authoritative: "Repent ye, for the kingdom of heaven is at hand," and the impression produced by his faithful reproofs and admonitions, was powerful and extensive, and in a great number of instances lasting; and most of the first followers of Our Lord appear to have been awakened to seriousness and religious inquiry by John's ministry. His first station for preaching and baptizing was at Bethabara, on the river Jordan, but he afterwards went up the river to Enon. His character was so eminent, that many of the Jews thought him to be the Messiah; but he plainly declared that he was not that exalted personage. Nevertheless, he was at first unacquainted with the person of Jesus Christ; only the Holy Ghost had revealed to him that He on whom he should see the Holy Spirit descend and rest was the Messiah. When Jesus Christ presented himself to receive baptism, the sign was vouchsafed; and from that time John bore his testimony to Jesus as the Christ. A striking feature in the character of St. John is the lowly spirit which he manifested on every occasion. He was followed by men of all ranks, sects, and parties: his fame echoed far and near, and "all men mused in their hearts concerning him, whether he was the Christ." (John 1. 19; 3. 23-36.)

Herod Antipas, having married his brother Philip's wife, while Philip was still living, occasioned great scandal. John the Baptist for this reprov'd Herod to his face; and told him that it was not lawful for him to have his brother's wife while his brother was yet alive. Herod, incensed at this freedom, cast him into prison, where he ultimately put him to death. Thus fell this honoured prophet, a martyr to his faithfulness. Other

prophets testified of Christ; he pointed to Him as already come. Others saw Him afar off; he beheld the advancing glories of his ministry eclipsing his own, and rejoiced to "decrease," whilst his Master increased. John's ministry stands as a true type of Evangelical repentance; it goes before Christ, and prepares his way; it is humbling, but not despairing, for it points to "the Lamb of God, which taketh away the sin of the world."

The Jews had such an opinion of his sanctity, that they ascribed the overthrow of Herod's army, which he had sent against his father-in-law, Aretas, to the just judgment of God for putting John the Baptist to death. The death of John, though sudden, did not find him unprepared. From the darkness and confinement of a prison, he passed to the liberty and light of heaven; and while malice was gratified with a sight of his head, and his body was carried in silence by a few friends to the grave, his immortal spirit repaired to a court where no Herodias thirsts after the blood of a prophet; where he who hath laboured with sincerity, holiness, zeal, and constancy, is crowned, and receives palms from the Son of God, whom he confessed in the world.

I. JOHN, the Apostle and Evangelist, the son of Zebedee, a fisherman, was a native of Bethsaida in Galilee, and the younger brother of James the Elder. His mother's name was Salome. Zebedee appears to have been in good circumstances; for the Evangelical history informs us that he was the owner of a vessel, and had hired servants. (Mark 1. 20.) And therefore we have no reason to imagine that his children were altogether illiterate, as some critics have imagined them to have been, from a misinterpretation of Acts 4. 13, where the terms *αγραμματοι* and *ιδιωται*, in our version rendered "unlearned" and "ignorant" men, simply denote persons in private stations of life who are neither rabbis nor magistrates, and such as had not studied in the schools of the Pharisees, and consequently were ignorant of the Rabbinical learning and traditions of the Jews. John, and his brother James, were doubtless well acquainted with the Scriptures of the Old Testament, having not only read them, but heard them publicly explained in the synagogues; and, in common with the other Jews, they entertained the expectation of the Messiah, and that his kingdom would be a temporal one. Our Saviour had a particular friendship for John; and he describes himself by the name of "that disciple whom Jesus loved." John has not recorded his own call to the apostleship, but we learn from the other three Evangelists that it took place when he and James were fishing upon the Sea of Galilee. (Matt. 4. 21, 22.) St. John was one of the four Apostles to whom Our Lord delivered his predictions relative to the destruction of Jerusalem, and the approaching calamities of the Jewish nation. (Mark 13. 3.) It is supposed that he was twenty-five or twenty-six years of age when he began to follow Jesus. He seems to have been the only Apostle present at the crucifixion, and to him Jesus, just as he was expiring upon the cross, gave the strongest proof of his confidence and regard by commending to him the care of his mother. (John 19. 26, 27.) He was also present at the several appearances of Our Saviour after his resurrection, and has given his testimony to the truth of that miraculous fact; and these circumstances, together with his intercourse with the mother of Christ, qualified him, better than any other writer, to give a circumstantial and authentic history of Jesus Christ.

In one of Our Saviour's interviews with his Apostles after his resurrection, He prophetically told this Evangelist that he would survive the destruction of Jerusalem,

and intimated, not obscurely, that Peter would suffer crucifixion, but that he would die a natural death. (ch. 21. 18-24.) After the ascension of Christ, and the effusion of the Holy Spirit on the day of Pentecost, John became one of the chief Apostles of the circumcision, and exercised his ministry at Jerusalem and its vicinity in the manner and with the success related in the Acts of the Apostles. He was also present at the council held in that city (Acts ch. 15.) about the year 49 or 50. Until this time he probably remained in Judæa, and had not travelled into any foreign countries. From ecclesiastical history, we learn that, after the death of Mary, the mother of Christ, John proceeded to Asia Minor, where he founded and presided over seven churches in as many cities, but resided chiefly at Ephesus. Thence, towards the close of the reign of Domitian, he was banished to the Isle of Patmos, where he wrote his Revelation. (Rev. 1. 9.) On his liberation from exile, by the accession of Nerva to the Imperial throne, John returned to Ephesus, where he wrote his Gospel and Epistles, and where he died in the hundredth year of his age, about the year of Christ 100, and in the third year of the reign of the Emperor Trajan.

The precise time when this Gospel was written has not been ascertained, though it is generally agreed that John composed it at Ephesus. Basnage and Lampe suppose it to have been written before the destruction of Jerusalem; and, in conformity with their opinion, Dr. Lardner fixes its date in the year 68, Dr. Owen in 69, Michaëlis in 70. But Chrysostom and Epiphanius, among the ancient Fathers, and Dr. Mill, Fabricius, Le Clerc, and Bishop Tomline, among the moderns, refer its date, with greater probability, to the year 97.

The Gospel by St. John has been universally received as genuine. The circumstantiality of its details proves that the book was written by a hearer and eye-witness of the discourses and transactions it records; and, consequently, could not be written long afterwards by a Platonic Christian, as it has been recently asserted, contrary to all evidence. But besides this incontestible internal evidence, we have the external and uninterrupted testimony of the ancient Fathers of the Christian church. His Gospel is alluded to once by Clement of Rome, and once by Barnabas, and four times by Ignatius, bishop of Antioch, who had been a disciple of the Evangelist, and had conversed familiarly with several of the Apostles.

The immediate design of St. John in writing his Gospel, as we are assured by Irenæus, Jerome, and others, was to refute the Cerinthians, Ebionites, and other heretics, whose tenets, though they branched out into a variety of subjects, all originated from erroneous opinions concerning the person of Christ, and the creation of the world. These points had scarcely been touched upon by the other Evangelists, though they had faithfully recorded all the leading facts of Our Saviour's life, and his admirable precepts for the regulation of our conduct. St. John, therefore, undertook, perhaps at the request of the true believers in Asia, to write what Clement of Alexandria calls a spiritual gospel, and accordingly we find in it more of doctrine and less of historical narrative than in any of the others. It is also to be remembered that this book, which contains so much additional information relative to the doctrines of Christianity, and which may be considered as a standard of faith for all ages, was written by that Apostle, who is known to have enjoyed, in a greater degree than the rest, the affection and confidence of the Divine Author of our religion; and to whom was given a special revelation concerning the state of the Christian church in all succeeding generations.

His object in writing, as stated by himself, (John 20. 31,) is threefold: (1.) To prove that Jesus is the promised Messiah; (2.) That his person is truly Divine; and (3.) That eternal life may be obtained by faith in his name. The selection of facts, testimony, and evidence, is made to bear with admirable skill and irresistible force on the illustration and establishment of these points.

We have likewise three Epistles by this Apostle. Some critics have thought that all these Epistles were written during St. John's exile in Patmos, the first to the Ephesian church, the others to individuals; and that they were sent along with the Gospel, which the Apostle is also supposed to have written in Patmos. Thus Professor Hug observes in his *Introduction to the New Testament*, "If St. John sent his Gospel to the continent, an Epistle to the community was requisite, commending and dedicating it to them. Other Evangelists, who deposited their works in the place of their residence, personally superintended them, and delivered them personally; consequently they did not require a written document to accompany them. An Epistle was, therefore, requisite; and as we have abundantly proved the first of John's Epistles to be inseparable from the Gospel, its contents demonstrate it to be an accompanying writing, and a dedication of the Gospel. It went, consequently, to Ephesus. We can particularly corroborate this by the following observation: John, in the Apocalypse, has individually distinguished each of the Christian communities which lay nearest within his circle and his superintendence, by criteria taken from their faults or their virtues. The church at Ephesus he there describes by the following traits; it was thronged with men who arrogated to themselves the ministry and Apostolical authority, and were impostors, but, in particular, he feelingly reproaches it because its "first love was cooled." The circumstance of impostors and false teachers happens in more churches; but decreasing love is an exclusive criterion and failing which the Apostle reprimands in no other community. According to his judgment, want of love was the characteristic fault of the Ephesians; but this Epistle is, from the beginning to the end, occupied with admonitions to love, with recommendations of its value, with corrections of those who are destitute of it. Must we not, therefore, declare, if we compare the opinion of the Apostle respecting the Ephesians with this Epistle, that, from its peculiar tenor, it is not so strikingly adapted to any community in the first instance as to this?"

Bishop Horsley remarks, "It should seem that this book hath, for no other reason, acquired the title of an Epistle, but that, in the first formation of the canon of the New Testament, it was put into the same volume with the didactic writings of the Apostles, which, with this single exception, are all in the epistolary form. It is, indeed, a didactic discourse upon the principles of Christianity, both in doctrine and practice; and whether we consider the sublimity of its opening with the fundamental topics of God's perfections, man's depravity, and Christ's propitiation, the perspicuity with which it propounds the deepest mysteries of our holy faith, and the evidence of the proof which it brings to confirm them; whether we consider the sanctity of its precepts, and the energy of argument with which they are persuaded and enforced in the dignified simplicity of language in which both doctrine and precept are delivered; whether we regard the importance of the matter, the propriety of the style, or the general spirit of ardent piety and warm benevolence, united with a fervid zeal, which breathes throughout the whole composition; we shall find it, in every respect, worthy of the holy author to whom the

constant tradition of the Church ascribes it, 'the disciple whom Jesus loved.'"

It will be proper here to notice the controversy respecting the clauses in 1 John 5. 7, 8, concerning the heavenly witnesses, which has, for nearly four centuries, divided the opinions of critics and commentators, and which the majority now abandon as spurious. The limits of our work being necessarily confined, will not admit of any discussion of this important question; we shall briefly state that, in our authorized English version, they run thus:—"For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness on earth,] the spirit, and the water, and the blood; and these three agree in one." The disputed passage is included between the brackets. The decision of the controversy depends partly upon the Greek manuscripts, partly upon the ancient versions, and partly upon the quotations which occur in the writings of the Fathers. Against the genuineness of the controverted passage, it is urged, that this clause is not to be found in a single Greek manuscript written before the sixteenth century. Of all the manuscripts hitherto discovered and collated with this Epistle, amounting to one hundred and forty-nine, if we deduct several that are either mutilated or imperfect in this place, it will be found that four only have the text, and two of these are absolutely of no authority. For the genuineness of the controverted clause, it is contended that it is found in the ancient Latin version, which was current in Africa before the Vulgate version was made, and also in most manuscripts of Jerome's, or the Vulgate Latin version; it is found in the Confession of Faith, and also in the Liturgy of the Greek church; it is found in the *Ordo Romanus*, or primitive Liturgy of the Latin church, which recites this verse in the Offices for Trinity Sunday, and for the octave of Easter, and also in the Office for the administration of Baptism, and it is also cited by numerous Latin Fathers. Upon a review of all the arguments, it is generally admitted that the disputed clause must be abandoned as spurious; nor can anything less than the positive authority of unsuspected manuscripts justify the admission of so important a passage into the Sacred Canon. But although the disputed clause is confessedly spurious, its absence neither does nor can diminish the weight of irresistible evidence which other undisputed passages of Holy Writ afford to the doctrine of the Trinity.

The design of this treatise is, to refute and to guard those Christians to whom he wrote against erroneous and licentious tenets, principles, and practices; such as the denial of the real Deity and proper humanity of Christ, of the reality and efficacy of his sufferings and death as an atoning sacrifice, and the assertion that believers being saved by grace were not required to obey the commandments of God. These principles began to appear in the Church of Christ even in the Apostolic age, and were afterwards maintained by the Cerinthians, and other heretics, who sprang up at the close of the first and in the second century of the Christian era.

The Second Epistle is directed to a matron, who is not named, but only designated by the honourable mention "the elect lady." (See ELECT LADY.) The two chief positions which are discussed in the First Epistle, constitute the contents of this brief address. He again alludes to the words of Our Saviour, "a new commandment," &c., as in 1 John 2. 7, and recommends love, which is manifested by observance of the commandments. After this he warns her against false teachers, who deny that Jesus entered into the world as the Christ or Messiah, and forbids an intercourse with them. The whole is a short syllabus of the First Epistle, or it

is the first in a renewed form. It is still full of the former Epistle; nor are they separated from each other as to time. The matron appears before his mind in the circumstances and dangers of the society, in instructing and admonishing which he had just been employed. If we may judge from local circumstances she also lived at Ephesus.

The Third Epistle of John is addressed to a converted Gentile, a respectable member of some Christian church, called Gaius or Caius; but who he was is extremely uncertain, as there are three persons of the name mentioned in the New Testament. (1.) Gaius of Corinth, (1Cor. 1. 14,) whom Paul calls his "host, and the host of the whole church." (Rom. 16. 23.) (2.) Gaius, a native of Macedonia, who accompanied St. Paul, and spent some time with him at Ephesus. (Acts 19. 29.) (3.) Gaius of Derbe, (Acts 20. 4,) who also was a fellow traveller of St. Paul. Michaëlis and most modern critics suppose the person to whom this Epistle was addressed, to be the Gaius of Corinth, as hospitality was a leading feature of his character; and a hospitable temper, particularly towards the ministers of the Gospel, is strongly marked in the 5th, 6th, 7th, and 8th verses of this Epistle. The scope of this Epistle is to commend his steadfastness in the faith, and his general hospitality, especially towards the ministers of Christ; to caution him against the ambitious and turbulent practices of Diotrophes, and to recommend Demetrius to his friendship: deferring what he further had to say to a personal interview.

II. John, surnamed Mark, was the companion of Paul and Barnabas in their journeys. See MARK.

III. John is named as one of the chief men among the Jews, a member of the Sanhedrim, and perhaps related to the high-priest. (Acts 4. 6.)

JOKSHAN, was the second son of Abraham and Keturah. (Gen. 25. 2.) His posterity, Sheba and Dedan, are thought to have peopled part of Arabia, and he is by some writers supposed to be the person whom the Arabians call Cahtan, and acknowledge as the head of their nation. He dwelt in part of Arabia Felix. See DIVISION OF THE EARTH.

JOKTAN, יֻכְתָּן Sept. *Ιεκταν*, from whom many of the Arabian tribes claim to be descended, was the eldest son of Eber, (Gen. 10. 25,) and had for his portion all the land which lies "from Mesha as thou goest into Sephar, a mount of the East." Mesha, Calmet takes to be the place where Masias was situated in Mesopotamia, and Sephar the country of the Sepharvaim, that is, a people which, according to Herodotus, was placed between the Colchians and the Medes. The sacred historian states that Joktan had thirteen sons; the Arabs, on the contrary, who call him Kachtan, say that he had but one son, named Jaarab.

I. **JOKTHEEL**, a city belonging to the tribe of Judah. (Josh. 15. 38.)

II. The name which Amaziah, king of Judah, gave to Selah, an Arabian city which he took. (2Kings 14. 7.) Its original name, Selah, is supposed to have been derived from its rocky situation; it lies between the Dead Sea and the Elanitic Gulf, in a deep valley surrounded by lofty rocks, so that great part of the dwellings were hewn out of the rock itself. The ruins of this ancient city, the Petra of Strabo and Pliny, still exist in the Wady Moussa, or the valley of Moses, and are among the most splendid remains of ancient art. See EDOM.

JONADAB, the son of Rechab and head of the Rechabites. (See RECHABITES.) He lived in the time of Jehu, king of Israel, and is considered to have added to the ancient austerity of the Rechabites, that of abstinence from wine, and to have introduced the non-cultivation of their lands. (2Kings 10. 15, 16.)

I. **JONAH**, יוֹנָה Sept. *Ιωνας*, the son of Amittai, the fifth of the Minor Prophets, was a native of Gath Hopher, in Galilee. He is generally considered as the most ancient of the prophets, and is supposed to have lived B.C. 856—784. It is thought by Bishop Lloyd that he prophesied to the ten tribes towards the close of the reign of Jehu, or in the beginning of that of Jehoahaz, though Newcome, Jahn, and others, place him under Jeroboam II., about forty years later. He is usually supposed to have written the book in the Old Testament which bears his name, but very little of his personal history is known except what is there stated.

It is probable that, at the time Jonah promised the restoring and enlarging the coasts of Israel in the days of Jeroboam II., (2Kings 14. 25,) when both the king and people were exceedingly wicked, he also invited them to repentance and reformation; but the Israelites, still continuing impenitent and obdurate, God sent him to Nineveh, the capital of the Assyrian empire, to denounce the impending Divine judgments against its abandoned inhabitants. Jonah, declining the commission, was cast into the sea, from the vessel in which he was endeavouring to "flee into Tarshish from the presence of the Lord," (see TARSHISH,) and was swallowed up by a large fish; not, says Irenæus, that he might perish, but that, by his miraculous deliverance, (preparing him to preach more dutifully, and the Ninevites to hear more effectually,) the people of Israel might be moved to repent by the repentance of Nineveh. The time of Jonah's continuance in the belly of the fish was a type of Our Lord's continuance in the grave. The fame of the prophet's miraculous preservation was so widely propagated as to reach even Greece; whence, as Huet, Grotius, Bochart, and others have remarked, the story was derived of Hercules having escaped alive out of the fish's belly.

The circumstance of Jonah being in the belly of a whale, (Jonah 1. 17,) though more than once alluded to by Our Lord, has been by some infidel writers affirmed to be contrary to matter of fact, as the throat of a whale, it is said, is capable of admitting little more than the arm of a man, and these fish are never found in the Mediterranean. But the Hebrew text does not determine the species of fish; it is simply said that Jonah was swallowed by a "great fish," (ch. 1. 17.) דָּג גָּדוֹל *dag gadol*, which may probably refer to a large species of shark. תַּנִּין *tannin*, rendered "whale" in our version, (Gen. 1. 21; Job 7. 12,) is a generic term for any large sea animal, or monster; so also the Greek word *ketos*, similarly rendered, (Matt. 12. 40,) refers to any large fish, without determining the species. That large sharks are met with in the Mediterranean is a well-known fact. The naturalist Müller relates that, in 1759, a sailor fell into the sea near Jaffa, and disappeared immediately in the gullet of a great shark, but the monster having received at the same moment a musket shot, cast up the sailor which he had swallowed, and the man escaped with some slight wounds. This shark, which they at length secured, was ten cubits in length, and four in circumference.

The whale of Jonah, like the ass of Balaam, has been a fruitful subject of ridicule to the infidel, and of controversy among Christians; however, the direct allusion to

it by Our Lord, may be considered a sufficient guarantee for the fact. Jones, of Nayland, observes, "Jonah was not preserved by a miracle for his own sake, but for a sign, to instruct the people of God in the truth of their salvation, and in the peculiar means or mode of it. Our Saviour himself hath instructed us to make this use of Jonah's history. (Matt. 12. 39,40.)"

Upon the repentance of the Ninevites under the preaching of Jonah, God deferred the execution of his judgment till the increase of their iniquities made them ripe for destruction, about one hundred and fifty years afterwards. With the exception of the sublime ode in the second chapter, the Book of Jonah is a simple narrative. The last chapter of the book gives an account of the murmuring of Jonah at the Divine mercy extended towards the Ninevites, and of the gentle and condescending manner in which it pleased God to reprove the prophet for his unjust complaint. It presents an endearing picture of Him "whose tender mercies are over all his works." See GOURD.

The style of Jonah is simple and perspicuous, and his prayer in the second chapter is strongly descriptive of the feelings of a pious mind under a severe trial of faith.

II. JONAH, or JONAS, was the father of the Apostle Simon Peter. He was a fisherman. (John 1. 42; 21. 15-17.)

JONATHAN, יִנְתָן the son of Saul, was the faithfully attached friend of David in all his persecutions. Jonathan displayed signal valour and prowess upon all occasions that offered, during the wars between his father and the Philistines. He perished in battle with his father on Mount Gilboa, and his death is lamented by David in one of the noblest and most pathetic odes ever uttered by genius consecrated by pious friendship. (2Sam. ch. 1.)

JONATHAN MACCABÆUS. See MACCABEES.



Jaffa.

JOPPA, יָפֹה and יָפוֹ *Yapho*, Sept. *Ιοππη*, a sea-port town of Palestine, in the pachalic of Acre, called now Jaffa, or Yaffa, thirty-two miles north-west of Jerusalem, and sixty miles south south-west of Acre. This city is traditionally said to have been built by Japheth, and from him to have been called Japho, afterwards moulded into Joppa. It is one of the earliest sea-ports in the world, and now one of the worst, its harbour being choked with sand, and the shipping lying at anchor in the roadstead. Its situation, however, on the point of the coast nearest to Jerusalem, has made it a place of importance from the days of Solomon to the present. Here the wood that was brought from Lebanon for the building of the Temple was landed, and from this place Jonah took his passage in a ship going to Tarshish, when he fled from the presence of the Lord. In the wars of the Maccabees, when Judæa was a scene of tumult and contention, the men of Joppa "prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt; who accepted of it, according to the decree of the city, as being desirous to live in peace, and suspecting nothing; but when they were gone forth into the deep, they drowned no less than two hundred of them. When Judas heard of this cruelty done to his countrymen, he commanded those that were

with him to make them ready, and calling upon God, the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew." (2Macc. 12. 13.) The town was afterwards captured by Jonathan, but was recovered by the Syrians, and it is enumerated among the cities to be restored to the Jews by a decree of the Roman senate, after having been taken from them by Antiochus, as expressed in a letter sent by the ambassadors of the Jews to Rome. Herod the Great expended large sums in endeavours to form a safe port here, but with indifferent success. In the New Testament it is mentioned as the place where Peter had the vision which revealed to him the duty of preaching Christianity to the Gentiles, as well as the Jews; and where he raised to life Dorcas, a faithful disciple, "full of good works and alms deeds." Jaffa was early taken possession of by the Crusaders, was besieged in 1192 by Saladin, and reduced to the last extremity, but was relieved by the sudden arrival of King Richard, when the Saracens precipitately abandoned the siege. It was one of the towns which remained to the Christians by the terms of the truce shortly after concluded, and was the scene of two desperate battles in the next crusade, in both of which the Mohammedans were defeated. At length it was captured by the Mameluke sultan of Egypt, in 1256,

and was not again the scene of any very memorable event, until it was taken in 1799 by the French, when that horrible massacre of his prisoners took place by order of Buonaparte, which has justly been considered as one of the most atrocious acts recorded in history. In 1832, it surrendered to Ibrahim Pacha, but has recently been restored to the sultan.

Modern Joppa, or Jaffa, stands on a promontory, which rises about one hundred and fifty feet above the level of the sea; it commands varied and picturesque views on every side. The streets are very narrow, uneven, and dirty, and the houses are crowded closely together. The population is estimated at between four and five thousand, six hundred of whom are Christians of the Romish, Greek, Maronite, and Armenian communities; the remainder are Mohammedans. Mr. Buckingham says, "The most prominent features of the architecture from without are the flattened domes by which most of the buildings are crowned, and the appearance of arched vaults. There are no light and elegant edifices, no towering minarets, no imposing fortifications, but all is mean, and of a dull, gloomy aspect." The house of the British vice-consul, Signor Damiani, in 1831, stood on the reputed site of the house which had been Simon the Tanner's, the host of the Apostle Peter; and a portion of an ancient wall therein was pointed out as a genuine relic of the ancient mansion. The houses are chiefly of stone. The quarantine house, recently founded, is clean and well regulated; separate divisions, with a chapel attached to each, being allotted to the pilgrims of the several nations, chiefly Greek, who land here on their way to Jerusalem. Under the recent rule of Mohammed Ali, a military establishment was kept up here, comprising, according to Dr. Bowring, one regiment of infantry, with four battalions of eight hundred men, and three cavalry regiments, each having seven hundred men. A considerable traffic has also recently been created by the disturbances in Syria, for the supply of the pacha's troops; but usually the town is dull, and little frequented by strangers, except at pilgrim time, when the population is often nearly doubled. The environs are laid out in extensive gardens, which are fenced with hedges of the prickly pear, and are plentifully stocked with pomegranate, orange, lemon, and fig trees, and water melons. The latter are celebrated all over the Levant for their delicious flavour. The lemons and oranges also grow here to a remarkable size. The fruit bears a high character, and forms a considerable article of export.

JORAM. See JEHORAM.

JORDAN, [TT] Sept. *Iopdarns*, the principal river of Palestine, now termed by the Arabs, Sheriat-el-Kebir, rises a few miles north of Banias, (the ancient Caesarea Philippi) in a small pool, formerly called Phiala, on the western slope of Djebel-es-Sheikh, the highest point of the Anti-Libanus of antiquity. After a southern course of about forty miles, during which it crosses the fenny Bahr-el-Houle, (the ancient Waters of Merom,) it opens into the Lake Tabariah or Gennesareth, or Sea of Galilee, close to the presumed site of the ancient town of Bethsaida. (See GALILEE, SEA OF.) At the southern end of this fine sheet of water, the Jordan enters a narrow part of a valley called El-Ghor, and after running through it with a winding southerly course of about ninety miles, and thus dividing Palestine into two unequal portions, empties its waters into the Dead Sea, its whole length being about one hundred and fifty miles. Previously to the overthrow of the cities of the Plain, and the conversion of the valley in which they stood into the Dead

Sea, the Jordan most probably flowed in a deep and uninterrupted channel down a regular descent, and discharged itself into the eastern gulf of the Red Sea. Anciently the Jordan overflowed its banks to a very considerable distance, about the time of barley harvest, (Josh. 3. 15; 4. 18; 1Chron. 12. 15; Jerem. 49. 19,) which corresponds to our month of March, when the snow being dissolved on the mountains, the torrents discharged themselves into its channel with great impetuosity. The floods now occur somewhat earlier, namely, in February and March, and at that season the stream is from thirty to seventy yards wide, and about seventeen feet deep, with a current so rapid that it is not safe for even an expert swimmer to bathe in it; at other times its average breadth is thirty yards, and its depth about three, and its current more moderate. And to this circumstance, probably, may be attributed the discrepancies in the statements of various travellers respecting the magnitude of the river. The channel, however, as appears from Maundrell and Burckhardt, having cut its way through a loose sandy soil, is much deeper now than formerly, and the waters even in floods run within narrower limits. The action of a current so rapid as that of the Jordan on the channel in which it flows, cannot fail to have considerably deepened it since the early period, and thus given it a capacity for a much greater volume of water than it formerly possessed.

Its periodical supplies from Lebanon have likewise been greatly diminished, both by the disappearance from that mountain of its immense forests, and the bringing under cultivation of its declivities. The forests of cedar which once clothed the summits of Lebanon, by attracting the humidity of the atmosphere, and accumulating snow, and defending from the burning rays of the sun the several rills and streams which were tributary to it, yielded considerable supplies to the Jordan. The occupation and cultivation of the declivities by the Maronites and other nations, who took refuge there from the oppression of the Turks, would necessarily have the same influence, though in a somewhat smaller degree, on the disappearance of its forests.

At its mouth, where it falls into the Dead Sea, the Jordan is now about two hundred and fifty feet wide, and the banks that bound its stream are from ten to fifteen feet high and covered with coarse rushes and reeds. It has, however, another set of banks, which show the limits by the overflowing of its waters in ancient times, but which is now far less considerable. The outer banks are a furlong distant from the inner ones, and the space between is a tangled thicket of tamarisk, oleander, and willow, the retreat of numerous wild animals, which in former days were annually driven from their coverts by the swelling of the river. To this fact the prophet Jeremiah alludes when he compares the impatience of Edom and Babylon, under the Divine judgments, to the "coming up of a lion from the swellings of Jordan." (ch. 49. 19.)

No bridges at any time appear to have been constructed across this river, and from its depth and the rapidity of its current, it could only be crossed in certain parts where nature or art had formed shallows or fords. Of this circumstance, the men of Gilead took advantage in the civil war which they were compelled to wage with their brethren: "The Gileadites took the passages of Jordan before the Ephraimites . . . then they took him and slew him at the passages of Jordan." (Judges 12. 5, 6.) The people of Israel, under the command of Ehud, availed themselves of the same advantage in the war with Moab: "And they went down after him, and took the fords of Jordan towards Moab, and suffered not a man to pass over." (Judges 3. 28.)



The River Jordan near its Mouth.

The passage of the river by the Israelites at the most unfavourable season, when it was augmented by the dissolution of the winter snows, was more manifestly miraculous, if possible, than that of the Red Sea; because here there was no natural agency employed, no mighty wind to sweep a passage as in the former case, no reflux in the tide. It was done at noon day in the presence of the neighbouring inhabitants; and it struck terror into the kings of the Amorites and Canaanites westward of the river, "whose hearts melted, neither was there any spirit in them any more, because of the children of Israel." (Josh. 5. 1.)

The tributaries of the Jordan on the western side are mere torrents; one of the largest being the brook Kedron, rising in the suburbs of Jerusalem; the eastern affluents comprise the Sheriat-el-Mandhur, the ancient Jarmok, and the Wady Zerka, which is the Scriptural Jabbok. (Deut. 3. 16.) Most of the other streams of Palestine are too small to have tributaries, and forming their opinion of excellence from them, the Talmudists say, "The waters of the Jordan are not fit to sprinkle the unclean, because they are mixed waters." Comparing this with the expression of Naaman the Syrian, (2Kings 5. 11, 12,) it seems probable that such a notion prevailed among other nations.

The valley or plain of Jordan, through which the river flows, is the district between the Lake Houlé or Merom and the Dead Sea; but before the destruction of the cities of the Plain, it must also have included that part of the valley now occupied by the Dead Sea. It varies in different parts from four to ten or twelve miles in breadth, and with the exception of the narrow secondary valley in the immediate neighbourhood of the stream, is generally a dry, sultry, barren desert, during the heats of summer, yet it contains some few spots which are covered with a luxuriant growth of wild herbage and grass. Its level is described as lower, and the temperature consequently higher, than in other parts of Judæa. The heat is concentrated by the rocky mountains on each side, which prevent the air from being cooled by the westerly winds in summer. The valley of Jordan is divided into two distinct levels; the upper or general level of the Plain, and the lower level about forty feet below it, varying in breadth from a mile to a furlong, and partially covered with trees and luxuriant verdure, which present a striking contrast to the

sandy slopes of the higher level. The river runs through the middle of the lower valley, in a bed, the banks of which are about fifteen feet high when the water is at the lowest. This river valley was the dwelling of Lot, who "pitched his tents towards Sodom." Here the four kings, persecuted by the five powerful princes close to the Salt (or Dead) Sea, fought, and regained their liberty; and the power of the latter was afterwards destroyed by Divine interference. (Comp. Gen. 14. 1-12 with 19. 24-26.)

At a later, but still very early historical period, when the tribes of Israel were returning after an absence of four centuries to the possessions of Abraham, the great sheikh of a nation that was yet only in the nomadic state, the ark, by command of Jehovah, was carried by the priests before the people into the stream, and the "waters which came down from above stood and rose up upon an heap; and those that came down towards the Sea of the Plain, over the Salt Sea, failed and were cut off; and the people passed over right against Jericho." (Josh. 3. 14-16.) The prophets Elijah and Elisha afterwards divided its waters to prove their Divine mission, and the special fact that "the spirit of Elijah doth rest on Elisha." (2Kings 2. 1-9.) On the level strand of the river it probably was that John the Baptist stood, and pointed to the stones of which it was composed, when he exclaimed, "I say unto you that God is able of these stones to raise up children unto Abraham;" and turning to the second bank, which was overgrown with various shrubs and trees that had been suffered to grow wild for ages, he added, "And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire." (Matt. 3. 9, 10.) The Jordan is also celebrated as the stream in which Jesus Christ received from John the baptism which prepared Him for the ministrations destined to exercise so important an influence over mankind.

Mr. Robinson describes the water of the Jordan as rather warm than cold, of a white sulphureous colour, but free from any taste or smell. "On analysis, however, it proves to be strikingly dissimilar to that of the Dead Sea, for while the latter contains one-fourth part of its weight of salt, the former has only one three-hundredth part of the proportion of solid matter contained in the water of the lake." "Some pilgrims

of our party cut down willow boughs wherewith to make staves. Others filled bottles, which they had brought with them, with the waters of Jordan: others again loaded their wallets with pebbles from its bed."

Lord Lindsay says:—"The river is concealed till you are close upon it by dense thickets of trees, reeds, and bushes, 'the pride of Jordan,' (Zech. 11. 3,) growing luxuriantly to the waters' edge. The lions, hippopotami, &c., that formerly haunted these thickets, are extinct; but wild bears are still found there." . . . "The nightingale sung in the cool starlight night from the trees; and the scene altogether was most delightful."

Professor Robinson states, "After travelling for several hours along the shore and over the plain, the soil of which is here in many parts like ashes, we arrived at the lower fords of the Jordan, a deep turbid stream with a still but strong current. The river is here from eighty to one hundred feet broad, winding its way through a cane brake or jungle, which renders it inaccessible except in spots. It was now the time of wheat harvest in the valley; and we found the river, as of old, overflowing the banks of its ordinary channel, as was the case when the Israelites approached it. (Josh. ch. 3.)"

From the fact that Our Lord received baptism at the hands of John in this stream, pilgrims to Jerusalem in all ages have usually visited the Jordan, and the custom continues in full force at the present day. Every year at the great Easter season pilgrims, young and old, rich and poor, are found rushing into the stream. "All," says Mr. Elliot, "carry with them the piece of cloth with which they wish to be enveloped after death."

The author of *Three Weeks in Palestine* says, "Riding along the bank for a couple of miles [from the mouth] and passing through a thicket of tamarisks and oleanders, at a bend of the river thickly shaded with willows, we found the spot which tradition marks as that where the Israelites marched over Jordan, and where Our Saviour was baptized. It was here fordable, being not more than four feet deep; the current rapid. The pilgrims immediately stripped, and, rushing down the steep bank, plunged into the sacred stream. Many had brought a white robe with them to wear at this ceremony, among whom was a Greek priest, who was busily engaged in dipping his compatriots 'seven times in Jordan.' The process of ablution lasted half an hour, and when they were re-clad, they filled their bottles with the holy water, and cut down branches of the willows to be carried off as mementos of the place." The Moslems ridicule these ablutions, and their violation of decorum; and the Protestant cannot but lament the degradation they exhibit.

The phrase "beyond Jordan," in the Scriptures, has a peculiar meaning with reference to the time in which it is employed. In the books of Moses, and in Joshua, it means the west of the river; but subsequently, that is, when the Hebrews had taken possession of the western part of their inheritance, the term has the opposite meaning, denoting the country east of the river.

I. JOSEPH, יוסף Sept. *Ἰωσήφ*, the son of Jacob by Rachel, was the ancestor of the two tribes of Ephraim and Manasseh. The history of Joseph is so fully and consecutively given by Moses, that it is not necessary for us, in this place, to abridge so familiar an account, and the attempt, however successful, would only impair the beauty of the inspired narrative. It is sufficient here to observe, that being hated by his brethren, he was sold by them as a slave to some Midianitish merchants, by whom he was carried into Egypt, and again sold to Potiphar, a high officer of the

court. He subsequently became governor over all the land of Egypt, and sent for his father and brethren to Egypt, where he provided for them. The prosperity of Joseph continued uninterrupted to the end of his life. He attained his hundred and tenth year, and saw his descendants to the fourth generation; his great-grandchildren "were brought up upon Joseph's knees." (Gen. 50. 23.) At his death he prophesied the return of the Israelites to Canaan, the land which the Almighty promised to Abraham, to Isaac, and to Jacob; and he took an oath of the children of Israel, that when God should visit them, and bring them out of Egypt, they would carry up his bones with them. (Gen. 50. 24, 25.)

There is no situation in life in which we may not study with advantage the character of "this well-beloved son of Israel, this highly-favoured servant of God." He "diligently exercised himself to have always a conscience void of offence towards God and towards man." Endowed with a solid understanding, and with a heart alive to virtuous thoughts and to kind affections, he made the "fear of God" the ruling principle of his conduct. He accordingly affords us an example of devout and rational piety; of blameless and manly virtue. To the Almighty he was humble, grateful, and resigned; zealous in promoting his glory, and resolute in keeping his commandments; "and, by his trust in Him, he was enabled to withstand alike the temptations of adversity and prosperity." To his fellow-creatures he was, as a son, dutiful and affectionate; as a brother, kind and forgiving; faithful as a servant and a subject; discreet and benevolent as a ruler; of integrity unshaken, and of manners uncorrupt.

The Rev. J. J. Blunt makes the following appropriate remarks on the character of this patriarch:—"I have already found an argument for the veracity of Moses in the identity of Jacob's character; I now find another in the identity of that of Joseph. There is one quality, as it has been often observed, though with a different view from mine, which runs like a thread through his whole history,—his affection for his father. Israel loved him, we read, more than all his children; he was the child of his age; his mother died whilst he was yet young, and a double care of him consequently devolved upon his surviving parent. He made him a coat of many colours; he kept him at home when his other sons were sent to feed the flocks. When the bloody garment was brought in, Jacob, in his affection for him, that same affection which, on a subsequent occasion, when it was told him that, after all, Joseph was alive, made him as slow to believe the good tidings as he was now quick to apprehend the sad; in this his affection for him, I say, Jacob at once concluded the worst, and 'he rent his clothes, and put sackcloth upon his loins, and mourned for his son many days, and all his daughters rose up to comfort him; but he refused to be comforted, and he said, For I will go down into the grave unto my son mourning.'

"Now what were the feelings in Joseph which responded to these? When the sons of Jacob went down to Egypt, and Joseph knew them, though they knew not him; for they, it may be remarked, were of an age not to be greatly changed by the lapse of years, and were still sustaining the character in which Joseph had always seen them, whilst he himself had meanwhile grown out of the stripling into the man, and from a shepherd-boy was become the ruler of a kingdom; when his brethren thus came before him, his question was, 'Is your father yet alive?' (Gen. 43. 7.) They went down a second time, and again the question was, 'Is your father well, the old man of whom ye spake, is he yet alive?' More he could not venture to ask whilst he was

yet in his disguise. By a stratagem he now detains Benjamin, leaving the others, if they would, to go their way. But Judah came near unto him, and entreated him for his brother, telling him how that he had been surety to his father to bring him back; how that his father was an old man, and that this was the child of his old age, and that he loved him; how it would come to pass that if he should not see the lad with him, he would die, and his gray hairs be brought with sorrow to the grave; for 'how shall I go to my father, and the lad be not with me, lest peradventure I see the evil that shall come on my father?' Here, without knowing it, he had struck the string that was tenderest of all. Joseph's firmness forsook him at this repeated mention of his father, and in terms so touching; he could not refrain himself any longer, and causing every man to go out, he made himself known to his brethren. Then, even in the paroxysm which came upon him, (for he wept aloud, so that the Egyptians heard,) still his first words uttered from the fulness of his heart were, 'Doth my father yet live?' He now bids them hasten and bring the old man down, bearing to him tokens of his love, and tidings of his glory. He goes to meet him; he presents himself unto him, and falls on his neck, and weeps on his neck a good while; he provides for him and his household out of the fat of the land; he sets him before Pharaoh. By-and-by he hears that he is sick, and hastens to visit him; he receives his blessing, watches his death-bed, embalms his body, mourns for him three-score and ten days, and then carries him, as he had desired, into Canaan to bury him, taking with him, as an escort to do him honour, 'all the elders of Israel, and all the servants of Pharaoh, and all his house, and the house of his brethren, chariots and horsemen, a very great company.' How natural was it now for his brethren to think that the tie by which alone they could imagine Joseph to be held to them was dissolved; that any respect he might have felt or feigned for them must have been buried in the cave of Machpelah, and that he would now requite to them the evil they had done. 'And they sent a messenger unto Joseph, saying, Thy father did command thee before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil.' And then they add of themselves, as if well aware of the nearest road to their brother's heart, 'Forgive, we pray thee, the trespass of the servants of the God of thy father.' In everything the father's name is still put foremost; it is his memory which they count upon as their shield and buckler.

"It is not the singular beauty of these scenes, or the moral lesson they teach, excellent as it is, with which I am now concerned, but simply the perfect artless consistency which pervades through them all. It is not the constancy with which the son's strong affection for his father had lived through an interval of twenty years' absence, and, what is more, through the temptation of sudden promotion to the highest estate; it is not the noble-minded frankness with which he still acknowledges his kindred, and makes way for them, 'shepherds' as they were, to the throne of Pharaoh himself; it is not the simplicity and singleness of heart which allow him to give all the first-born of Egypt, men over whom he bore absolute rule, an opportunity of observing his own comparatively humble origin, by leading them in attendance upon his father's corpse to the valley of Canaan, and the modest cradle of his race; it is not, in a word, the grace, but the identity of Joseph's character, the light in which it is exhibited by himself, and the light in which it is regarded by his brethren, to which I now point, as stamping it with marks of reality not to be gainsayed."

II. JOSEPH, the husband of Mary, and the reputed father of Jesus, is in Scripture described as "a just man;" he resided principally at Nazareth, but little is known of his personal history. (Matt. 1. 15; 16. 19; Luke 1. 27.) It is probable that Joseph died before Our Lord entered upon his public ministry; for upon any other supposition, we are at a loss to account for the reason why Mary, the mother of Jesus, is frequently mentioned in the Evangelic history, while no allusion is made to Joseph; and, above all, why the dying Saviour should recommend his mother to the care of the beloved disciple. (John 19. 25-27.)

III. JOSEPH, styled of Arimathea, was a member of the Jewish Sanhedrin, and privately a disciple of Jesus Christ. (John 19. 38.) St. Luke calls him a counsellor, and also informs us that he was a good and just man, who did not give his consent to the crucifixion of Jesus Christ. (Luke 23. 50, 51.) Though unable to restrain the Sanhedrin from their wicked purposes, he went to Pilate by night, and solicited from him the body of Jesus, and laid it in his own new and unoccupied tomb. (Matt. 27. 57-60; John 19. 38-42.) Nothing more is known of his true history; but the Romish church gives credit to a variety of idle traditions respecting him.

IV. JOSEPH was the name of one of the seventy disciples of Jesus, also called Barsabas and Justus. He was nominated as one of the two candidates for the Apostleship in place of the traitor Judas. (Acts 1. 23.) See BARSABAS.

JOSEPHUS, FLAVIUS, the celebrated historian of the Jews, was born at Jerusalem, A.D. 37. His father Mattathias was descended from the ancient high-priests of the Jews, and his mother was of the Maccabean race. He was early instructed in Hebrew learning, and became an ornament of the sect of the Pharisees. When twenty-six years of age, he visited Rome, for the purpose of obtaining the release of some prisoners whom Felix, the Roman procurator, had sent to the capital; on which occasion he was introduced to Poppæa, afterwards the wife of Nero; and, on his return, was made governor of Galilee. He laboured to restrain his countrymen from opposition to Rome, but being unsuccessful, he accepted the command of the Jewish force in Galilee, and supported with courage, wisdom, and resolution, a siege of seven weeks in the fortified town of Jotapata, where he was attacked by Vespasian and Titus. The town was at length betrayed to the enemy, forty thousand of the inhabitants were cut to pieces, and twelve hundred were made prisoners. Josephus was discovered in a cave, where he had concealed himself, and was given up to the Roman general, who was about to send him to Nero, when he obtained both freedom and favour by predicting that Vespasian would one day enjoy the Imperial dignity. He accompanied Titus to Jerusalem, and advised his countrymen to submission, but without effect.

As Josephus found he was looked upon with hatred by his countrymen, who regarded him as an apostate, after the conquest of Jerusalem he went with Titus to Rome, where he received the right of citizenship, and enjoyed a pension, and where he continued to reside until his death, about the close of the first century of the Christian era. Here he produced his writings, which having a direct bearing upon the facts of Scripture, entitle him to a notice in this work. His *History of the Jewish War*, which he wrote originally in Hebrew, but afterwards translated into Greek, more resembles the writings of Livy than any other history, and St. Jerome, therefore, calls him the Livy of the

Greeks. His *Jewish Antiquities* is likewise an excellent work. It contains the history of the Jews from the earliest times till near the end of the reign of Nero. His two books on the *Antiquity of the Jewish People* contain valuable extracts from old historians. The best edition of his Works is that of Havercamp, (Amsterdam, 1729,) in two volumes folio, Greek and Latin. A later edition by Oberther was printed at Leipsic in 1781-5 in octavo.

I. Joses, a brother of James the Less, and a kinsman of Jesus. (Matt. 13. 55; 27. 56; Mark 6. 3; 15. 40-47.) He is the only one of the sons of Cleopas and Mary who did not become an Apostle; which circumstance has been plausibly accounted for by Coquerel, who supposes that Joses was one of those brethren or kinsmen of Jesus Christ who exhibited a want of faith in him, (compare John 7. 5,) and therefore was deemed unfit for the Apostleship. As, however, it appears from Acts 1. 14 that the brethren of Jesus were present at the meetings of his disciples, which were held between the Ascension and the Day of Pentecost, it is not improbable that Joses was converted after the resurrection.

II. The original name of the disciple afterwards called Barnabas. See BARNABAS.

JOSHUA, יְהוֹשֻׁעַ Sept. *Ἰησους*, the son of Nun, was of the tribe of Ephraim; his name was originally Hoshea (*Salvation*), which Moses changed to Joshua, or, as it is pronounced in Hebrew, Jehoshuah, the import of which is *the salvation of God*. He devoted himself to the service of Moses, and, in Scripture, he is commonly called the servant of Moses. (Exod. 24. 13; 33. 11; Deut. 1. 38.) God himself had destined Joshua to be the commander-in-chief of his people, in which capacity Moses presented him to them shortly before his death. Joshua had displayed both knowledge and courage during the life of Moses, whom he accompanied to Mount Sinai at the giving of the Law. In the battle with the Amalekites, he bravely led the Israelites to victory; and he was one of the twelve spies whom Moses sent to explore the land of Canaan; and as Caleb and he were the only persons out of that number who had encouraged the people when intimidated by the report of the other spies, so they were the only Israelites who were more than twenty years of age that survived the forty years' wandering in the desert, and participated in the conquest of Canaan. Joshua died about B.C. 1426, at the age of one hundred and ten years, after he had for seventeen years governed the Israelites. He is ordinarily considered as the author of the book of the Old Testament that bears his name, excepting the last few verses.

One of the most striking passages of the life of Joshua is the miracle of the standing still of the sun and moon, recorded in the 12th and 14th verses of the 10th chapter. Objectors have urged that the language of Joshua, in correspondence with which the miracle is related to have occurred, is not in accordance with the ascertained economy of the universe, and that if ever this objection could be disposed of, an unanswerable one against the fact would remain, because such an occurrence must have involved the whole system in a common ruin.

Other writers contend that the passage is a quotation from the Book of Jasher; that it is evidently poetical, and forms exactly three distichs; and that it is, therefore, to be regarded only as an example of those bold metaphors and poetical forms of expression with which Oriental writings abound. This view, to say the best of it, is a mere supposition, and may be fairly answered by supposing that the passage is *not* a metaphorical one;

and to the other objections it has been satisfactorily replied, (1.) That the Hebrew general expressed himself in popular language, as indeed he was compelled to do to make himself understood; and (2.) That the miracle most probably consisted in an extraordinary refraction of the solar and lunar rays, and, therefore, did not involve any cessation of the motion of the heavenly bodies.

We entirely concur in the following remark by Mr. Crosthwaite:—"Whenever an attempt is made to explain a Scripture miracle, there is good reason to suspect infidelity. Our modern Sadducees are always ready to help out Scripture with a high tide, a strong wind, a swoon, an eclipse, an optical illusion, the Simoom, &c. They cannot bear the idea of a superintending, interfering, Almighty Being, who declares they shall be responsible to Him for every idle word, and every evil intention. As to the particular case of Joshua, it is quite absurd to cavil at the form of his address to the sun, it being in the very language of astronomy, the only language at all intelligible. Astronomers never say the meridian passed the sun, but the sun or moon passed the meridian; the sun rose; the sun set, &c."

Bishop Gleig states his impression to be that the text is open to another interpretation than that of our authorized version; he says, "It does not appear that an actual cessation of the motion of the earth was necessary to produce all that happened according to the narrative of the sacred historian. The radical import of the word דִּם *dom*, which some take to be *silence*, and others, as our translators, *stillness*, is *equable, level, uniform, even, parallel*; and the words בְּחֵצֵי הַשָּׁמַיִם *bahhatsiy hashamayim*, which, in our version, are rendered, 'in the midst of heaven,' signifying, in that division of the heavens which is made by the visible horizon; from all which it follows, that the sun must have been in the horizon, just ready to set, when Joshua issued the command which appeared to arrest him in his course. The word שָׁמֶשׁ *shemesh*, which we render *sun*, signifies rather the *solar light* than the *orb* of the sun; and therefore the whole passage might be thus rendered: 'Solar light, remain thou upon Gibeon; and be thou, moon, stayed or supported over the valley of Ajalon: and the solar light remained, and the moon was stayed, until the people had avenged themselves upon their enemies. Is not this written in the Book of Jasher? So the solar light lingered in the division of the heavens, or in the horizon, and hastened not to go down about a whole day.'

"But all this may have been produced, not indeed without a miracle, and a great miracle, but certainly without stopping the rotatory motion of the earth. We know that the sun, by one of the present laws of nature, appears to be in the horizon after he has actually sunk a degree or two below it. What is the cause of this phenomenon? The common reply is, the *refractive power* of the atmosphere: but this, like the words *attraction* and *repulsion* in astronomy, is nothing more than metaphorical language; for, in the proper sense of the word, the atmosphere can have no *power*. The fact is simply this, that by the *will of God*, which first brought the universe into being, and now supports it in its present form, a ray of light, passing obliquely out of a rare medium into a denser, is bent at the point of incidence towards the perpendicular, and bent more or less according to the density of the medium into which it passes. If the rays of the setting sun be so bent at present as to make him appear visible in the horizon, when we know him to be a certain number of degrees below it, might not He, who by a mere act of volition produces regularly this effect, by a different act of volition, so order matters, that a ray of light, passing from the sun to this earth, should be so bent at the angle of incidence, and

during its progress through the atmosphere, which is of unequal density, as to make the sun visible at once over half the globe, or even over the whole? No man of reflection will say that He could not; and if so, the solar light might have been made to linger on the temples of Gibeon, and the moon to appear in the valley of Ajalon, without stopping the diurnal rotation of the earth, and producing that violent reaction which is commonly urged as an insuperable objection to the Scriptural account of this miracle. The objection in itself is, indeed, of no force; for He who could make the rotation of the earth to cease for a few hours, could, at the same time, prevent the natural consequences of such a sudden cessation of motion so rapid; and, to Almighty power, it was as easy to do all this as to bend a ray of light round half the surface of our globe, which would have equally served the only purpose for which the miracle appears to have been wrought. The bending of the ray would have been just as great a miracle as suspending the motion of the earth; for by either means, the duration of the light of day would have been so protracted as to render that day without a parallel in the annals of the world; and I have stated the alternative only to show the unlearned reader that there is nothing in this stupendous miracle more difficult to be conceived than there is in every other work of Almighty power, even in the ordinary works carried on according to what is called the laws of nature."

The Book of Joshua continues the sacred history from the time of the death of Moses to that of the death of Joshua and of Eleazar; a space of about thirty years. It contains an account of the conquest and division of the land of Canaan, the renewal of the covenant with the Israelites, and the death of Joshua. From the absence of Chaldee words, and others of a later date, it is generally believed not only that the book is of very great antiquity, but also that it was composed by Joshua himself. Of this opinion were several of the Fathers and the Talmudical writers, and, among the moderns, Bishops Patrick, Tomline, and Gray, and Dr. Adam Clarke. The last five verses, giving an account of the death of Joshua, were of course added by one of his successors; probably by Samuel.

JOSIAH succeeded to the throne of Judah upon the assassination of his father, Amon, at the early age of eight years, B.C. 640, and during a reign of thirty-one years, he endeavoured, with much success, to restore the worship of God to its original purity. At the age of twenty years he vigorously pursued the execution of the plans which he had meditated. He began with abolishing idolatry, first at Jerusalem, and then through different parts of the kingdom; destroying the altars which had been erected, and the idols which had been the objects of veneration and worship. He then proceeded, in his twenty-sixth year, to a complete restoration of the worship of God, and the regular service of the Temple. Being a tributary or an ally of Nabopolassar, the founder of the Chaldeo-Babylonian empire, and in all probability bound by treaty to assist him, Josiah, in the discharge of his duty to his liege superior, refused a passage through his dominions to Pharaoh Necho, king of Egypt, who was marching into Assyria. The two armies met at Megiddo, where Josiah, entering into the battle in disguise, was mortally wounded by an arrow; he died at Jerusalem, deeply regretted by all his subjects. Jeremiah wrote an elegy upon the occasion, which is not now extant. (2Kings ch. 22, 23; 2Chron. ch. 34.)

JOT, *iota*, (Matt. 5. 18,) a shortened form of the Greek letter *iota*, and the Hebrew *yod*. It is the smallest

letter in each of these alphabets, and is therefore used emphatically to denote the smallest part, or the least particle.

Some writers have supposed the reference to be to one of those little strokes in the tops of letters which the Jews call crowns, or spikes, in which they imagined great mysteries were concealed. There were persons among them who made it their business to search into the meaning of every letter, and of every one of the little horns or dots that were upon the top of them.

I. JOTHAM, was the youngest son of Gideon, and the only one who escaped the fury of Abimelech. (Judges 9.5.) Acting upon a savage policy which is not yet extinct in Asia, Abimelech put to death his brethren, consisting of three score and ten persons, to prevent rival claims.

The parable of Jotham (v. 8,) is considered one of the most ancient forms of apologue extant. Dr. Hales remarks, "For their ingratitude to the house of Gideon, the Shechemites were indignantly upbraided by Jotham, in the oldest and most beautiful apologue of antiquity extant, 'The trees choosing a king.'"

II. The eleventh king of Judah, exercised the regal authority during the leprosy, which terminated the life of his father Uzziah, whom he succeeded on the throne. He is spoken of as having done that which was right in the sight of God, and as having imitated his father's piety. He discomfited the Ammonites, and for three years received of them a rich tribute in silver, barley, and corn, which his father had imposed; but which that people had refused to pay. Magnificent erections distinguished his reign. After a reign of sixteen years he died much regretted by his people, and was interred in the sepulchres of the kings, B.C. 742.

JOURNEY. In the East, a day's journey is reckoned about sixteen or twenty miles. To this distance around the Hebrew camp were the quails scattered for food for the people. (Numb. 11. 31.) Shaw computes the eleven days' journey from Sinai to Kadesh Barnea to be about one hundred and ten miles. (Deut. 1. 2.) A Sabbath day's journey, (Acts 1. 12,) is reckoned by the Hebrews at about seven furlongs, or one mile and three-quarters; and it is said, that if any Jew travelled above this from the city on the Sabbath he was beaten.

JUBAL, *יובל* (Gen. 4. 21,) the son of Lamech and Adah, is described as "the father of all such as handle the harp and organ." In other words, he was the inventor of musical instruments. By comparing his discoveries with those of Jubal, the founder of the nomadic life, and of Tubal Cain, "the instructor of every artificer in brass and iron," we may perceive how early the various arts of civilized life had become known.

JUBILEE, *שנת היובל* *shenath hayobil*, Sept. *ετος της αφεσεως*. In the twenty-fifth chapter of Leviticus directions are given for the observance of the Sabbatical year (see SABBATICAL YEAR), and also for the holding of the Jubilee, a season of festival and restitution, which followed seven Sabbatic years. Calmet derives the word from the Hebrew verb *יובל* *hobil*, to recall or bring back; because estates, &c., that had been alienated were then brought back to their original owners. Such appears to have been the meaning of the word, as understood by the Septuagint translators, who render the Hebrew word *yobil* by *αφεσις*, remission, and by Josephus, who says that it signified liberty. The return of the year of jubilee was announced on the tenth day of the seventh month, Tisri (October), being the day of propitiation or atonement, by the sound of trumpet.

(Levit. 25. 8-13.) Beside the regulations which obtained on the Sabbath year, there were others which concerned the year of jubilee exclusively. (1.) All servants of Hebrew origin, in the year of jubilee obtained their freedom. (Levit. 25. 39-46.) (2.) All the fields throughout the country, and the houses in the cities and villages of the Levites and priests which had been sold in the preceding years, were returned in the year of jubilee to the sellers, with the exception of those, which had been consecrated to God, and had not been redeemed before the return of the said year. (Levit. 25. 10, 13-17, 24-28.) (3.) Debtors for the most part pledged or mortgaged their land to the creditor, and left it to his care till the time of payment, so that it was in effect, for a time, sold to the creditor, but it was obliged to be restored to the debtor on the year of jubilee. In other words, the debts for which lands were pledged were cancelled; the same as those of persons who had recovered their freedom, after having been sold into slavery, on account of not being able to pay. Hence it usually happened in later periods of Jewish history, as we learn from Josephus, that, at the return of jubilee, there was a general cancelling of debts. The jubilees were not regarded after the Babylonish captivity. The political design of the law of the jubilee was to prevent the too great oppression of the poor, as well as their being liable to perpetual slavery. By this means the rich were prevented from accumulating lands for perpetuity, and a kind of equality was preserved through all the families of Israel. The distinction of tribes was also preserved, in respect both to their families and possessions; that they might be able, when there was occasion on the jubilee year, to prove their right to the inheritance of their ancestors. Thus also it would be known with certainty of what tribe or family the Messiah sprang. It served also, as did afterwards the Olympiads of the Greeks, and the Lustra of the Romans, for the readier computation of time. The jubilee has also been supposed to be typical of the Gospel state and dispensation, which is described by Isaiah 61. 1, 2, as "the acceptable year of the Lord."

The word jubilee, in a more modern sense, denotes a grand church solemnity, or ceremony, still celebrated at Rome, in which the Pope grants a plenary indulgence to all sinners; at least to as many as visit the churches of St. Peter and St. Paul at Rome. The jubilee was first established by Boniface VII., in 1300, and was only to return every hundred years; but the first celebration brought in such store of wealth, that Clement VI., in 1343, reduced it to the period of fifty years. Urban VI., in 1389, appointed it to be held every thirty-five years, that being the age of Our Saviour; and Paul II. and Sixtus IV., in 1475, brought it down to every twenty-five, that every person might have the benefit of it once in his life.

JUDÆA. See PALESTINE.

JUDAH, יְהוּדָה the fourth son of Jacob and Leah, gave his name to the most numerous of the tribes of Israel. (Gen. 29. 35.) It was he who advised his brethren to sell Joseph to the Ishmaelite merchants, rather than stain their hands with his blood. (Gen. 37. 26.) In the last prophetic blessing pronounced on him by his father Jacob, (Gen. 49. 8, 9,) there is a promise of the regal power; and that it should not depart from his family before the coming of the Messiah. The inheritance of the tribe was bounded on the east by the Dead Sea; on the west, by the tribes of Dan and Simeon, both of which lay between it and the Mediterranean Sea; on the north, by the tribe of Benjamin; and on the south, by Kadesh Barnea and the Desert of Paran or Zin.

Judah was reckoned to be the largest and most populous of all the tribes; it was also the chief and royal tribe, from which in subsequent times the whole kingdom was denominated. The most remarkable places or cities in this tribe were Adullam, Azekah, Bethlehem, Bethzur, Debir or Kiriath-sepher, Emmaus, Engedi, Kiriath-arba or Hebron, Makkedah, Maon, Massada, Tekoa, and Ziph. At the time of the revolt against Rehoboam, this tribe gave its name to that part of the kingdom of Israel which continued faithful to the house of David. See JUDAH, KINGDOM OF.

JUDAH, KINGDOM OF. From its constitution by the defection of the ten tribes until the capture of Jerusalem by Nebuchadnezzar, the kingdom of Judah continued three hundred and eighty-eight years. In point of extent the kingdom of Israel far surpassed that of Judah, the latter being scarcely equal to the third part of Israel, which also exceeded Judah, both in the fertility of its soil and the amount of its population; but the latter was more advantageously situated for commerce, and further, possessed greater facilities of defence from hostile attacks than the kingdom of Israel. Although the authority of its kings was much lessened in point of extent by the revolt of the ten tribes, yet, if we consider its internal power and stability, we shall find that it was rather benefited than injured by that defection. From the very commencement of the separation, it is evident that the prophets, in obedience to former oracles, (2Kings 8. 19,) were so attached to the family of David, that no wickedness or contempt of the laws on the part of individual kings, could lessen their fidelity to the royal lineage. We also observe a striking contrast in the history of the two states: while that of Israel was the perpetual theatre of civil strife, no Jew ever thought of seizing the throne of David, no prophet ever foretold the ruin of the royal family. Some of the Jewish monarchs, indeed, came to violent deaths in various ways; but no civil wars ensued, no ambitious princes ever disturbed the state; on the contrary, that kingdom, being always restored to the lawful heir, derived advantage, rather than suffered injury, from such changes. Thus the kingdom of Judah continued in peaceable subjection to its legitimate sovereigns; and all others in the state consulted its welfare. Many of the kings maintained the worship of Jehovah from motives of sincere piety, and others from a conviction of the utility of religion to a state; while the priests and prophets, who vigilantly watched over the religion of their country, influenced their sovereigns to the adoption of sage counsels.

Rehoboam, the son and successor of Solomon, whose indiscretion had caused ten of the tribes to revolt, reigned seventeen years, or to B.C. 958. The commencement of his reign gave no cause of reproach, but when he saw himself firmly seated on the throne, he permitted idolatry, which had already made great inroads during the last years of his father Solomon. For his punishment, God suffered Shishak, king of Egypt, to invade Judæa with 1200 chariots and 60,000 cavalry, and a great body of infantry. Shishak contented himself with the riches of the Temple and of the royal treasury, and returned to Egypt. Jeroboam while in exile had enjoyed the protection of this monarch, and it was he, probably, who incited him to attack Judah.

Abijah or Abijam, the son of Rehoboam, reigned only three years, to B.C. 955. He attempted what had not been allowed to Rehoboam, the recovery of the revolted tribes; and he defeated Jeroboam with unparalleled slaughter, but the victory availed not to the desired end.

Asa, the son of Abijam, reigned forty-one years, to B.C. 914. In this reign, the Ethiopians, under Zerah,

made a fresh inroad. On this occasion, though they had a host of "a hundred thousand, and three hundred chariots," they were defeated in the valley of Zephathah on the Philistine border. The victorious Jews pursued them southwards to Gerar, a considerable distance, and carried off much spoil. Notwithstanding this splendid victory, when king Baasha had taken from him the city of Ramah, and was fortifying it for a frontier barrier, he purchased the friendship of the king of Damascus with the wealth of the Temple and of the royal treasury, and induced him to attack Israel. By this means he indeed regained Ramah, but his treasures were squandered. The prophet Hanani reproved him for his conduct, as it evinced a distrust of Jehovah; but the king imprisoned him for his fidelity.

Jehoshaphat, the son of Asa, reigned twenty-five years, to B.C. 891. He was principally occupied in the internal policy of his kingdom, and in providing it with fortified parts for defence. He ordered a judicial system more regular than formerly; "he set judges in the land throughout all the fenced cities of Judah, city by city," with strict charge to observe equity, and with two presidents for the civil and ecclesiastical departments, and he appointed persons to instruct the population in the law of God. To insure tranquillity on one side, at least, he made peace with the Israelites, married Athaliah, king Ahab's daughter, to his own son, and accompanied that prince to the battle of Ramoth Gilead, where Ahab was killed. His attempt to revive the navigation of the Red Sea, which had been carried on under Solomon was unsuccessful. He seems, however, never to have relinquished the enterprise, though he refused to enter into a commercial alliance with the king of Israel.

Jehoshaphat was succeeded by his eldest son Jehoram, who reigned eight years, to B.C. 884. The unhappy consequences of his union with Athaliah, the Israelitish princess, now began to be visible. All the brothers of the king were murdered, undoubtedly through the influence of Athaliah; and idolatry was introduced by royal authority. Upon this the Edomites revolted, and although they were once defeated by Jehoram, they nevertheless made themselves independent, according to the prophecy of Isaac. (Gen. 27. 40.) The Philistines also rebelled, and the Arabians who bordered on the Cushites. They made an incursion into Judea, plundered the whole country, and even Jerusalem and the royal palace. They led away into slavery all the women of the king's harem, and all the royal princes, with the exception of Jehoahaz. Even Libnah, the city of the priests, renounced allegiance to Jehoram, because he had forsaken Jehovah, the God of his fathers. He died a miserable death, and was denied the honours of a royal burial. (2Kings 8. 16-24.)

His son Ahaziah, or Jehoahaz, succeeded him and reigned only one year. He was no better than his father, and suffered himself to be governed in everything by the wicked counsels of his idolatrous mother Athaliah. He joined Jehoram, king of Israel, in an expedition against Hazael, king of Damascus, for the conquest of Ramoth Gilead; and he afterwards visited king Jehoram while he lay wounded in his summer palace at Jezreel. Here Jehu slew both kings on the same day, B.C. 883. As soon as Athaliah heard at Jerusalem, that her son, king Ahaziah, had been slain by Jehu, she took possession of the vacant throne, and murdered all the males of the royal family with the exception of Joash, the youngest son of Ahaziah, who was concealed by the high-priest. The idolatrous Athaliah reigned more than six years. In the seventh year Jehoiada, the high-priest, brought out the young king Joash, and formally crowned him as he stood by the

outer pillar of the Temple, presenting him with the testimony. Athaliah coming to inquire the cause of the rejoicing she heard, beheld the lawful heir, surrounded by the princes of the land, and crying aloud, "Treason, Treason," she fled to the palace. Before she reached it, she was killed at the gate.

Joash reigned forty years, to B.C. 837. During the life of his guardian, the high-priest Jehoiada, his government was entirely conformed to the principles of the Theocracy. The idolatry introduced by Athaliah was abolished, the Temple was repaired, and the people voluntarily contributed to defray the necessary expenses. But "after the death of Jehoiada came the princes of Judah and made obeisance to the king. Then the king hearkened unto them. And they left the house of the Lord God of their fathers, and served groves and idols." Zechariah, the son of Jehoiada, by "the Spirit of God," opposed the return to idolatry, and was stoned to death in the court of the Temple. To avenge the death of Zechariah, two men conspired against the king whilst he lay sick on his bed and murdered him. He was denied the honours of a royal burial. (2Kings ch. 12.)

Amaziah, his son, reigned twenty-nine years, to B.C. 808. Like his father he began well and then degenerated. His reign is by no means illustrious. He engaged in a war with Jehoahaz, king of Israel, but was defeated and taken prisoner at the battle of Bethshemesh. The captive monarch was replaced on his throne; but Jehoahaz plundered Jerusalem and the Temple, and "broke down the wall of Jerusalem, from the gate of Ephraim to the corner gate, four hundred cubits." Amaziah was finally assassinated by conspirators at Lachish, whither he had fled. (2Kings 14. 1-22.)

Uzziah, also called Azariah, was raised to the throne by the people, after the death of his father Amaziah. He was then sixteen years of age, and reigned fifty-two years, to B.C. 756. His reign was splendid. He conquered Elath, Gath, Jabneh, and Ashdod; he defeated the Arabs of Gur Baal and the Ammonites. Though so much engaged in military operations, he also found time to cultivate the arts of peace. He was for the most part obedient to the law, though he did not demolish the unlawful altars, and on one occasion he attempted to usurp the privileges of the priesthood. For this act of impiety, he was punished with leprosy, and for the rest of his life dwelt in a separate house. Meanwhile the affairs of government were administered by his son Jotham. (2Kings 15. 1-7.)

The government of Jotham was as prosperous as that of his father. After the death of Uzziah, the reign of Jotham continued sixteen years, to B.C. 741. In the last year of his reign, the alliance between Pekah and Rezin, king of Syria, was formed, but the effects of it did not appear till after his death. (2Kings 15. 32-38.)

Ahaz, the son and successor of Jotham, was the most corrupt monarch that had hitherto appeared in Judah. His reign continued sixteen years, to B.C. 726. He introduced the religion of the Syrians into Jerusalem, erected altars to the Syrian gods, altered the Temple in many respects according to the Syrian model, and finally shut it up entirely. After he had suffered a few repulses from Pekah and Rezin, his allied foes, he called Pul, the king of Assyria, to his aid. To this monarch he became tributary, on condition that he would force Syria and Israel to relinquish their design of destroying Judah; and thus he gave to Tiglath-pileser, the successor of Pul, an opportunity to conquer Syria, Galilee, and Gilead. But the Assyrian king afforded Ahaz no real assistance. On the contrary, he drove him to such difficulties, that the Jewish king could scarcely purchase a release from his troublesome protector. (2Kings ch. 16.)

Hezekiah, the son of Ahaz, succeeded him, and reigned twenty-nine years, to B.C. 697. He did not follow the bad example of his father, but walked in the steps of his ancestor David. Immediately on his accession to the throne, he opened the Temple, restored the worship of God, abolished idolatry, destroyed the brazen serpent of Moses, which had become an object of idolatrous worship, and caused the festivals to be regularly celebrated. Hezekiah "rebelled against the king of Assyria and served him not," that is, refused to pay the tribute which had been imposed on Ahaz. In the fourteenth year of his reign, Sennacherib came with a large army to reduce Judah to obedience, and to conquer Egypt. At Libnah, a miracle was wrought for the safety of Judah, as remarkable as any recorded in the Old Testament. "The angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and four score and five thousand." Sennacherib now fled to Assyria, and was soon after assassinated by his own sons in the temple of Nisroch at Nineveh.

Manasseh succeeded his father Hezekiah, and reigned fifty-five years, to B.C. 642. He put an end to all the good which his father Hezekiah had done. His idolatries were unbounded, and his wickedness is mentioned by the prophet Jeremiah. (15. 4.) After being defeated in battle, he was carried a prisoner to Babylon, bound with two chains. Thus began the fulfilment of the prophecy of Isaiah, (39. 3-8,) which was completely accomplished by the Chaldeans.

The reign of Amon, his son, is noted only for a continuance of Manasseh's idolatry. He was killed by conspirators after a reign of two years. (B.C. 640.)

Josiah, the son of Amon, reigned thirty-one years, to B.C. 609. He destroyed idolatry, and took away the unlawful altars of Jehovah. He refused Necho a passage through his territories, and ventured on a battle which proved fatal to himself and his country. It was fought at Megiddo, and the king of Judah, "sore wounded" by the archers, died before he could be brought home.

After the death of Josiah, the kingdom of Judah hastened rapidly to ruin. The people raised to the throne Jehoahaz, the younger son of Josiah; but after three months Necho returned to Jerusalem, deposed Jehoahaz, and placed on the throne the eldest son of Josiah, Eliakim, to whom he gave the name of Jehoiakim. This prince proved one of the worst kings that ruled over Judah. His reign continued eleven years, to B.C. 598. The prophet Jeremiah thus refers to him: "Thus saith the Lord concerning Jehoiakim, the son of Josiah, king of Judah; they shall not lament for him, saying, Ah, my brother! or, Ah, sister! they shall not lament for him, saying, Ah, lord! or, Ah, his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." (Jerem. 22. 18, 19.)

Upon the death of Jehoiakim, his son Jehoiachin, or Jeconiah, was raised to the throne, but he retained it only three months, being captured in his capital by Nebuchadnezzar, and he was carried away in captivity to Babylon with the whole court, seven thousand soldiers, one thousand artificers; "none remained, save the poorest people of the land." Among the captives was the prophet Ezekiel. Nebuchadnezzar placed on the vacant throne Mattaniah, a brother of Jehoiakim, and gave him the name of Zedekiah. (2Kings 24. 17, 18.) In the ninth year of his reign he endeavoured to shake off the Chaldee yoke, and entered into an alliance with Pharaoh Hophra, king of Egypt. The Chaldee army immediately laid siege to Jerusalem. The Egyptians came up to the relief of Zedekiah; but when Nebuchadnezzar met them they returned to Egypt without hazard-

ing a battle. Jerusalem was taken, on the siege being resumed, in the eleventh year of the reign of Zedekiah, who fled by night, but was overtaken and brought before Nebuchadnezzar, then encamped at Riblah. Here, at the command of Nebuchadnezzar, the sons of Zedekiah were put to death in his presence, and then his own eyes were put out; he was then led in chains to Babylon. Nebuchadnezzar appointed Gedaliah, a Hebrew, governor of the country. The city was burnt a few days after its capture, the Temple levelled with the ground, and the walls destroyed. Shortly after, Ishmael, a fugitive prince of the royal family, assassinated Gedaliah, with all the Hebrews and Chaldees who were attached to him. In terror at the vengeance expected to follow the murder of the governor, many of the remaining Jews, with Jeremiah, but against his strong remonstrances, emigrated into Egypt; those who stayed behind, a small remnant of seven hundred and forty-five persons, were carried by Nebuzaradan into Chaldæa, and thus the scene of Jewish history is transferred to Babylon. See CAPTIVITY.

JUDAH, LAND OF. Under this appellation, at first, was comprised only that part of Canaan which was allotted to the tribe of Judah, though the whole land of Israel appears to have been occasionally thus called in subsequent times, when that tribe excelled all others in dignity. After the separation of the ten tribes, that portion of the land which belonged to the tribes of Judah and Benjamin, who formed a separate kingdom, was distinguished by the appellation of the Land of Judah, (Psalm 76. 1,) or of Judæa, which last name the whole country retained during the existence of the second Temple, and whilst under the dominion of the Romans. See PALESTINE.

JUDAH, MOUNTAINS OF. This is the name of a range of hills to the south and west of Jerusalem, styled in Luke 1. 39, 65, the "hill country of Judæa." The hills are generally separated from one another by valleys traversed by torrents, and the soil of the ridge of the mountains is fertile. The rock of which they are composed is easily converted into soil, which being arrested by terraces, when washed down by the rains, renders the hills capable of cultivation in a series of long narrow gardens, formed by these terraces from the base upwards. Thus the hills were cultivated in former times most abundantly, and were enriched and beautified with the olive, the fig-tree, and the vine. But when the inhabitants were rooted out, and cultivation abandoned, the terraces fell to decay, and the soil which had collected on them was washed down into the valleys, leaving only the arid rock, naked and desolate. See PALESTINE.

JUDAH, WILDERNESS OF. The wilderness or desert of Judah is mentioned in the title of the 63rd Psalm; and the desert of Judæa, in which John the Baptist abode till the day of his showing unto Israel, (Luke 1. 80,) is considered to be the same locality. It was situated adjacent to the Dead Sea and the river Jordan, and was a mountainous and thinly-inhabited tract of country, but abounding in pastures. In the time of Joshua it had six cities, with their villages, (Josh. 15. 61, 62,) but it is now, and has long been one of the most dreary and desolate regions of the whole country. In this quarter is situated the Greek convent of Santa Saba, in a deep ravine, which forms the bed of the Kedron. Chateaubriand says, "I doubt whether any convent can be situated in a more dreary and desolate spot than this monastery. As we advanced, the aspect of the mountains continued the same; that is,

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white, dusty, without shade, without tree, without herbage, without moss."

Mr. Buckingham, who visited the same spot in 1816, says, "As we proceeded to the northward, we had on our left a lofty peak of the range of hills which border the plain of the Jordan on the west, and ended, in this direction, the mountains of Judæa. This peak is said to be that to which Jesus was transported by the devil during his fast of forty days in the wilderness, 'after which he was an hungered.' Nothing can be more forbidding than the aspect of these hills, not a blade of verdure is to be seen over all their surface, and not the sound of any living being is to be heard throughout all their extent."

JUDAS, surnamed Iscariot, was one of the twelve Apostles. He appears to have possessed the confidence of his fellow Apostles, by whom he was intrusted with all the presents which were made to them, and with all their means of subsistence, and when the twelve were sent out to preach and to work miracles, Judas seems to have been among them. He was accustomed, however, even at this time, to appropriate part of the common stock to his own use, (John 12. 6;) and at length he sealed his infamy by betraying his Lord, for money, to the Jews. (See BETRAY.) Judas perished miserably, being driven by remorse to hang himself; but the cord broke, and he fell (probably from some elevated place) with such violence that he was dashed to pieces by the fall. (Matt. 27. 5; Acts 1. 18.)

"The treachery of Judas Iscariot," says Dr. Hales, "his remorse and suicide, are occurrences altogether so strange and extraordinary, that the motives by which he was actuated require to be developed, as far as may be done, where the Evangelists are, in a great measure, silent concerning them, from the circumstances of the history itself, and from the feelings of human nature. The only key which the Evangelic narrative affords is Judas's covetousness, which passion was in him a growing one. It was this which destroyed whatever of honest intention he might, at first, have in following Jesus; and when fully under its influence, he would be blinded by it to all but the glittering object of the reward of iniquity. In such a mind there could be no true faith, and no love; what wonder, then, when avarice was in him a ruling and unrestrained passion, that he should betray his Lord?"

II. JUDAS, a disciple, styled one of the "chief men among the brethren," was dispatched with Silas to Antioch to communicate the determination of the council at Jerusalem. (Acts 15. 22.) See BARSABAS.

III. JUDAS, surnamed the Galilæan in Acts 5. 37, and also by Josephus, who likewise calls him a Gaulonite, was born at Gamala, a city of lower Gaulonitis, near the south-eastern shore of the Lake of Tiberias. In company with one Sadok he raised a rebellion against the Romans, asserting that the Jews ought to acknowledge no dominion besides that of God. The commotion was suppressed by Quirinus, at that time governor of Syria and Judæa.

JUDE, or JUDAS, who was surnamed Thaddeus and Lebbeus, was the son of Alphæus and Mary, and brother of James the Less, and one of the twelve Apostles. We are not informed when or how he was called to the Apostleship; and there is scarcely any mention of him in the New Testament, except in the different catalogues of the twelve Apostles. The only particular incident related concerning St. Jude is to be found in John 14. 21-23, where we read that he addressed the following question to his Divine Master:

"Lord! how is it that thou wilt manifest thyself unto us, and not unto the world?" It is conjectured that, after having received, in common with other Apostles, extraordinary gifts at the feast of Pentecost, he preached the Gospel for some time in several parts of the land of Israel, and, as his life seems to have been prolonged, it is probable that he afterwards left Judæa, and went abroad preaching the Word to Jews and Gentiles in other countries. Some writers have asserted that he preached in Arabia, Syria, Mesopotamia, and Persia, and that he suffered martyrdom in the last-mentioned country; but there is no account of his travels or his death which can be relied upon. He was the author of one of the General Epistles, the object of which is to warn Christians against various heresies which had begun to prevail in his day.

In the early ages of Christianity, the Epistle of Jude was rejected by several persons, because the apocryphal books of Enoch and of the Ascension of Moses were supposed to be quoted in it; and, in modern times, Michaëlis also has rejected it as spurious. There are, however, the most satisfactory evidences of the authenticity of this Epistle. It is found in all the ancient catalogues of the sacred writings of the New Testament; and Clement of Alexandria, Tertullian, and Origen, quote it as written by St. Jude, and reckon it among the books of Sacred Scripture. As to the quotations that have been objected to, Dr. Lardner suggests that there is no necessity for supposing that St. Jude quoted a book called Enoch or Enoch's Prophecies; and even allowing that he did quote it, he gives it no authority; it was no canonical book of the Jews. St. Jude's quoting from it would not lessen the authority of his Epistle any more than St. Paul's quotations from the heathen poets Aratus, Menander, and Epimenides, have lessened the authority of the history of the Acts, and of that Apostle's letters, where these quotations are found. These remarks apply also to verse 9, in which the Apostle is supposed to cite an apocryphal relation or tradition concerning the Archangel Michael's disputing with Satan for the body of Moses. This is by some writers referred to a book called the Assumption or Ascension of Moses, which probably was a forgery much later than the time of St. Jude; but Dr. Lardner thinks it much more credible that St. Jude refers to the vision in Zechariah 3. 1-3, and this opinion is adopted and elucidated by Dr. Macknight in his note on the verse in question.

The time and place, when and where this Epistle was written, are extremely uncertain. Dr. Lardner places it in A.D. 66; Bishop Tomline, however, dates it in A.D. 70. It is the opinion of several writers, and, among others, of Hammond and Benson, that St. Jude addressed his Epistle to the Jewish Christians; but Dr. Lardner infers from the words of the inscription of the Epistle, (1. 3,) that it was designed for the use of all in general who had embraced the Christian religion.

JUDGES, שופטים *shophetim*. The persons to whom, in the Scriptures, the name Judges is more particularly applied, were rulers of a high rank appointed among the Hebrews, at various times, in the period between the death of Joshua and the appointment of Saul as king. Their power was not inferior to that which was afterwards exercised by the kings; it extended to peace and war. They decided causes without appeal; but they had no power to enact new laws, or to impose new burdens upon the people. They were protectors of the laws; defenders of religion, and avengers of crimes, particularly of idolatry, which was high treason against Jehovah their sovereign. They were honoured, but they bore no external badges of distinction; they enjoyed no

special privileges themselves, and communicated none to their posterity. They were destitute of guards, train, or equipage. Their income, or revenue, arose solely from presents. This form of administration subsisted during a period of about 339 years.

Beside these supreme magistrates, according to the Mosaic law, there were to be judges in all the cities, whose duty it was likewise to exercise judicial authority in the neighbouring villages; but weighty causes and appeals went up to the supreme judge or ruler of the commonwealth, and, in case of a failure here, to the high-priest. (Deut. 17. 8,9.) In the time of the monarchy, appeals went up to the king, who, in difficult cases, seems to have consulted the high-priest.

The judicial establishment was re-organized after the Captivity, and two classes of judges, the inferior and superior, were appointed. (Ezra 7. 25.) The more difficult cases and appeals were either brought before the ruler of the state, or before the high-priest; until in the time of the Maccabees, when a supreme judicial tribunal was instituted, which is first mentioned under Hyrcanus II. This tribunal is not to be confounded with that of the seventy-two counsellors, who were appointed to assist Moses in the civil administration of the government, but who never acted as judges. See TRIALS; TRIBUNALS.

JUDGES, THE BOOK OF. The Book of Judges derives its name from its containing the history of the Israelites from the death of Joshua to the death of Eli, under the administration of thirteen judges, whom God raised up on special occasions to deliver his people from the oppression of their enemies, and to manage and restore their affairs.

There is much diversity of opinion as to the person by whom the Book of Judges was written; some writers name Phinehas, others Hezekiah, Jeremiah, Ezekiel, or Ezra, who might have compiled it from the memoirs of his own time, left by each judge; others think that it was compiled by some prophet out of the public registers, or records, that were kept by the priests and Levites; but the best founded opinion seems to be, that it was written by the Prophet Samuel, the last of the judges; and this is the opinion of the Jews themselves.

There is considerable difficulty in settling the chronology of this book, several of the facts stated in it being reckoned from different æras, which cannot now be exactly ascertained; many of the judges who are ordinarily supposed to have been successive, in all probability were contemporaries, and ruled over different districts at the same time. The Book of Judges exhibits the contest of true religion with superstition; displays the beneficial effects that flow from the former, and represents the miseries and evil consequences of impiety. It is a remarkable history of the long-suffering of God towards the Israelites, in which we see the most signal instances of his justice and mercy alternately displayed.

JUDGMENT, DAY OF, is that important period which will terminate the present dispensation of grace towards the fallen race of Adam, put an end to time, and introduce the eternal destinies of men and angels. (Matt. 25. 31-46; 1Cor. 15. 24-26; 1Thess. 4. 14-17.) It is in reference to this solemn period that the Apostle Peter says, "The heavens and the earth which are now, by the same word are kept in store reserved unto fire against the day of judgment, and perdition of ungodly men." (2Pet. 3. 7.)

The proofs of a general judgment may be thus stated: (1.) The justice of God requires it; for it is evident that this attribute is not clearly displayed in the dis-

pensation of things in the present state. (2Thess. 1. 6,7.) (2.) The accusations of natural conscience are testimonies in favour of this belief. (Acts 24. 25; Rom. 2. 1-16.) (3.) It may be concluded, from the relation men stand in to God, as creatures to a Creator, He has a right to give them a law, and to make them accountable for the breach of it. (Rom. 14. 12.) (4.) The resurrection of Christ is a certain proof of it. (Acts 17. 31; Rom. 14. 9.) Besides this, the Scripture, in a variety of other places, sets the question beyond all doubt. (Rom. 14. 10; 2Cor. 5. 10; 2Thess. 1. 7,10.) Were death all that we have to dread, death might be braved; but, after death, there is a judgment. Then "men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them." (Rev. 9. 6.) Then shall come, indeed, an awful day; a day to which all that have preceded it are intended to be subservient, when the Lord shall appear to pronounce the final irreversible sentence. Nothing of terror or magnificence hitherto beheld, no glory of the rising sun after a night of darkness and of storm, no convulsions of the earth, no wide irruption of waters, no flaming comet dragging its burning train over half the heavens, can convey to us an adequate conception of that day of terrible brightness and irresistible devastation. Creation then shall be uncreated, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein shall be burnt up." (2Pet. 3. 10.)

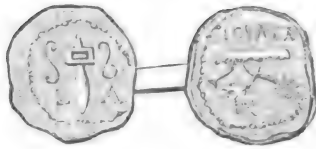
JUDICATURE, COURTS OF. See TRIALS; TRIBUNALS.

JUDITH, a woman of the tribe of Reuben, is celebrated, in the apocryphal book which bears her name, for having delivered her country, by killing Holofernes, the Assyrian general, at the siege of Bethulia.

The Book of Judith was originally written in Chaldee and translated into Latin. Besides this translation, there are two others, one in Greek, the other in Syriac; the former is attributed to Theodotion, but is certainly much older, for it is cited by Clement of Rome, in his Epistle to the Corinthians. The Syriac version was made from the Greek, whence also our present English translation was made. It professes to relate the defeat of the Assyrians by the Jews, through the agency of their countrywoman Judith, whose genealogy is recorded in the eighth chapter; but so many geographical, historical, and chronological difficulties attend this book, that Luther, Grotius, and others, have considered it rather as a drama or parable than a real history. Dr. Prideaux, however, is of opinion, that it carries with it the air of a true history in most particulars, except that of the long continued peace, said to have been procured by Judith; which, according to the account given in this book, must have continued eighty years. But, as the Jews never enjoyed a peace of so long continuance since they were a nation, he is disposed to allow that circumstance to be a fiction, though he is inclined to think that the book in other respects is a true history. Dr. Prideaux refers the book to the time of Manasseh; Jahn assigns it to the age of the Maccabees, and thinks it was written to animate the Jews against the Syrians. Grotius refers it to the same period, and is of opinion, that it is wholly a parabolic fiction, written in the time of Antiochus Epiphanes, when he came into Judæa to persecute the Jewish church, and that its design was to confirm the Jews, under that persecution, in their hope that God would send them a deliverer. According to him, by Judith is intended Judæa; by Bethulia, the temple or house of

God; and by the sword which went out thence, the prayers of the saints; Nebuchadonoser denotes the devil; Assyria his kingdom, that is, pride; Holofernes means Antiochus Epiphanes, who was the devil's instrument in that persecution, &c., &c. "But such conjectures," Mr. Hewlett remarks, "are better calculated to exhibit the powers of fancy and the abuse of learning, than to investigate truth, or throw light on what is uncertain and obscure."

JULIAS, the name given by Philip the Tetrarch to Bethsaida, in honour of Julia, the daughter of the Emperor Augustus. See **BETHSAIDA**.



Coin of Julius.

JUNIPER, **רֹתֵם** *rothem*. (1Kings 19. 4; Job 30. 4; Psalm 120. 4.) According to the Hebrew interpreters and Jerome, this word means juniper-tree, but modern scholars, following the Arabic, render it Spanish broom, *genista*, (*Spartium junceum* of Linnæus,) which grows abundantly in the desert regions of Arabia, with yellow blossoms and bitter roots, which on that account serves only for a poor kind of food.

The *genista*, of which there are numerous species, is distinguished by its butterfly-shaped blossoms, and the numerous slender branches which form the shrub. The shelter afforded by any species of *genista* must have been small, and might serve to heighten the grief of the prophet Elijah, (1Kings 19. 4,) and provoke in him those desponding words which he is recorded to have uttered on this trying occasion. The shade of the *rothem*, is supposed by some writers to be noxious, and Grotius therefore imagines that the prophet rested under the shade of the juniper, because he was now become careless of his life. Another commentator supposes, on the contrary, that Elijah reposed himself under the juniper-tree for the more effectual preservation of his health, the shade of it being, as he states, a protection from serpents; an opinion, no less visionary than that of Grotius. The most obvious reason, however, is in this, as in most instances, the best: Elijah flying into the wilderness from the rage of Jezebel, became oppressed with the burning heat of the day, and the length of the road, and cast himself down under the shade of the first shrub that he found. Juniper is common in Palestine, and in the valleys and mountains of Edom. Modern travellers do not mention the species; but those which have been named as growing in Palestine are the Phœnician juniper, the common *savine*, and the brown-berried juniper. The first of these is a tree of about twenty feet high, growing with its branches in a pyramidal form. The Psalmist (120. 4) mentions the coals of the juniper as affording the fiercest fire of any combustible matter found in the Desert. Rosenmüller states, that "Forsk. found it frequently in the sandy heaths about Suez. The caravans use it for fuel. When the Psalmist compares the tongue of the slanderer

with the glowing of the coals of broom, he doubtless alludes to the severe pain caused by touching these coals, which continue to glow for a very long time."

JUPITER, was the supreme god of the Roman and Greek mythology, whom the people of Lystra supposed to have descended from heaven in the form of Barnabas. (Acts 14. 12.) See **IDOLATRY**.

JUSTICE, ADMINISTRATION OF. See **TRIALS; TRIBUNALS**.

JUSTIFICATION, **δικαιωσις**, is a forensic term which signifies the declaring or the pronouncing a person righteous according to law. It stands opposed to condemnation; and this is the signification of the word whenever it is used in an Evangelical sense. (Deut. 25. 1; Prov. 17. 15; Matt. 12. 37; Rom. 5. 18.) It does not signify to make men holy, but the holding and declaring them to be free from punishment. Our Church thus states this doctrine in the eleventh Article: "We are accounted righteous before God, only for the merit of Our Lord and Saviour Jesus Christ, by faith; and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification."

Our sins being forgiven we are justified by Christ in the sight of God. "By him all that believe are justified." (Acts 13. 39.) We "are justified in the name of the Lord Jesus." (1Cor. 6. 11.) We are "justified freely by his grace, through the redemption that is in Christ Jesus." (Rom. 3. 24.) "Being justified by his blood, we shall be saved from wrath through him." (Rom. 5. 9.) God "hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." (2Cor. 5. 21.) "Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe." (Rom. 3. 22.)

Being justified by Christ, we are reconciled to God. "Being justified by faith, we have peace with God, through Our Lord Jesus Christ." (Rom. 5. 1.) "We are reconciled to God by the death of his Son." (Rom. 5. 10.) We, who were enemies, hath Christ reconciled in the body of his flesh through death. (Col. 1. 21, 22.)

Justification by faith, is mentioned in a great number of passages of Scripture, as Mark 16. 16; Acts 10. 43; 13. 39; Rom. 3. 28-31; 5. 1; Gal. 2. 16; 3. 11, 12, 26.

I. JUSTUS, the surname of Joseph Barsabas. See **BARSABAS**.

II. Justus, also called Jesus, appears to have been known to the Jews by the former name, and to the Romans by the latter. He was a Jew by descent, and the friend and coadjutor of St. Paul. (Col. 4. 11.)

JYAR, or **ZIF**, was the eighth month of the civil year of the Jews, and the second of their ecclesiastical year; it has only twenty-nine days, and corresponds with part of our April and May.

Upon the fourteenth day of this month was held the second passover, (Numb. 9. 10, 11,) in favour of those who could not, or were not permitted, through having contracted some legal impurity, to keep it in Nisan.





